M RUTHERFOORD'S E T T E R S.

The Third Edition

Now divided in three Parts.

THE FIRST

Containing those which were written from aberdeen, where he was confined by a sentence of the High Commission, drawn forth against him, partly upon the account of his declining them, partly upon the account of his Non-Conformity.

THE SECOND & THIRD

Containing fome, which were written from

Anweth, before he was by the Prelats perfecution
thruft from his Ministery; and others upon
occasions afterward, from Ss Andrews, London, &c.

Published for the use of all the People of God; but more particularly, for those who now are, or asterward may be put to suffering for Christ and his cause;

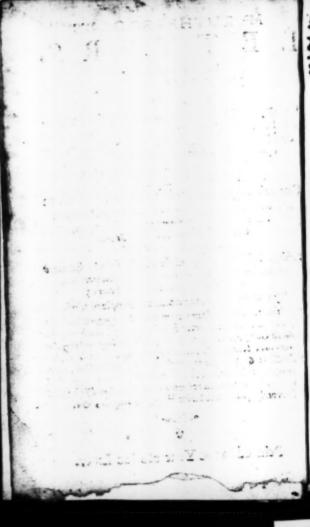
By a Welwisher to the work, and People of God.

Joh. 16: 2. They shall put you out of the Synagogues: Yea, the time cometh that who sever killeth you, will think that he doeth God service. Ver. 3. And these things will they doe unto you, because they have not known the Father, nor me.

2 Thell. 1: 6. Seeing it is a righteous thing with God, to recompense tribulation to them that trouble you. Ver. 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels, Ge.



Printed in the Year clo loc Lxxy.





To the

READER.

CHRISTIAN READER,



Onfidering, how little need M2 Rather as on a p's Latte as, have of any mans E-piffle commendatory. His great Mafter whom he ferved with his Spirit, in the Gofpel of his Son, having given them one, wristen by his owne hand, on the hearts of every one, who is become

his Epifile, and savours the things of God, and is experimentally acquainted with that heart - calmeing, that marvellously sweet, that neer and deare intercourse, bequivix himself and the soul, and hash experienced those rare, those most refreshing, yea and, beyond all expression; ravishing immanations of the love of God sponthe soul; & as the necessary & native result thereof, which cause and produce those emanations of it's love bake and gaine upon him, who shed abroad his love in the heart: A thing, as much and manifestly exemplified, in these Epifiles, as in any piece (that incomparable, that every

A . A A A A To the Chriftian

way, in all things and respects, matchlesse, that truely none-fuch book of God, the Holy Scriptures being fet alide) the World hath yet feets, or this day can show ? For, in each of thele thou mivel perceive, how the writters heardisenflamed; with a holy fite; and how his foul ascends in the smoak, as snatched up to heaven, and caught up above all that is below God: O how much is what drops from bispen, abover the ordinary attainments and experience even of fuch, who feem to have out jun others! So that in respect of us, this Angel of the Church speaks, as one standing already in the quiere of Angels a or as an Angel come down from heaven among men," to give us some account of what they are doing above? I say, these Epiftles not standing in need of any mans Epiftle commendatory, much leffe of what was prefixed to the first impreffion, I have by choice laid it wholly afide; (nor as retreated, but because in all respects rather defective, and every way short, of what ought to have been faid of, and so those things therein touched) neither purpose I to prejudge thee, by substituting any thing else in its place, every letter, as is already hinted, having its owne Epiftle commendatory in it, and the forgoing being that to it felf & to the following, which nothing coming from another Pen cambe.

this impression: first, while some were at pains to gather these Letters, which are now added for publick use, there came forth a second impression; but so misseably misprinted, that the sense in many places is so manifestly marred and perverted, as the Reader cannot know what to make of it; so that this impression was necessare, not enclybecastle of the wrong the Author hath received, and the injury done to the Reader, who hath been much hereby abused; But also, for preventing a third (perceiving how deceptable any thing is, which beareth but that name) which would have been probably so much works.

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even then that fecond, as it had been onely a bundle of : blurred paper fent into the world under the name of Mr Rutherfoord's Letters . Secondly know, that belid's the great pains which bath been taken, to fend forth this edition correct, for the use and edification of those who want it, and long much after it, there is the addition of fixty eight Epistles of the same Author, not formerly printed. Thirdly know, that as it was the edification of the Church and common interest of the Saints, which wasat first aimed ar, intended, and consulted, in gathering and publishing thefe Letters; fo to convince thee that it is not gaine, nor filthy lucre, which drives to this edition, there are so many of the additionall. Letters printed by, themselves, as they who have the first (for I could allownone to that called, the second, which I defire may not be owned as a true Copie, and count my felf obliged, if I could, to bury it, in the grave of perpetual oblivion, or banish it out of the world) may have that part by itself, without being put to a necessity, of buying the whole a gain together. And thus leaving thee to peruse what is made publick, for thy edification; & to presse this Pome? granat, and squise this grape; &to suck till thou finde the foul refreshed with its spiced wine; and wishig thee an experimental knowledge of that furpatting, and inconceivable (weetnesse, which is in the fruition of God, and to be enjoyed in a fellowship with the Father, and with his Son Jefus Chrift, and a full draught of these puro ftreames of folid joy and confolation, wherein the foul of this Saint swimed, and which run thorow thefe lines; without which, while he speaks as coming forth out of the Kings banqueting house, to persuade thee to go in thither, and feaft, and bath thy foul in the fame pure delights, & permanent pleasures, whereon he fed, and which flow in upon the foul, and overflow it, while the Saint finds himself, with his beloveds left - hand under his head, & his right-hand embracing him, he will be to thee a Barba?

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To the Christian

rian, I shall onely wish and beg, that thou wouldest ferriously seek of God, the same thing for him, who seeks this for thee, and hath his designe in the pains taken, in publishing these Letters, if thou be thereby provoked to seek till thou finder. This is that adequat recompence, which he seeks, earnestly entreats, and exspects.

Who is

Thy fouls Welmisher, & Servant in Christ Jesus.

An Advertisment.

D EADER, I am driven to the unpleasant, and afflicking R necessity of letting thee know, that the Ambor, having begun a large Commentary upon Isalah, wherein were many excellent, and useful digressions, when the late troubles, and his laft fickneffe fealed him, and feveral Chapters thereof being compleated, it feems he had given out some of his papers to be revised or transcribed, which have not been returned: And therefore, let me earneftly befeech and obteft any, who may have these papers by them, or know any who have them, for their own peace, (for it cannot but make a ftorme in any mans foul, to reflect upon so manifest, & deliberat a robing the Church, of such a treasure, to enrich himself) for the publick good of the Church, of God, for the edification of the present generation & of the posterity, to restore these papers: That while the Church to her great lofs, is like to be deprived of many of his other writings& works; Yet she may have the Swan-fong of this fo sweet a finger in I frael. Such a service will be acceptable to God, and to his Saints, and will be aboundantalfo by many thanksgivings to our common Lord and Mafter; which, I hope, will weigh with any, who may have them, and it may be onely forbeare to reftore them, because they know not, or consider not, that they deprive themselves of the reft, and the Church of the whole

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whole, by detaining them. And, if it may have any additional weight of perswation, I hereby engadge, that whofoever shall convey these papers, to the hands of those particularly concerned in that affair, they shall have a copyof that Commentary upon Isaiab, when it is published, freely given them: But lest, notwithstanding of what is said, these papers may still be most innocently withheld, either by some Ministers, who having forgotten that ever they received them, have thrown them alide, amongst their own papers; or by the relicqus and relations of thele Miniflers, who may be ignorant, that any fuch papers areamongst those left, by their deceased husbands or friends; Let me therefore beleech fuch, to be at the pains of looking thorow what papers they may have by them, and if these now wanting be found, let them be forthwith restored. I can say no more to perswade to this piece of trouble; but that, as I am perswaded, even though they should not finde upon search what is sought, God will yet take notice of it; fo, it will not want this reward, at left for the present, a serenity of minde, as being sure they are not the persons, who thus prejudge the Churches edification, which they cannot have, fo long as respect to that great concerne, puts them not to this imall piece of I must tell them besids (and I hope this also trouble. will have weight, and perswade both to a search after thefe, and a restitution) that I knew the heart and soul of the gracious Author, was more engaged in this work, and he travelled more in birth of this piece, then ever I knew him doe of any: Neither was there ever any thing he put his hand to, which would have so powerfully perswaded this panter after the enjoyment of his Mafters company, to a submission, to have had his heaven and immediat fruition of God suspended, for a season, as the eager and earnest defire he had to have finished this work, before he had finished his course. But, having obtained mercy, to glorify his Master on earth, and finish all the Work

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To the Christian Reader.

work he gave him to doe, his lovely and compaffionat Lord and Mafter, knowing what a storme was ready to blow, yea already begun; and confidering what his fervane had already fuffered, and how much the zeal of his house had eaten him up, would not want this faithful fervant any longer, nor fuffer fuch a worker together with God, to want his reward any longer, and therefore came and carried this burning and shining light, feeing and finging, out of the world, of whom the world was not any longer worthy: O let none dare to murther the Child of his old Age! Or to rob the Church of God of the labour of the last hours, of this now glorified Seer! This true Zechariah, who had understanding in the visions of God, of whom it may be faid (O happy is the man to whom it is given!) that when he was old and dead, his; eye (as to all the matters of God, and the glorious concerns of his Chrift, and in all that related to his own foul) was not dimme (nay he fell afleep feeing him who is invifible) nor was his spiritual force abated .:

Ad Lectorem in Epiftolas.

Vod Chehar & Parmer divinis Vatibus olim Hoc fuerant Sancto claustra Abredza Viro: Profuit ot quondam tibi plus Eccletia carcer, Libera quam patuli copia facta fori; Hic ribi fic teriptis carcer plus profuir ifris, Polpita quam rauca que sonuere tuba. Pharmaca in hoc proftant, contritis corde, libello Hic crucis Elyfiis eft via strata rofis. Hic Amor & Christi decor, hic coelestis & aulæ Gloria depicta eft, horrida & ira Dei. Ardea materies, fublimibus apra cothurnis, Hictenui & facili fusa legenda stylo est. Lividus atvoces si carpat Zoilus ullas, Non divina fapit, Cor fine meme gerit. Przfulibus celerem attulerant hæc Scripta ruinam Imprefe extremum præftitunntque diem .



Mª RUTHERFOORD'S

LETTERS

EPIST. I.

ROBERT CUNYNGAME,

Minister of the Gospel at Holywood in Ireland.



Elbeloved & reverend Brother, grace mercy & peace be to you, upon acquaintance in Christ, I thought good to take the opportunity of writing to you: seeing it hathseemed good to the Lord of the harvest, to take the hooks out of our hands for a time, & to lay upon us a more honourable service, even to

fuffer for his name; It were good to comfort one another in writing. I have had a Defite to see you in the face, yet now being the prisoner of Christ is taken away. I am greatly comforted to hear of your fouldiers-stately-spirit, for your princely & royall Captain Jesus our Lord, & of the grace of God in the rest of our dear brethren with you. You have heard of my trouble, I suppose. It hash pleased our sweet Lord Jesus, to let oose the malice of these interdicted Lords in his house to deprive

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RUTHERFOORDS Epift, r. me of my Ministery at Anword; & to confine me, eight score miles from thence to. Aberden; and also (which was not done to any before) to inhibit me to speak at all in Jesus his name, within this Kingdome, under the paine of rebellion: The cause that ripened their hatred was my book against the Arminians, whereof they accused me, those three dayes I appeared before them; But let our crowned King in Zion-reigne, by his grace the losse is theirs, the advantage is Christ's & truth's; albeit this honest cross-gained some ground on me, by my heavinesse, & inward Challenges of conscience for a time were sharpe, yet now for the incomagment of you all, I dare fay it, & write it under my hand, welcome, welcome, sweet, sweet Crosse of Christ: I veryly think the Chaines of my Lord Jefus are all overlaid with pure gold, & that his croffe is perfumed, & that it smelleth of Christ; &that the Victorie shall be by the blood of the lamb, & by the word of his truth; & that Christ lycing on his backe, in his weake servants, and oppressed truth, shall ride over his enemiesbellies, and shall stricke through Kings in the day of bis wrath. It is time we laughe when he laugheth & seeing he is now pleased to sit with wrongs for a time, it becometh us to be filent, untill the Lord hath let the enemies enjoy their hungerie, leane, and fecklesse paradife: Blessed are they who are content to take froks with weeping Christ : faith will trust the Lord, & is not haftie, nor head-ftrong; neither is faith fo timorous, as to flatter a tentation, or to bud & bribe the croffe, little up or tittle down that the lamb & his followers can get no lavy-furty, nor truce with crosses; it must be so, till webe up in our fathers house : my heart is woe indeed for my mother Church, that hath plaid the harlot with many lovers, her husband hath a mind to fell her for her horrible transgressions,& heavy will the hand of the Lord be upon this backfliding nation. The wayes of our Zion mourne, her gold is become dim, her white Nazarites are black like a coale: how shall not the Children weep, when the husband & the mother cannot agree, vet I beleeve Scorlands skie shall clear again, & that Christ shall build againe the old wast places of Jacob, & that our dead & dry bones shall become an army of living men; & that, our welbeloved

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Epift. t. Letters. welbeloved may yet feed among the lillies, untill the day breake & the shaddows fice away. My deare brother let us helpe one another with our prayers, Our king shall mowe down his en-mies, & shall come from Bozra, with his garments all died in blood, & for our consolation shall he appear, & call his wife Hephzibah, & his land Beulah; for he will rejoyce over us & marieus, & Scotland shall fay what have I to doe any more with Idols? Only let us be faithfull to him, that can ride through hell & death, upon a windlestrae, & his horse never stumble; & let him make of me a bridge over a water, forhat his high & holy name may be glorified in me: ftroks with the fweet mediators hand, are very fweet; he has always been sweet to my foul, but fince I suffered for him, his breath hath a sweeter smell then before. Oh that every hair of my head, & every member, & every bone in my bodie, were a man to witness a fair conf. sion for him , I would think all too little for him: when I look over beyond the line, & beyond death, to the laughing fide of the world , I triumph , & rideupon the high places of Jacob, howbeit otherways I am a faint dead-hearted cowardly man, oft borne down, & hungry in waiting for the mariage- supper of the lamb: nevertheleffe I think it the Lords wife love that feeds us with hunger, & makes us fat with wants, & defertions: I know not my deare brother, if our worthy brethren be gone to fea, or not; they are on my heart & in my pras yers: if they be yet with you, falute my deare friend John Siuart , my welbeloved brethren in the Lord, Mr Blair, Mt Hamilton, Mr Living flow, & Mr Mac Cleland, and acquaint them with my troubles; & intreat them, to pray for the poor afflicted prisoner of Christ: They are deare to my soul: I feek your prayers & theirs for my flock; their remembrance breaks my heart: I defire to love that people, and others my deare acquantance in Christ with love in God, and as God loveth them: I know that he who fent me to the west , & fouth , fends me also to the north: I will Charge my soul to beleeve & to wait for him, & will follow his providence, & not goebefore it, nor stay behind it. Now my deare brother, taking farewell in paper; I commend you all to the word of his grace, & to the

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Mr RUTHER FOORD's. Epist. 2.
work of his spirit, to him who sholdeth the seven stars in his
right hand, that you may be keept spotlessetill the day of Jesus
our Lord. I am

From Irwing being on my Journey Your Brother in affliction, to Christs palace in Aberden in our sweet Lord Jesus, August. 4. 1636. S. R.

To bis Parochiners.

Dearly beloved, & longed for in the Lord, my crown & my joy in the day of Christ: Grace be to you & peace, from God our father, and our Lord Jefus Chrift. I long exceedingly to know, if the oft-spoken-of match betwirt you & Christ holdeth; and if you follow on to know the Lord. My day thoughts, and my night thoughts are of you; while ye fleep, I am afraid of your fouls, that they be off the rock: next to my Lord Jelus, and this fallen kirk, ye have the great. est share of my forrow, and also of my joy; yearethe matter of the tears, care, fear, & daily prayers of an opprefied prisoner of Chrift. As I am in bonds for my high & lofty one, my Royall & princely mafter, my Lord Jelus; fo I am in bonds for you : for I should have fleeped in my warme neft , & kept the fat world in my armes, & the cords of my taberpacle should have been fastned more strongly I might have sung an Exangel of Ease to my soul & you for a time, with my brethren, the fons of my mother, that were angry at me, & have thrust me out of the vineyard, if I should have been broken, & drawn on to mire you the Lords flock; & to cause you eat pastures troden upon with mens feet, & to drink foul & muddie waters: But truly the Almighty was a terror to me,& his fear made me afraid. O my Lord judge if my ministry be not deare to me , but not so dear by many degrees , as Christ Iclus my Lord: God knoweth the heavy & fad Sabbaths I have had: fince I laid down at my Masters feet my two shepherds stayes, I have been often faying, as it is writen, Lam. 3:5 2,53.my enemics chased me fore like a bird withous cause, they have cut off my life

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life in the dungeon & east aftone upon me : for next to Christ, I had but one joy, the apple of the eye of my delights, to preach Christ my Lord, & they have violently plucked that away from me, & it was to melike the poor mans one eye, & they have put out that eye, & quenched my light in the inheritance of the Lord; but my eye is toward the Lord. I know I shall fee the falvation of God, & that my hope shall not alwayes be forgotten. And my for row shall want nothing to compleat it, and to make me fay, what availeth it me to livet If ye follow the voice of a stranger, of one that cometh in to the sheepfold not by Christ the door, but climbeth up another way: if the man build his hay and fluble upon the golden foundation, Christ Jesus, already laid among you, & yefollow him, I affure you, the mans work shall burn & never bide Gods fire, and ye & he both shall be in danger of everlasting burning, except ye repent. O if any pain, any forrow, any loffethat I can fuffer for Chrift, and for you, were laid in pledge to buy Christs love to you, and that I could lay my dearest joyes, next to Christ my Lord, in the gap, betwixt you & eternall destruction! O if I had paper as broad as heaven and earth, and inke as the fea, and all the rivers and fountaines of the earth, & were able to write the love, the worth, the excellency, the sweetnesse, and due praises of our dearest, and fairest welbeloved; and then if ye could read & understand it! What could I want, if my ministry among you, should make a marriage between the little bride in that bounds, & the bridegroom? O how rich a prisoner were I, if I could obtaine of my Lord (before whom I stand for you) the salvation of you all! O What a prey had I gotten, to have you catched in Christs ner! O then I had call out my Lords lines & his net with a rich gain! O then wel-wared pained breaft and fore back, and a crased body, in speaking early and late to you! My witnesse is above, your heaven would be two heavens to me, & the falvation of you all, as two falvations to me, I would' subscribe a suspension, and a fristing of my heaven, for many hundred yeers, (according to Gods good pleasure) if ye were fure in the upper lodging, in our fathers house, before me. I take to witneffe heaven and earth against you, I take

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M'RUTHERFOORD'S. Epift. 2. instruments in the hands of that sun, & day light, that beheld us, & in the hands of the timber & walls of that kick, if I drew not up a fair contract of mariage betwixt you & Christ, if I went not with offers betwixt the bridegroome, & you; & your conscience did bear you witnesse, your mouths confes. fed, that there were many fair tryfts, & meetings drawn on, betwixt Christ and you, at communion feasts, & other occasions; there were braclets, jewels, rings, and loveletters fent to you, by the bridegroom; it was told you, what a fair dowrieye should have, and what a house your husband and ye should dwell in, and what was the bridgroomes Excellencie, Sweetnesse, Might, Power; The Eternitic, and Glory of his Kingdome, the exceeding deepnelle of his love, who fought his black wife through pain, fires, shame, death, & the grave; and swimmed the salt sea for her, undergoing the curse of the law, & then was made a curse for you, & ye then consented and said, Even fo I take him. I coun ell you, beware of the new & strange leaven of mensinventions, belide & against the word of God, contrair to the outh of this kink, now comeing among you: I instructed you of the Superstition, & Idolatry, of kuceling in the instant of receiving the Lords Supper, & crosseing in baptiline, and the observing of mens dayes, without any warrant of Christ our perfect lawgiver: Countenance not the Surplice, the attire of the Malle prieft, the garment of Baals priefts; the abominable bowing to aleats of tree is comeing upon you: hate & keep your felves from idols: forbear in any case to hear the reading of the new father! He fervice-book, full of groffe herefies, popish and superflitious errors, without any warrant of Christ, tending to the overthrow of preaching: you owe no obedience to the bailard Canons, they are unlawfull, blasphanous and superstitious: all the ceremonies that lie in the autichtifts foul womb, the wares of that great moth rof fornications, the kirk of Rome, are to be refused; ye see whither they lead you: Continue still in the Doctrine, which ye have recieved: ye heard of me the whole counfell of God, fowe no clours upon Christs robe: take Christ in his ragges & losses &, as persecuted by men, &

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Epift. 2. Letters,

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be content to figh, and pant up the mountain, with Christs croffe on your back ; let me be repute a falle prophet (& your conscience once said the contrair) if your Lord Jesus shall not stand by you, and maintaine you, and maintaine your cause, against your enemies: I have heard, (and my foul is grieved for it) that fince my departure from you, many among you are turned back from the good old way, to the dogs vomire again; let me speak to these men; it was not without Gods speciall direction, that the first sentence that ever my mouth uttered to you, was that of John Chap 9:39. And Je us faid for judgment came I into the world , that they which fee not might fee, & they which fee might be made blind. It is politible, my first meeting & yours be, when we shall both stand before the dreadfull judge of the World: & in the name & authoritie of the Son of God, my great King & Malter, I write . by these prefents, summonds to these men, I arreit their fouls & bodies to the day of our compearance; their eternall damnation stands subscribed, and sealed in heaven, by the hand write of the great Judge of quick & dead, and I am ready to stand up, as a preaching witnesse against such to their face, that day, & to fay Amen to their condemnation, except they repent: The vengeance of the Gospel is heavier, nor the vengeance of the law; the Mediators maledia ction and vengeance is twice vengeance, & that vengeance is the due portion of such men , & there I leave them , as bound men, ay & while they repent & amend: You were witnesses, how the Lords day was spent, while I was among you: O sacrilegious robber of Gods day, what will thou answer the Almightie, when he seeketh so many Sabbaths back again from thee? What will the Curfer, Swearer, & Blasphemer doe, when his tongue shall be rofted in that broad and burning lake of fire & brimftone? And what will the drunkaid doe, when tongue, lights, & liver, bones, & all, shall boile & five in a torturing fires for he shall be far from his barrels of strong drinke then, & there is not a cold well of water for him in hell? What shall be the cale of the wretch, the coverous man? The oppressor? The deceiver? The earth worme, who can never get his wombfull

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Epift. 2.

ofclay, when in the day of Christ, Gold and Silver must lie burnt in ashes, and he must compear and answer his judge, and quite his clayic and naughtic heaven? woe, woe for ever more, be to the time-turning Atheist, that hath one God and one religion, for fummer, and another God and another religion, for winter, and the day of fanning, when Christ fanneth all that is in his barn floor; who hath a conscience for every faire and mercat, and the soul of him runneth upon these oiled wheels, Time, Custome, the World and Command of men: O if the cardeffe Atheift, and sleeping man, who edgeth-by all, (with, God forgive our Pastors, if they lead us wrong: We must doe as they command,) and layer down his head upon times bosome, and giveth his conscience to a deputy, and sleepeth so while the smoak of hell fire flie up in his throat, and cause him start out of his dooleful bed! O if fuch a man would awake. Many woes are for the over-guilded, and gold-plastered Hypocrite. A heavie doom is for the Lier and white-tongued flatterer, and the fleing book of Gods fearfull vengeance, twentie cubits long and ten cubits broad, that goeth out from the face of God, shall enter into the house, and in upon the foul of him that stealeth, and sweareth falsely by Gods name, Zechar. 5: ver. 2, 3.1 denounce eternall burning, hotter then Sodoms flames, upon the men, that boile in filthic lusts of fornication, adultery, incest, and the like wickednesse; no room, no not a footbroad for such vile dogs, within the clean Ferusalem. Many of you put off all with this, God forgive us, we know no betzer: I renew my old answer, 2. Theff. I. the judge is coming in flaming fire, with all his mighty Angels, to render vengeance to all those, that know not God, and beleeve not. I have often told you, fecurity shall flay you; all men fay they have faith, as many men and women now, as many faints in heaven; and all beleeve (fay ye;) every foul dog is clean enough, & good enough, for the clean & new Jerusalem above, Every man hath conversion, & the new birth ; but it is not leel come; they had never a fick night for fin : convertion game to them in a night dream: in a word, hell will be

empty

Epist. 2. Letters. empty at the day of judgement, and heaven panged full : Alace ! It is neither easie nor ordinarie , to beleeve & to be faved . Many must stand in the end at heavens gates; When they goe to take out their faith they take out a fair nothing (or as ye use to speak) a bleflume : O lamentable Disappointment! I pray you, I charge you in the name of Christ, make fast work of Christ, and salvation: I know there are some beleevers among you; And I write to you, O poor broken hearted beleevers: All the comforts of Christ in the New and Old Testament are yours. O what a father & husband you have! O if I had pen and ink, ingine, to write of him! Let heaven and earth be confohear in maffie and pure gold, it will not weigh the thoufand part of Christs love to a foul, even to me a poor prifour; O that is a massicand marvellous love! Men and Angels unite your force and strength in one; ye shall not heave nor poile it off the ground: Ten thousand thousand

of a bailance, to weigh Christs excellency, sweetnesse, and love; Put ten earths in one, and let a rose grow greater then ten whole earths or ten worlds; O what beauty would be in it, and what a smell would it cast! But a blast of the breath of thit fairett rose in all Gods Paradise, even of Christ Jesus our Lord, one look of that fairest face, would be intinitly, in beauty and smell, above all imaginable and created glory. I wonder that men dow bide off Christ: I would esteem my self blessed, if I could make an open proclamation, and gather all the world, that are living upon the earth, Jew, and Gentile, and all that shall be borne to the blowing off the last trumper, to slock round about Christ, and to stand looking, wondering, admiring, and adoring his beauty, and sweepers; for his fire is

worlds, as many worlds as Angels can number, and then as

a new world of Angels can multiply, would not all be the balk

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Mr Rutherfoords and fad, one of his love-looks would do me meekle worlds good : o if ye would fall in love with him! How bleffed were It how glad would my foul be, to help you to love him? But amongft us all we could not love him enough, he is the Son of the Fathers love, & Gods delight, the Fathers love lieth all upon him: o if all mankind would fetch all their love, & lay it upon him : invite him , & take him home to your houses , in the exercise of prayer, morning & evening, as I often defited you , especially now , let him not want lodgeing in your houses, nor lie in the fields, when he is shut out of pulpits & Kirks, If ye will be content to take heaven by violence, & the winde on your face for Christ & his crosse; I am here one, who hath some tryall of Christs crosse, I can say, that Christ was ever kind to me, but he overcometh him felf (if I may speak to) in kindness, while I suffer for him: I give you my word for it, Christs crosses not so evil as they call it; it is sweet , light , & comfortable, I would not want the vifitations of love, & the very breathings of Christs mouth, when he killeth, and my Lords delightsome smiles, and love-embracements, under my sufferings for him, for a mountain of fine gold, nor for all the honours, court, and grandour of velver kirk-men; Christ hath the yolke and heart of my love, I am my beloveds, and my welbeloved is mine. Othat ye were all handfasted to Christ! o my Dearly beloved in the Lord, I would I could change my voice, and had a tongue tuned with the hand of my Lord, & had the art of speaking of Christ, that I might paint out unto you, the worth, and hignesse, and greatnesse and excellencie, of that fairest and renowned bridegroom ! I befeech you by the mercies of the Lord, by the fighes, tears, & heart blood, of our Lord Jesus, by the salvation of your poor and precious fouls, fet up the mountain, that ye and I may meet before the Lambs throne, amongst the congregation of the first borne. Lord grant, that that may be the trysting place, that ye and I may put up our hands together, & pluck, and ear the apples of the tree of life, and we may feast together, and drink together, of that pure river of the water of life, that cometh out from under the throne of God, and from the Lamb:

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dayes here! your inch of time is Leffe, then when ye and I pated; eternity, eternity is comeing, posting on with wings; then shall every mins blacks and whits be brought to light. Ohow low will your thoughts be of this fair-skined but heart-rotten apple, the vain, vain, feckleffe world, when the wormer shall make their houses, in your eye holes, and challeat off the firsh from the ball of your cheeks & shall make that body a number of drie bones! Think not the common gate of ferving God, as neighbour er others doe, will bring you to heaven; few, few are faved; the Devils court is thick & many , he hath the greatest number of mankind for his vailals. I know, this world is a great fortest of thornes in your way to heaven; but ye must through it:acquaint your felres with the Lord, hold fast Christ, hear his voice only, blesse his name, sanctifie and keep his day, keep the new commandment, love one another, let the Holy Spirit dwell in your bodies, & be clean & holy, love not the world, ly not, love & follow truth, learn to know God, keep in mind what I taught you; for God will feek an account of its when I am far from you: abstain from all evil & all appearance of evil; follow good carefully, & feek peace and follow after it; honour your King, and pray for him; remember me to God in your prayers, I dow not forget you: I told you often, while I was with you, and now I write it again, heavy, (ad and fore, is that strok of the Lords wrath, that is cometing upon Scotland, woe, woe, woe to this Harlorland, for they shall take the cup of Gods wrath, from his hand, and drink, and spue, and fall, and not rife again, In, In . In with speed, to your strong hold, ye prisoners of hope, & hide you there while the anger of the Lord paffe : Follow not the Pastors of this Land, for the fin is gone down upon them: as the Lord liverh they lead you from Christ, and from the good old way; yet the Lord will keep the holy Citie, & mak- this withered Kirk to bud again, like a role, and a field bl fled of the Lord. The grace of the Lord Jesus Christ be with you all. The prayers and blessing

Mr RUTHERFOORD's. Fpift.3.

of a prisoner of Christ, in bonds for him, and for you, be with
your all, AMIN.

Aberden, July 14.

Your Lawfull & loving Pafter, S. R. E

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To the Honourable, Reverend, & VVelbeloved Professors of Christ & his Truth in sincerity, in Ireland.

Early beloved in our Lord, & partakers of the heaven-Discalling, Grace, mercy & peace be to you, from God our father , & from our Lord Iclus Christ : I alwayes , but most of all now in my bonds, (most sweet bonds for Christ my Lord) rejoyce, to hear of your faith and love, & to hear that our King, our welbeloved, our bridegroom, without tireing, stayeth still to wooe you, as his wife; and that perfecutions, & mockings of finners have not chased away the wooer from the house. I perswade you in the Lord, the men of God, now scattered & driven from you, put you upon the right sent & pursuit of Christ; & my salvation on it, (if ten heavens were mine) if this way, this way that I now fuffer for, this way that the world nicknameth, and reproacheth, & no other way, be not the Kings gate to heaven; & I shall never fee Gods face, (and alace I were a beguiled wretch if it were fo') if this be not the only faving way to heaven. Oh that you would take a prisoner of Christ's word for it; nay, I know you have the greatest Kings word for it, that it shall not be your wildom to fpier out another Christ, another way of worshiping him; then is now favingly tevealed to you. Therefore, though I never faw your faces, let me be pardoned to write to you, ye honourable persons, yesaithfull Pastors yet amongst the flocks, and ye fincere professors of Christs truth, or any weak tired strayers, who cast but halfe an eye after the bridegroom, if possibly I could Epilt. 3.

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could , by any weak experience , confirme and strengthen you , in this good way, every where spoken against. I can with greatest assurance (to the honour of our highest, & greatest & dearest Lord let it be spoken) affert , (though I be but a child in Christ, and scarce able to walk, but by a hold, & the meanest and lesse then the least of Saints) that we doe not come nigh, by twenty degrees, to the due love & estimation of that fairest among the sons of men; for if it were possible that heaven, yeaten heavens, were laid in the ballance with Christ, I would think the smell of his breath above them all: sure I am, he is the far best halfe of heaven; yea he is all heaven, and more then all heaven; & my testimonie of him is, that ten lives of black forrow, ten deaths, ten hells of pain, ten furnaces of brimstone, and all exquitit torments, were all too little for Christ, if our suffering could be a hire to buy him: and therefore faint not in your sufferings, & halards for him. I proclaim & cry, hell, forrow, and shame upon all lusts, upon all by-lovers, that would take Christ's room over his head, in this little inch of love, of these narrow souls of ours, that is due to sweetest Jesus. O highest, O fairest, O dearest Lord Jesus, take thine oven from all bastard lovers! Othat we could wodfer, & fell all our part of times glory and times good things, for a leafe & tack of Christ, for all eternity! O how are we misted, and mired with the love ofthings that are in this fide of time, & in this fide of deaths water! where can we finde a match to Chrift, or an equal, or a better then he, among created things? Oh this world is out of all conecit, & all love with our welbeloved. O that I could fell my laughter, joy, ease, and all for him; and be content of a straw-bed, and bread by weight, & water by measure, in the camp of our weeping Christ! I know his sackcloth & ashes are better, then the fools laughter, which is like the erackling of thornes under a pot. But alace! wedoe not harden our faces against the cold north stormes, which blow upon Christ's fair face, we love well summer religion, & to be that which Sin hath made us, even as thin-skinned, as if we were made of white paper, & would fain be carried to heaven in a cloffe co-

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M' RUTHERFOORD'S Epift. 3: vered chariot, wishing from our hearts, that Christ evould give us furety, & his hand verite, & his feal, for nothing but a fair summer, untill we be landed, in at heavens gates : hove many of us have been here deceived, & fainted in the day of thyall; amongst you there are some of this Stamp: I shall be forry if my acquantance A. T. hath left you; I wil not believe he dare flay from Christ's side. I desire that ye show him this from me; for I loved him once in Chrift, neither can I change my minde suddenly of him. But the truth is , that many of you, & too many also of your neighbour church of Scotland, have been like a tennent that fitteth mealfree, & knovveth not his holding while his rights be questioned; & now I am persovaded, it wil de asked at every one of us, on what terms we brooke Christ, for we have sitten long meal-free; wee found Christ vvithout a vvet foot; and He, and his gospel, came upon small charges to our Doors; but now we must wet our feet to seeke him: our evil manners, & the bad fashions of a people at ease from our youth, & like Moab not casten from vessell to vessel, Jer. 48: 11. hath made us like standing waters, to gather a foul scumme; & when we are jumbled, our dregs come up . & are fren : many take but halfe a grip of Christ, & the wind bloweth them & Christ asunder; indeed when the mast is broken, & blown in the fea, it is an art then to swim upon Christ, to drie land: tis even possible that the children of God, in a hard triall, lay them selves down, as hidden in the lea-side of a bush, vyhile Christ their master be taken, as Peter did; & lurke there , while the storme be overpast; all of us know the way to a wholeskin; & the finglest heart that is hath a by-purse, that wil contain the deniall of Christ & a fearfull backsiding. hove rare a thing is it, to be loyall & honest to Christ, when he hath a controverly with the sheelds of the earth! I wish , all of you would confider, that this triall is from Christ, it is come upon you unbought (indeed when we buy a tentation with our own money, no marvel that we be not easily free ofit, & that God be not at our elbow to take it off our hand) this is Christ's ordinarie house-fire that he maks use of, to try

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Epift. 3. Letters. all the vessells of his house Withall, & Christ now is about to bring his treasure out before sun & moon, & totell his money, & in the telling, to try what weight of gold, & what weight of vvatered copper is in his house. Doe not novv jouke, or bovv. or yeeld to your adverfaries in a hairbreadth, Chieft and his truth weill not divide ; & his truth hath not latitude & breadth, that ye may take some of it, & leave other some of it; nay, the gofpel is like a finall hair, that hath no breadth, & vvil not cleave in two: it is not possible to tryfte &compound a matter betweitt Christ & Antichrist; & therefore ye must either be for Christ, or ye must be against him: It was but mans wit, & the wit of Prelats, & their god father the Pope (that man without law) to put Christ, & his prerogatives royall, & his truth or the smallest nail-breadth of his latter will, in the new kalendar of Indifferencies; & to make a blank of un-inked paper, in Chrifts Testament , that men may fill up ; & so shuffle the truth, & maters they call indifferent, thorovy other; & spin both together, that the Antichrifts yvares may fell the better: This is but the device & forged dream of men, whose consciences are made of stoutnesse, & have a throat, that a graven image, greater then the bounds of the Kirk door, would get free paffage into: I am fure, when Christ shall bring us all out in our blacks & whits, at that day, when shall cry down time, & the world,

& when the glory of it shall lie in white ashes, like a may-flower

cut down & having lost the blosome, there shall be few,

yea none that dare make any point, that toucheth the worship &

honour ofour king & lawgiver , to be indifferent. O that this

mislead & blindfolded world would see, that Christ doeth not

rife & fall, fland or lie, by mens apprehensions! what is Christ the lighter, that mendoe with him by open proclamation, as

men doe with clipped & light money; they are now crying

down Christ Iome grain weights, & some pounds or shillings,

& they will have him lie for a penny or a pound, for one, or for

an hundreth, according as the wind bloweth from the east, or

from the west; but the Lord hes weighed him, & ballanced him already, This is my melbeloved Son, in whom I am well pleas-

ed, hear ye him, his worth, & his weight standeth still; It is our

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Mr RUTHERFOORD'S Epift. 3. part to cryup, up with Christ, & down , down with all created glory before him. O that I could highten him, & highten his name, & highten his throne! I know & am perswaded , that Christ shall again be high, & great in this poor withered, & sunburnt Kirk of Scotland; & that the sparks of our fire shall flee over sea, & round about, to warme you, & other fifter-churches, & that this tabernacle of Davids house that is fallen, even the Son of David his waste places shall be built again; & I know, the prison, croffes , persecutions, & trials of the two flain witnesses, that are now dead & buried Rev. II. & of the faithfull professors, have a back-door & back entrie of escape; & that death & hell, and the world & tortures, shall all cleave & fplit in twain, & give us free paffage & liberie to goe through them toll-free; & we shall bring all Gods good metall out of the furnace again, and leave behinde us but our droffe, & our scumme : we may then before hand proclaim Christ to be victorious. He is crowned King in mount Sion; God did out the crown upon his head, Pfal. 2. And who dare take it off again? out of question he hathfore & grievous quarrells against his church ; and therefore , He is called , Ifa. 31: 9. He whofe fire is in Zion, & whose furnace is in Ierusalem. But when he hath performed his work on mount Sion, all Sions havers shall be as the bungry and thirstie man . that dreams he is eating and drinking, and behold when he awaketh he is faint, and his foul empty: and this advantage we have also, that he will not bring before fun & moon, all the infirmities of his wife; it is the modelty of marriage-anger, or husbandwrath, that our fweet Lord Jesus will not come with chiding to the streets, to let all the word hear, what is betwist him and us; his sweet gloomes stay under roofe, and that because he is God. Two speciall things yeare to minde. 1. Try & make fure your profestion; that ye cary not empty lamps : alace, fecurity, fecurity is the bane, & the wrack of the most part of the world! Oh how many professors goe with a golden lustre, & gold-like before men, (who are but witnesses to our whiteskin) & yet are but bastard & base metall : consider how fair before the wind some doe plye with up-sailes and white

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white, even to the nick of illumination, Heb. 6: 9. And sailing of the heavenly gift; of a share of part of the boly Ghoft: & the tafting of the good word of God, & the pomers of the world to come : And yet this is but a falle nick of renovation, & in a short time, such are quickly broken upon the rocks, & never fetch the harbour, but are landed in the bottom O make your heaven fure, & try how ye come by convertion; that it be not stolen goods, in a white & wel-lustred profession! A white skin over old wounds maketh an undercotting conscience: False under-water not seen is dangerous, & that is a leck , and rift in the bottome of an enlightened conscience, ofren falling, & finning against light. Woe, woe's me, that the holy profession of Christ is madea stage garment by many, to bring home a vain fame; & Christ is made to ferve mens ends: this is, as it were, to ftop an oven with a Kings robes. Know 2. except men martyre & flay the body offin ; in fan ctified felf-denial, they shall never be Chrifts martyrs, and faithfull wirnefles. Oh if I could be mafter of that houseidol my felf, my own, mine, my own will, wit, credit, & east! how bleffed were I? O but we have need to be redcemed ath from our felves, rather then from the Devil & the world Learn e as to put out your selves , & to put in Christ for your selves: I ing should make a sweet battering & niffering, & give old for new, and if I could shuffle out felf, & substitute Christ my Lord in place hat of my felf; to fay, not I , but Christ ; not my will, but Christs; ties not my ease, not my luft, not my feckles Credit; but Christ. nd-Christ. But alace in leaving our selves, in setting Christ before nidour Idol, felf, we have yet a glaiked back-look to our old Idol. JXIV O wretched Idol, my felf! when shall I fee thee wholly decourtbced, & Christ wholly put in thy room? Oh if Christ, Christ, Try had the full place & room of my felf, that all my aimes, purpoaps : ses, thoughts, & detires, would coast and land upon Christ, & most not upon my self! & howbeit we can not attain to this idelden nial of me, & mine, that we can fay: I am not my felf, my felf is s to not my felf mine own is no longer mine own ; vet our aiming at fider this, in all we doe, shall be accepted: for alace I think I shall

die, but minting & aiming to be a Christian: Is it not our com-

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18 fort, that Christ the mediator of the new covenant is come betwixt us & God, in the bufineffe, fo that green & young heirs, the like of finners, have now a Tutour that is God: & now, God be thanked, our falvation is bottomed on Christ: fure I am the bottome shall never fall out of heaven & happipeffe tous: I would give over the bargain, a thouland times, were it not, that Christ his free grace, hath taken our falvation in hand. Pray, pray, & contend with the Lord, for your fifter-Church; for it would appear the Lord is about to ask for his scattered sheep, in the dark and cloudy day. O that it would please our Lord to set up again Davids old wasted, and fallen tabernacle, in Scotland; that we might fee the glory of the second temple in this land! O that my little heaven were wodfer, to redeem the honour of my Lord Jelus, among Jews, & Gentils! let never dew lie upon my branches, and let my poor flower wither at the root, so being Christ were enthroned, and his glory advanced in all the world & & efpecially in thefethree Kingdomes: but I know he hath no need ofme: 'what can I adde to him? but oh that he would cause his high & pure glory run through such a foul channel as I am! & howbeit he hath caused the blossome fal off my one poor joy, that was on this fide of heaven, even my liberty to preach Christ to his people, yet I am dead to that now, so being he would hew and carve glory , glory for evermore, to my royall King, out of my filence, & fufferings. Oh that I had my fill of his love; but I know ill manners make an uncouth & strange bridegroom. I intreat you earnestly for the aide of your prayers, for I forget not you; & I salute with my soul in Christ the faithfull Paftors, and honourable & worthy Profesiors in that Land. Now the God of peace, that brought again our Lord Jesus from the dead, the great shepherd of the sheep, by the blood of the everlasting covenant, make you perfect, in every good work, to doe his will; working in you that which is wel pleasing in his fight, Grace, Grace be with you.

> Aberden , Feb. 4. 1638.

Yours in his sweetest Lord Iefus , S. R:

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To the truly Noble & elect Lady, my Lady VICOUNIESSE of KENMURE.

Noble or elect Lady.

"Hat honour that I have prayed for these sixteen yeers. with fubmission to my Lords will, my kind Lord hath' now bestowed upon me; even to suffer for my royal & printely King Jelus & for his kingly Crown, & the freedom of his Kingdom, that his Father hath given him. The forbidden Lords have sentenced me with deprivation, & confinement within the town of Aberden. I am charged in the Kings name, to enter against the twenty day of August next, & there to remain during the Kings pleasure, as they have given it out. Howbeit Christs green croffe, newly laid upon me, be somewhat heavy, while I call to minde the many fair dayes, fweet & comfortable to my foul, & to the fouls of many others, & how young ones in Chrift, are plucked from the breaft, & the inheritance of God laid waste , yet that sweet smelled & perfumed eroffe of Christ is accompanied with (weet refreshments, with the killes of a King, with the joy of the holy Ghoft, with faith that the Lord hears the fighing of a prisoner, with undoubted hope (as fure as my Lord liveth) after this night, to fee day light, & Christs skie to clear up again upon me, & hispoor Kirk, & that in a strange Land, amongst strange faces: he will give favour in the eyes of men , to his poor oppressed fervant , who dow not but love that lovely one, that princely one, Jelus, the comforter of his foull. All would be well, if I were free of old challanges for guiltinels, & for neglect in my calling, & for speaking too little for my welbeloveds Crown, Honour, & Kingdom. Oh for a day in the affembly of the Saints to advocate for King Jefus! If my Lord go on now to quarrels alfo, I die, I cannot endure it : But I look for peace from him; because he knoweth I dow bear mens feud, but I dow not bear his feud : this is my onely exercise, that I feare I have done little good in my ministry: but I dare not but fay, I loved the bairns of the wedding chamber, & prayed for and

the streets for his wronged, and oppressed master Christ Jesus.

Now Madam, commending your La; and the sweet childe

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to the tender mercies of mine own Lord Jefus, and his good will who dwelt in the bush; I Reft.

Edinb. July 28.

Yours, in his own sweetest Lord Jesus, S.R.

To the Noble & Christian Lady, the VICOUN LESSE of KENMURE.

My very Honourable & dear Lady,. Race mercy & peace be to you, I cannot forget your ILa: & that sweet childe, I detire to hear what the Lord is doing to you, & him: to write to me were charity, I cannot but write to my friends, that Christ hath trysted me in Aberdeen; & my adversaries have sent me here; to be feasted with love-banquets with my royall, high, high, & princely King Jesus. Madam, why should I smother Christs honesty. I dare not conceal his goodness to my foul, he looked fram'd & uncouth-like upon me, when I came first here; but I beleeve himself better then his looks: I shall not again quarrell Christ for a gloome, now he hath taken the mask off his face, & faith kisse thy fill; & what can I have more, while I get great heaven in my little armes? Ohow sweet are the suf. ferings of Christ, for Christ! God forgive them, that raise an ill report upon the fweet crosse of Christ, it is but our weak & dim eyes, that look but to the black fide, that makes us miltake: those who can take that crabbed-tree hand somely upon their back, & fasten it on cannily, shall finde it such a burden, as wings unto a bird, or failes to a ship. Madam, rue not of your having chosen the better part: upon my salvation, this is Christs truth I now suffer for: if I found but cold comfort in my fufferings, I would not beguile others, I would have told you plainly , but the truth is , Christs crown , his scepter . & the freedom of his Kingdom, is that, which is now called in question ; because we will not allow that Christ pay tribute, & be a valsall to the shields of the earth, therefore the fons of our mother are angry at us : but it becometh not Christ to hold any mans stirrup: It were a sweet and honourable

MI RUTHERFOORD'S Epift. 5. 12 death to die for the honour of that royalt & princely ing Jefus: this love is a mystery to the world: I would not have beleeved that there was fo much in Christ, as there i 4 Comees fee maketh Chrift to beknown in his excellency & glory I wish all this Nation knew how fweet his breath is , it is little to fee Christ in a book, as men doe the world in a card: they talke of Christ by the book & the tongue, & no more; but to come migh Christ and hauffe him. & embrace him, is another thing. Madam, I write to your Honour, for your encouragement in that honourable profession, Christ hath honoured you with: Ye have gotten the Sunny fide of the brae, & the peft of Christs good things; he hath not given you the bastard's portion; & howbeit ye get thokes & fowre looks from your Lord, yet beleeve his love more then your own feeling, for this world can take nothing from you, that is truly yours; & death can doe you no wrong: your rock docth not ebbe & flow, but your fearthat which Christ hath faid he will bide by it he will be your tutour ; you shall not get your charters of heaven to play you with: It is good that we have lott your credit with Chrift , & that Lord freemil shall not be your tutour , Chrift will lippen the taking of you to heaven neither to your felf, nor any deputy, but onely to himfelf; bl. fled be your tutour; When your head shall appear, your bridegroom & Lord, your day shall then dawn, & it shall never have an afternoon, nor an evening shadow. Let your childe be Christs, let him stay belide you, as the lords pledge, that you shall willingly render again, if God will. Madam, I finde folk here kind to me, but in the might,& under their breath; my mafters cause may not come to the crown of the cautey; others are kind according to their Eashion: many think me a strange man, & my cause not good: but I care nor much for mans thoughts or approbation: I think no shame of the croffe. The preachers of this town pretend great love, but the Prelats have added to he reit this gentle crucky (for fo they think of it) to discharge me of the pulpits of this town ; the p. ople murmur, & cry out against u; & to Speak truly (howbeit Christ is most indulgent to me otherwise, yer) my filence on the Lords day keeps me from being exalted

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above measure, & from startling in the heat of my Lords love Some people affect me, for the which cause, I hear the preachers here purpose to have my consinement changed, to another place; so cold is northern love; but Christ and I will bear it. I have verestled long with this sad silence: I said, what a aleeth Christ at my service; and my soul hath been at a pleading with Christ, & at yea & nay; but I will yeeld to him, providing my suffering may preach more, then my tongue did; for I gave not Christan inch but for twice as good agains in a word, I am a fool, & he is God. I will hold my peace hereafter. Let me hear from your La: & your Dear Childe, pray for a prisoner of Christ, who is mindfull of your La: Remember my oblige obedience to my good Lady Marre. Grace, Grace be with you. I write & pray blessings to yout sweet childe.

Aberd. Nov. 12.

Yours in all Dutiefull obedience in his onely Lord Jesus, S. R.

To the right bonourable & Christian Lady, my Lady

VICOUNTESSE of KENMURE.

MADAM.

Race Mercy & peace be to you: I received your Lattleta ter, it refreshed me in my heavinesse: the blessing & prayers of a prisoner of Christs come upon you. Since my coming hither, Galloway sent me not a line, except what my Brother, Earlstown, & his son did write: I cannot get my papers transported: but Madam, I want not kindnesse of one, who hath the gate of it, Christ (if he had never done more for me since I was borne) hath ingaged my heart, & gained my blessing, in this house of my pigrimage. It pleaseth my welbeloved to dine with a poor prisoner, and the Kings spiknard casteth a fragrant smell: nothing grieveth me, but that I eat my feasts my alone, and that I cannot edisic his saints: O that this Nation knew what is betwixt him and me; none would skar at the crosse of Christ! my silence eates me up, but he

M' RUTHERFOORD's Epift, 6; hath told me, he thanketh me no leffe, then if I were preaching dayly; he fees how gladly I would be at it; & therefore my ways are going to the fore up in heaven, as if I were still preaching Christ. Captains pay ducly bedfust souldiers, howbeit they dow not march, nor carry armour ; Though I frael be not gathered, yet shall I be glorious in the eyes of my Lord, or my Lord shall be my firengeh, 1 fa. 49: 5. my garland, The Banished Minister, (the terme of Aberdeen) as hameth me not; I have feen the white fide of Christs croffe; how lovely hath he been to his oppressed servant; Pfal. 146:7,8,9. The Lord executes b judgment for the oppressed, be giveth food to the hungry; the Lord loofeth the prisoner; the Lord raiseth them that are bowed down: the Lord preserveth the stranger. If it were come to exchanging of croffes, I would not exchange my croffe with any; I am wel-pleafed with Chr ft, & he with me; I hope none shall hear us. It is true for all this, I get my meat with many stroks, & am seven times a day up & down, & am often anxious, & cast down for the case of my oppressed brother, yet I hope the Lord will be furty for his fervant. But now upon some weak, very weak experience, I am come to love a rumbling & raging devil best, seeing we must have a devil to hold the Saints waking, I wish a combersome devil, rather then a fecure & fleeping one. At my first coming hither, I took the dorts at Christ; & took up a stomack against him; I said, he had cast me over the dike of the vineyard, like a drie tree; but it was his mercy, I fee, that the fire did not burn the drie rree, & now as if my Lord Jefus had done that fault, & not I, who belied my Lord,) he hath made the first mends, & he spake not one word against me, but hath come again, & quickned my foul with his presence: Nay, now I think the very annuety, & cafualities of the croffe of Christ Ielus my Lord, & these comforts that accompany it, better, then the worlds fet rent. O how many rich off fallings are in my Kings house ! I am perfwaded, & dare pawnd my falvation on it, that it is Christs eruth I now fuffer for: I know his comforts are no dreams, he would not put his feal on blank paper, nor deceive his afflicted

ones a that truft in him. Your La: wrote to me, that ye are

Letters. Epilt 7.

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yet an ill scholler: Madam, ye must goe in at heavens gates > and your book in your hand, still learning: you have had your own large share of troubles, & a double portion; but it Lith your Father counteth you not a bistard, ful - begotten bairns are nurtured. Heb 12. 8 I long to hear of the childe, I write the blestings of Christs puloner & the mercies of God to him: Let him beChrists&yours betwixt you, but let Christ be whole play-maker, let him be the lender, & ye the borrower, not an owner. Madam, it is not long tince I did write to your La: that Chaift is keeping mercy for you, & I bide by it ftill, & now I write it under my hand; Love him dearly, win in to fee him; there is in him, that which you never Liw, he is ay nigh, he is a tree of life, green , & blodoming, both fummer & winter : There is a nick in Christianity, to the which who foever cometh, they fee & feel more then others can doe: I invite you of new to come to him . Come & See will speak better things of him, then I can doe: Come neerer will fay much: God thought never this world a portion worthy of your He would not even you to a gift of dirt & clay; nay, he will not give you Efau's portion; but reserves the inheritance of Jacob for you: Are ye not well married now? Have you not a good husband now? My heart cannot expresse what sad nights I have for the virgin daughter of my people: Woe is me for our time is coming > Ezek. 7: 10. Behold the day, behold it is come, the morning hash gone forth, the red hash bloffomed, pride hash budded, violence is rifen up in a rod of wickedness, the sun is gone down upon our Prophets. A drie wind upon Scotland, but neither to fan nor cleanse: but out of all question when the Lord hath' cut down his forrest, the after-growth of Lebanon shall flourish, they shall plant vines in our mountains, & a cloud shall yet fill the Temple. Now the blessing of our dearest Lord Jefus, & the bleshing of him that is seperat from his brethren come upon you.

Aberden.

Yours, at Aberden the prisoner of Christ, S.R.

To

To the honourable & truly noble lady, the VICOUNTESSE of KENMURE.

MADAM.

Race, mercy & peace be to your La: I long to hear I from you. I am here waiting if a good wind long-looked for shall at length blow in Christs failes, in this land: But I wonder if Jesus be not content, to suffer more yet in his members & cause, & beauty of his house; rather then he should not be avenged upon this laud: I hear many worthy men (who fee more in the Lords dealing, then I can take up with my dim fight) are of a contrair minde, & doe beleeve the Lord is coming home again to his house in Scotland: I hope he is on his journey that way; yet I look not, but that he shall feed this land, with their own blood, before he establish his throne among it us. I know your Honour is not looking after things hereaway, ye have no great caufe to think, that your flock, & principall, is under the roof of these visible heavens: & I hope ye would think your felf a beguiled and cosened Soul, if it were fo. I'would be forry to counfell your La: to make a covenant with time, & this life; but rather defire you to hold in fair gemerals,& far off, from this illfounded heaven that is on this lide of the water. It speaketh some what, when our Lord bloweth the bloome off our daft hopes in this life, & loppeth the branches of our Worldly joyes well nighthe root, on purpose, that they should not thrive. Lord spill my fools heaven in this life, that I may be faved for ever. A forfeiture of the faints part of the yolke and marrow of short-laughing happinesse worldly, is not such a real evil, as our blinded eyes do conceive : I am thinking long now for some deliverance, more then before; but I know I am in an errour : It is possible I am not come to that measure of triall, that the Lord is seeking in his If my friends in Galloway would effectually do for my deliverance, I would exceedingly rejoyce: but I know not, but the Lord hath a way, whereof he will be the only

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Epift. 8. Letters.

37

only reaper of praifer. Let me know with the bearer, how the childe is. The Lord be his Father, & Tutour, & your onely Comforter: There is nothing here where I am, but profanitie & atheilme. Grace, grace be with your La.

Aberd. Feb. 13.

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Your La: at all obliged obedience in Christ, S. R.

To the Noble & Christian Lady, the VICOUNTESSE of KENMURE.

MADAM.

Race, mercy & peace be to you. I would not omit the I occasion to write to your La; with the bearer: 1 am glad the childe is well: Gods favour even in the eyes of men be fe n upon him. I hope your La is thinking upon thefe fad & wofull dayes, wherein we now live; when our Lord, in his righteous judgment, is fending the Kirk the gate she is going to Romes brothell house, to leek a lover of her own, feeing, she hath given up with Christ her husband. O what sweet comfort, what rich falvation, is laid up for thote, who had rather wash & roll their garments in their own blood, then break out from Christ by Apostacy! Keep your lelf in the love of Christ, & stand far aback from the pollutions of the world. Side not with these times, & hold from coming nighthe signs of a conforacy with those, that are now come out against Christ; that we may be One keept for Christ onely. I know your La: thinketh upon this, & how ye may be humbled for your felf & this backfliding land; for I avouch, that wrath from the Lord is gone out against Scotland. I think ay th. longer the better of my Royall & worthy Mafter: He is become a new well-loved to me now, in renewed confolations, by the prefence of the Spirit of grace & glory. Christs garments fmell of the powd f of the merchant, when he commeth out of his Ivory chambers; O his perfumed face, his fair face, his lovely

28 Mr Rutherroor D's. Epift.9.

more to be had of Christ in this life, then I beleeved, we think all is but a little earnest, a four hours, a small tasting, we have, or is to be had in this life, (which is true compared with the inheritance) but yet I know, it is more, it is the Kingdom Wo:, was is me, that I have not ten of God withings. loves, for that one Lord Jefus, and that love faileth, & drieth up in loving him; & that I finde no way to fpend my lovedeires, antthe volke of my heart goon that faireft. & deareft one: I am fir behinde with my narrow heart. Ohow ebbe a Soul have I ro take in Christs love! for let worlds be multiplied according to Angels anderstanding, in millions, while they weary themselves; these worlds would not contain the thoufan I part of his love. Oif I could voke-in a mongst the thick of Angels, & Seraphims, & now-glorified Saints, & could raife a new love-fong of Charle, before all the world ! I am pained with wondering at new opened treasures in Christ: if every finger, member, bone, and joyne, were a torch burning in the hottest fire in hell, I would they could all send out lovepraises, high songs of praise for ever more, to that plant of renown, to that royall & high Princ : Jefus my Lord ; but alace his love swelleth in m: . & findeth no vent : alace what can a dumb prisoner doe or say for him. O for an ingine to write a book of Christ and his love: nay, I am lest of him bound, & chained with his love; I cannot finde a loofed foul to lift up his praises, & give them out to others: but oh my day light hath thick clouds: I cannot shine in his praifes, I am often like a ship plying about to feek the wind: I faile at great lifure, & cannot be blowne upon that lovelieft Lord. Of if I could turn my failes to Christs right arth; & that I had my hearts wishes of his love! But, I but mure his praifes: nay, I know no comparison of what Christ is, & what his worth is : all the Angels, & all the glorified, praise him not so much as in halfes : who can advance him or utter all his praifes? I want nothing: unknown faces favoure me; enemies must speak good of the truth : my

mafters cause purchaseth commendation. The hopes of my en-

largement from appearances are cold : my faith hath no bed to

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fleep upon, but omnipotency. The goodwill of the Lord, & his freetest presence be with you & that childs. Grace & peace be yours.

Aberden, 1637. Your La. in all duty, in his sweet

To the right bonourable & Christian Lady, the VICOUNTESSE of KENMURE.

MADAM.

Race, mercy & peace be to your La: I would not omit Tto write aline with this Chriftian bearer, one in your La: own case, driven neer to Christ, in, & by her affliction. 1 wish that my friends in Galloway forget menot, however it be Christ is so good, that I will have no other tutour, suppose I could have waile & choise of ten thousand beside: I think now five hundred heavie hearts for him too little. I wish Chrift now weeping fuffering, & contemned of men, were more dear & defirable to many louls, then he is: I am fure, if the faints wanted Christs crosse, so profitable & so sweet, they might for the gain & glory of it, wish it were lawfull, either to buy or bortow his croffe: but it is a mercy that the faints have it laid to their hand for nothing; for I know no sweeter way to heaven, then through free grace, & hard trials together; & one of thefe cannot well want another. O that time would Poft fafter, & hasten our long looked-for communion, with that fairest. fireft among the fons of men! O that the day would favour us, & come, & put Christ & us in others armes ? I am sure a few yeers will doe our turn, & the fouldiers hour-glaffe will foon run out. Madam, look to your lamp, & look for your Lords coming, & let your heart dwel aloof from that sweet childe; Christs jealousie will not admit two equall loves in your La: heart; he must have one, & that the greateft; a little one to a creature may , & must fuffi. ce a foul married to him; your maker is your husband, Ifa. 54. I would wish you well, & my obligations these many years bygon speak no leffe to me; but more I can geither wish, nor

Mt Ruthertonno's Epift. 10.

pray, nor desire for to your Lat then Chaft fingled & wailed out from all created good things: or, Christ howbest wer in his own blood, and wearing a crown of thorns. I am sure the saints, at their best, are but strangers to the weight. & worth of the incomparable sweetness of Chait, He is so new so fresh in excellency, every day of new, to the sethat search more and more in him, as if heaven could surnish as many new Christs (If I may speak so) as there are dayes betwirth m & us, & yethe is one and the same. Oh we love an unknown lover, when we love Christ! Let me hear how the child is every way, the Prayers of a prisoner of Christ be upon him, grace for eversore, even while glory perset it, be with your La:

Aberd, 1637.

Yours in his fweet Lord Jefus , S. R.

To the noble & Christian lady, the VICOUNIESSE of KENMURE.

MADAM.

TOtwithilanding the great hafte of the bearer, I would bleffe your La: in paper:d tiring, that fince Chrift hath ever envied, that the world should have your love by him, that we give your felf out for Christ, and that ye may be for no other. I know none worthy of you but Christ. Madam, I am either fuffering for Chrift, and this is either the fure and good way, or I have done with heaven, and will never fee Gods face : (which I bl. ffe him carnot be.) I write my blefsing to that I weet childr, that we have borrowed from God. he is no heritage to you but a loan, love him as folks do borrowed things : my heart is heavy for you. They fay the Kirk of Chrift hath neither fon , not heir ; and therefore her enemis shall poffeff her: but I know she is not that ill friended, her husband is her herr, and she his heritage. If my Lord would be pleafed, I would defire some were dealt with, for my return

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Epift. 11. return to Anwoth; but if that never be, I thank God, Anwoth is not heaven . preaching is not Christ , I hope to wait on. Let me hear how the childe is , and your La : minde & hopes of him; for it would eafe my heart to know that he is wel. I am in good terms with Chrift, but oh my guiltineffe; yet he bringeth not pleaes betwint him and me to the streets, and before the fun. Grace, grace, for evermore be with your La:

Your La: at all obedience in Aberd. 1637.

Chrift, S.R.

To the right honourable & Christian Lady, my Lady VICOUNTESSE of KENMURE.

MADAM.

Race mercy & peace to you: I am refreshed with your Letter: the right hand of him, to whom belong the iffues from death, hath been gracious to that sweet childe; I dow not , I doe not forget him , & your La: in my prayers. Madam, for your own case, I love carefull, and withall doing complaints of want of practice; because I observe many, who think it holiness enough, to complain and set themselves at nothing, as if to fay I am fick, would cure them, they think complaints a good charme for guiltinels. I hope ye are wreftling & strugling on , in this dead age, wherein folks have loft tongue, & legs and armes for Christ. I urge upon you . Madam, a neerer communion with Christ, and a growing communion: There are curtains to be drawn by , in Christ , that we never faw, and new foldings of love in him. I despair that ever I shall win to the far end of that love, there are fo many plies in it . Therefore dig deep, and fweat, and labour, and take paines for him; and fet by so much time in the day for him, as you can: he will be win with labour. I, his exiled prisoner, sought him, and he hath rued upon me, and hath made a moan for me, as he doth for his own. fer. 31: v. 20. Ifa. 45: v. 11. and I know not what to do with Christ , his love surroundeth and surchargeth me, I am

MIRUTHERFOORD'S Epift. Tr. I am bardened with it, but O how fweet & lovely is that burden! I downot keep it within me: I am fo in love with his love, that if his love were not in heaven, I would be unwilling to goe there. O what weighing & what telling is in Christs love! I fear nothing now so much , as the laughing of Christs crosse, & the love-showers that accompany it : I wonder what he meaneth to put fuch a flave at the board-head, at his own elbow. Oh that I should lay my black mouth to fuch a fair, fair, fair face as Christs! but I dare not refuse to be loved, the cause is not in me why he hath looked upon me, & loved me, for he got neither budde nor hire of me, it cost me nothing, it is good cheap love. Othe many pound-weights of his love, under which I am [weetly preffed! Now Madam, I perswade you, the greatest part but play with Christianity. they put it by hand cafily. I thought it had been an eafie thing to be a Chriftian, & that to feek God, had beenat the next door; but oh the windings, the turnings, the up's, & the down's that he harh led methrough; & I fee yet much way to the foord; he fpeaketh with my reins in the night scason; & in the morning, when I awake, I finde his love-arrowes, that he shot at me, flicking in my heart : who will help me to praise? who will come lift with me, & set on high his great love & yet I finde, that a fire-flaught of challanges will come in at mid-fummer , & question me ; but it is onely to keep a finner in order. As for Friends, I shall not think the world to be the world, if that well goe not drie. I truft in God, to use the world, as a Canny or Cunning-mafter doeth a knave-servant, (at left God give me grace to doe fo) he giveth him no handling or credit, onely he intrusteth him with common errands, whereinhe cannot play the knave. I pray God, I may not give this world credit of my joyes, & comforts, & confidence: that were to put Christ out of his office: nay, I counsel you Madam, from a little experience, let Christ ke p the great feal, & intruck him fo, as to hing your veffels great & small, & pin your burdensupon the nail fastened in Davids house, Isai. 3 2: per. 13. Let me not be well, if ever they get the tutouring of my comforts : away, away with irrespondal Tutours, that would

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Fpiff. 12. Letters.

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would play mea flip, & then Christ would laugh at me, & say well-wared try again ere ye trust. Now woe is me for my whorish mother the Kirk of Scotland; Oh who will bewaile her 4 Now the presence of the great Angel of the covenant be with you & that sweet childe.

Aberd. March.7.

Yours in his sweet Lord Jesus, S. R.

To the right honourable & Christian Lady,

KENMURE.

MADAM.

Pon the offered opportunity of this worthy bearer, Icould not omit to answer the heads of your letter. 1. I think not much to let down in paper some good things anent Christ, that Sealed & holy thing ; & to feed my foul with raw wishes to be one with Christ; for a wish is but broken & half-love; but verily to obey this, come of fee: Is a harder matter. but oh I have rather smoak then fire, & gueffings rather then reall affurances of him : I have little ot nothing to fay , that I am as one who hath found favour in his eyes; but there is fome pineing & milmannered hunger, that maketh me miscall & mckname Christ, ag a changed Lord; but alace it is ill flitten. I can not beleeve without a pleige. I cannot take Gods word without a Caution; as if Christ had lost & fold his credit, & were not in my books responsall & law-biding; but this is my way; for his way is . Ebbef. 1: 12. after that we believed, ye were fealed, with the boly fpirit of promise. 1. Ye write that I am filled with knowledge, & stand nor in need of these warnings: but certainly my light is dim , when it cometh to handy-grips : & how many have full coffers & yet empty bellies ? Light & the faving ufe of light , are fare different. O What need have I to have the

Epift. 12. ME RUTHERFOORD'S the ashes blowen away from my Dying-out fire! I may be a book-man, & be an Idiot & ftark fool in Christ's way : learning will not beg ale Christ: the puble beguiled the Phanices, & fo may I be missed: Therefore as night warches hold one anoth r waking, by speaking to one another, so have we need to hold one another on foot: fleep steal th away the light of watching, even the light that reproveth fleeping. I doubt not but more should fetch heaven, if they beleeved not heaven to be at the next door; the worlds negative holines, no adulteref, no murderer, no thief, no cousiner, maketh men beleeve they are already glorified faints : but the, 6. Chap. to the, Heb: nay affright us all, when we hear that men may take of the gifts, & common graces of the holy spirit, & a taste of the powers of the life to come, to hell with them : here is reprobate filver, which yet feemeth to have the Kings Image and superscription upon it, 3. I finde you complaining of your self, & it becometh a sinner so to do, I am not against you in that, sense of death is a sib friend, & of kin and blood to life; the more fende, the more life: themore lenfe of fin, the leffe fin. I would love my pain . & foreness , & my wounds , howbeit these should bereaue me of my nights fleep, better then my wounds without pain. O how fweet a thing is it, to give Christ his handfull of broken armes, & legs, & disjointed bones! 4. Be not afraid for little grace, Christioweth his living feed, & he will not lotte his feed; if he have the guiding of my flock and flate, it shall not miscarry. Our spile works, losses, deadness, coldness, wretchedness, are the ground which the good husband-man labour-1. Ye write that his compassions faile not , not withstanding that your service to Christ miscarrieth: To the which I answer: God forbid that there were buying and selling, and blocking for as good again, betwixt Christ and us for then free grace might goe play it, and a faviour fing dumb, and Christ go and Sleep : but we go to heaven with light shoulders, and all the bairn-time, & the veilels great & small that we have, are fastned upon the sure nail, Ifa. 22:24. the onely dangeris, that we give grace more ado then God giveth it , that is , by turning his grace into wantonness. 6. Ye

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Epift. 15. Letters.

write tew fee your guiltinefe, & ve cannot be free with many, as with me: I Answer: bleffed be God, Chiff & we are not heard before mens courts : It is at home betwirt him & us. that pleas are taken away. Grace be with you.

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.Yc prite Yours in his forest Lord Felus, S. R.

To the right honourable & Christian Lady, my Lady.

MU

MADAM.

Race, mercy & peace be to your La: God be thanked, Ive are yet in polletion of Christ & that fweet childe. I pray God, the formet may be fure heritage. & the latter a loan for your comfort; while he do good to his poor afflicted, withered mount Sion: & who knoweth but our Lord hath comforts laid up in Rore for her & you? I am perswaded Christ hath bought you by the devil . & hell . & fin , that they have no claime to you; & that is a rich & unvaluable mercy. Long fince , ye were half challenging deaths cold kindness, in being so flow & swier to come & loofe a tited prisoner : but ye stand in need of all the crolles, loffes, changes, & fid hearts that befell you fince that time: Chrift knoweth the body of fin unsubdued, will take them all & more: we know that Paul had need of the devils fervice . to buffet him. & far more we. But my dear & bonourable Lady spend your Emd glaffe well: I am sure ye have law to raise a suspersion against all, that devils, men, friends, world, loffer , hell or fin can decree against you: it is good your croffes will but convey you to heavens gates : In can they not goe, the gate shall be closed on them, when ye shall be admitted to the Time standeth not still, evernity is hard at our door, throne. O what is laid up for you! Therefore harden your face against the wind; & the Lamb your husband is making ready for you, the

M. RUTHERFOORD'S. Epift. 12. the bridegroom would fain have that day, as gladly as your Honour would wish to have it; he hath not forgotten you. I have heard a rumour of the Pi elats purpose to banish me; but let it come, if God fo will, the other fide of the fea is my fathers ground as well as this fide: I owe bowing to God, but no fervil bowing to croffes ; I have been but too foft in that : I am comforted that I am perswaded fully , that Christ is halfer with me in this well born & honeft croffe: & if he claime right to the best half of my troubles . (as I know he doeth to the whole;) I shall remit it over to Christ, what I shall do in this case: I know certainly my Lord Jesus will not marre nor spill new sufferings , he harh use for them in his house. O what it worketh on me, to semember that a stranger, who cometh not in by the door, shall build hay & Ruble upon the golden foundation I laid among ft that people in Annoth! But I know providence looketh not afquint, but looketh straight out, & thorow all mens darkneise : Othat I could wait upon the Lord! I had but pont eye, one joy, one delight, even to preach Christ, & my mothers fons were angry at me, & have put out the poor mans one eve, & what have I behinde ? I am fure this fowre world hath loft my heart deferveldy, but oh that there were a dayes-man to lay his hand upon us both , & determine upon my part of it. Alace that innocent & lovely truth should be fold! My tears are little worth, but yet for this thing I weep, I weep; alace that my fair & lovely Lord Jefus should be miskent in his own house! It reckoneth little of five hundred the like of me : Yet the water goeth not over faiths breath, yet our King liveth: I write the prisoners bleffings , the good will , & long lasting Kindnelle, with the comforts of the very God of peace be to your La: & to your weet childe: Grace, grace be with you.

Aberd. Sep. 7. Your bonours at all obedience, in bit 1637. Sweet Lord Jesus, S. R.

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JOHN GORDON'

Of Cardones elder.

Uch honoured & dearest in my Lord. Grace, mercy & M reace be to you. My foul longeth exceedingly to hear how matters go betwirt you & Christ; & whether or not there be any work of Christ in that parish, that will bide the triall of fire &water: let me be weighed of my Lord in a just ballance, if your fouls lie not weighty upon me: you go to bed & you rife with me : thoughts of your foul (my dearest in our Lord) depart not from me in my fleep; ye have a great part of my tears, fighs, supplications, & prayers: O if I could buy your fouls falvation with any fuffering what foever, & that ye & I might meet with joy up in the Rain-bow, when we shall stand before our judge! O my Lord forbid, I have any hard thing to depon against you in that day! Othat he who quickneth the dead . would give life to my fowing among you! What joy is there (next to Christ) that standeth on this side of death, would comfort me more, then that the fouls of that poor people were in fafety, &b youd all hazard of lofing? Sir, shew the people this; for when I write to you , I think , I write to you all,old and young: fulfill my joy & feek the Lord: Sure I am , once I discovered my: lovely ? Royall, princely Lord Jesus to you all, woe, woe, woe, hall be your part of yt for evermore, if the Golpel be not the favour of life unto life to you; as many fermons as I preached, as many fentences as I uttered, as many points of dittay shall they be, when the Lord shall plead with the world . for the evil of their doings. Beleeve me, I finde heaven a city hard to be won: the ribbteous will scarcely be faved: O what violence of thronging will heaven take! Alace! I fee many deceiving themselves, for we will all to heaven, now every. fouldog with his foul feet will in at the neerest, to the new & clean Jerufalem : all fay they bave faith, & the greatest part. in the world know not & will not consider, that a flip in the

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MALLE

RUTHERFOORD'S matter of the tfalvation, is the most pitifull flip that can be; & the no loffe is comparable to this loffe. Other fee that there be not a loofe pin in the work of your fal vation! for ye will not beleeve how quickly the judge will come? & for your felf I know that death is waiting & hovering. &lingering at Gods command, that ye may be prepared. Then ye had need to ftir your time, & to take eternity, &death, to your riper advisinent; a wrong step or a wrong flor, in going out of this life, in one property, is like the fin against the holy Ghost, &can never be forgiven, because ye cannor coincback again thorow the last water, to mourn forit. I know your kounts are many, and will take telling, and laying, & seckoning betwirt you and your Lord; fit your counts, and order them; lofe not the lift play, what ever ye do ; for in that play with death, your precious foul is the prize: for the Lords fakefpill uot the play, & lose not fuch atreasur. Ye knows out of love I had to your foul, and out of defire I had to make an honest count for you, I testified my displeasure and disliking of your wayes very often, both in privat & publike: I am not now a witness of your doings, but your judge is alwayes your witness. I beseech you by the mercies of God, by the fal vation of your foul . by your comforts when your eyeltrings shall break, & the face wax pale, & the foul shall tremble to be out of the lodging of clay, and by your compea ance before your lawfull judge, after the fight of this letter take a new course with your wayes; and now in the end of your day; make fure of heaven : evamine your felf , if ye be in good earnest in Christ; for some, Heb. 4: 4 are partakers of the holy Ghoft. Ttafte of the good word o G do o the powers of the lifetocome: & yet have no part in Chrift at all. Many think chey believe, but never tremble: the devils are further on then thefe. Jam. 2: 10. Make fuse to your felff that ye are above ordinary professors; the fixth part of you: span-length & hand, breadth of dayes is scarcely before you: Haste, haste; for the ride will not bide. Pur Christ upon all your accounts . & your feerers. Better it is that we give him your counts in this life, out of voir own hand, then that after this life, he take them from you. I never knew fo well what fin was, as finge I came to Aberd.

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Epift. 14. Letters. howbeit I was preaching of it to you. To feel the smoke of hel 's fire, in the throat, for half an hour; to stand beside ariver of fire & brimftone, broader then the earth; and to think to be bound hand & foot, & casten in the midit of it quick, & then to have God locking the prison door, never to be opened for all eternity: O how will it shake a conscience, that hath any life in it ? I finde the fruits of my pains, to have Christ and that people once fairly met, now meet my foul in my fad hours , & I rejoyee thar I gave fair warning of all the corruptions, now entring in Christs house: and now many a sweet, Iweer, foft kiffe, many perfumed well fmelled kiffes, & embracements, have I received of my royall Master. He & I have had much love together I have for the present a fick, dwining life,

with much pain, & much love-ficknef, for Christ : O what I would give to have a bed made to my wearied foul, in his bosome! I would fritt heaven for many yeers, to have my fill of Jelus in this life, & to have occasion to offer Christ to my people: & to wooe many people to Christ. I cannot tell you what fweet pain and delightsome torments are in Christ love! I often challenge time, that holdeth us fundry. I profess to you, I have no rest, I have no case, while I be over head & ears in lov's-ocean if Christs love . (that fountom of de light) were laid as open to me as I would wish, O how would I drink, and drink abundantly! O how drunken would this my foul be! I half call his absence cruell, and the mask & vaile on Christs face a cruell covering, that hideth fuch afair, fair face, from a fick foul. I dare not challenge himself, but his absence is a mountain of iron upon my heavie heart. O when will we meet? O how long is it to the dawning of the mariage-day? O sweet Lord Jesus take wide steps? O my Lord come over mountains at one fride? O my beloved flee like a roe, or young hart, upon the mountains off paration? O if he would fold the heavens together like an old cloak, & showle time and dayes out of the way, & make ready in hafte the lambs wife for her husband! Since he looked upon me, my heart is not mine own, he hath run away to heaven with it: I know it was not for no. thing, that I spake so meekle good of Christo you in publike.

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MIRUTHERFOORD'S Epift. 14. Oifthe beaven & the heaven of heavens were paper, & the fea inke, & the multitude of mountains pens of brasse, & I were able to write that paper, within and without, full of the praises of my fairest, my dearest, my loveliest, my sweetest, my matchles, & my most marrowlesse & marvellous welbeloved! Woeis me I cannot fet him our to men & Angels. O there are few tongues to fing love-longs of his incomparable excellency! what can I poor prisoner do to exalt him? Or what course can I take to extoll my lofty, & lovely Lord Jefus? 1 am put to my wits end, how to get his name made great. Blefsed they who would help me in this: how fweet are Christs back-parts? O what then is in his face ! Thele that fee his face , how dow they get their eye plucked off him again! Look up to him & love him, O love & live. It were life to me, if ye would read this letter to that people, & if they did profit by it. O if I could cause them die oflore for lesus! I charge them by the salvarion of their fouls, to hang about Christs neck, & take their fill of his love, & follow him, as I taught them; part by no means with Christ; holdfast what ye have received: Keep the truth once delivered; If ye or that people quite it in an hair, or in an hoof, ye break your conscience in twain : & who then can mend it, & caft a knot on it? My dearest in the Lord stand fast in Christ : Keep the faith : contend for Christ : wrestie for him, & take mens feud for Gods favour, there is no compartion betwixt these. O that my Lord would fulfill my joy , & keep the young bride to Christ that is at Ampost And now whoever they be, that have returned to the old vomit fince my departure. I binde upon their back, in my masters name & authority, the long-lasting weighty vengeance, and curie of God: in my Lords name I give them a doom of black . unmixed , pure wrath , which my mafter shall ratifie and make good, when we fland together before him , except they timoufly repent, and turn to the Lord. And I write to thee, poor mourning, and broken hearted beleever, be who thou will, of the free salvation: Christs sweet balme for thy wounds, O poor humble beleever; Christs killes for thy watery pheeks; Christs blood of aronement for thy guilty foul; Christs heaven

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Epift. 15. Letters.

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heaven for thy poor foul, though once hanished out of paradile: & my mafter shall make good my word ere long. O'that prople were wife! O that people were wife! O that people would foier out Chrift, & never reft while they finde him ! shall my foul mourn in fecret, it my nine yeers pained head, & fore breaft, & pained back, and grieved heart, and privat-& publike prayers to God, shall all be for nothing among that Did my Lord Jefus fend me but to fummond you be. fore your judge, & to leave your fummonds at your houses? Was I fent as a witness onely to gather your dittayes. O my God forbid: Often did I tell you of a fan of Gods word to come among you, for the contempt of it. I told you often of wrath . writh from the Lord , to come upon Scotland; and yet I bide by my Masters word; it is quickly coming, desolation for Scotland, because of the quarrell of a broken covenant, Now worthy Sir, now my dear people, my joy, and my crown in the Lord , let him be your fear , feek the Lord , & his face, fave your fouls : Doves, flee to Christs windows : pray for me, & praise for me. The bletting of my God, the prayers & bleffing of a poor prisoner, & your lawfull pastor, be upon you,

Aberd. June. 16.

Your Laufull & Loving Pajlor, S.R.

To the right honourable & Christian Lady,

B O Y D

MADAM.

Race, mercy & peace be to you, from God our Father, & from our Lord Jesus Christ. I cannot but thank your La: for your Letter that hath refreshed my soul. I think my left many wayes obliged to your La: for your love to my.

Mr RUTHERFOORD'S Epilt, 15. afflicted brother; now embarked with me, in that fame caufe; his Lord hath been pleased to put him upon truths side : I hope your La: will be friend him with your counfell, and countenance, in that countrey, where he his a flranger: & your La: needeeth not fear , but your kindness to his own shall be put up in Christs accounts. Now Madam, for your La; case, I rejoyce exceedingly, that the Father of lights hath made you fee, that there is a nick in Christianity, which ye contend to be at; & that is to quit the right eye, & the right hand, & to keep the Son of God: I hope your delire is to make him your garland, & your eye looketh up the mount, which certainly is nothing but the new creature; fear not, Christ will not cast water upon your smoaking coal, & then who else date doe it, if he say nay? Be forry at corruption & not fecure, that companion lay with you in your mothers womb, & was as early friends with you, as the breath of life, & Christ will not have it otherwise; for he delighteth to take np fallen bairns, & to mend broken brows: binding up of wounds, is his office: Ifai. 61. First, I am glad Christ will get employment of his calling, in you; many a whole foul is in heaven, which was ficker then ye are: He his content ye lay broken arms & legs on his knee , that he may fpelk them. 2. Hiding of his face is wife love, his love is not foud . doting, & reafonless, to give your head no other pillow, while ye be in at heavens gates but to lie betwixt his brefts, & lean upon his bosome: Nay, hisbairns must often have the frosty cold side of the hill, & fet down bot their bare feet among thorns : His love hath eyes, & in the mean time is looking on. Our pride must have winter weather to rot it. But I know Christ & ye shall not be heard : ye wil whitper it over betwixt your felves . & agree again, for the Anchor tow abideth fast within the The end of it is in Christs ten fingers, who dare pull ifhe hold? I the Lord thy God will hold thy right hand, saving fear not, I will help thee: Ifa. 41: 12. jear not lacob. The fea fick paffenger shall come to Land. Christ will be the first that will meet you on the shore. I hope your La: will keep the Kings high-way ; goe on in the strenght of the Lord in haste, as if ye had not leifure to speak to the lane-keepers by the way : he is QYCI,

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over o yand time in the och a mit of the water, who thinkern long for you. For my unfaithfull (elf, Madam, I must say a word. At my first coming hither, the devil made many blacklie of my Lord Jefus , & faid , the court was changed . & he was angry , & wold give an evil fervant his leave at mid-terme; but he gave me grace pot to take my leave, I refolved to bide fummonds, & fit, howbeit it was suggested & said , what should be dowe with a withered tree, but over the dike with at But now, now, (I dare not, I dow not keepit up) who is feathed as his poor exiled priloner? I think shame of the board head, & the first messe, & the royall Kings dining-hall; & that my black hand hould come on fuch a rulers table : but I cannot mend it; Christ must have his will; onely he paineth my foul so, sometimes with his love, that I have been nigh to palle modefty, & to cry out : he h th left a fanoaking burning coal in my heart, & gone to the door himfelf. & 1 ft me & it tog ther ; yet it is not defertion : I know not what it is ; but I was never fo fick for him as now. I durft not challenge my Lord, if I got no more fore heaven, it is a dating croff. I know he bath other thing to do, then to play with me & trinle an apple with me, & that this fast will end O for instruments in Gods name, that this is he! And that I may make use of it, when it may be a neer friend within me will fay ! And when it will be faid by a chillenging devil, where is my God? Since I know it will not lafte, I defire but to keep broken meat : but let no man after me, flander Christ for his croffe. The Great Lord of the Covenant, who brought from the dead, the great shepherd of his sheep, by the blood of the eternall covenant, establish you, & keep you & yours to his appearance.

Aberd. March. 7.

Yours in his frees Lard Jefus, S. R.

Te M.

ALEXANDER HENDERSON

My reverend & dear Brother.

Received your Letters: They are as apples of gold to me I for with my (weet feafts (& they are about the deserving of fuch a finner, high & out of measure) I have fadness to ballast me. & weight me a little. It is but his boundless wildom, who hath taken the tutouring of his witleffe childe, & he knoweth, to be drunken with comforts is not lafest for our stomackes. However it be, the din & noise & glooms of Christ's crosse are weightier then it felf. I protest to you, (my witnesse is in heaven) I could wish many pound weights added to my croffe, to know that by fufferings, Christ were fer forward in his kingly office in this Land. Oh what is my skin to his glory , Or my loffes , or my fad heart, to the apple of the eye of our Lord, & his beloved spouse, his precious truth, his royal priviledges, the glory of manifested justice in giving of his foes a dash, the teltimony of his faithfull servants, who doe glorifie him, when he rideth supon poor weak wormes & triumpheth in them! I defire you to pray, that I may come out of this furnace with honesty; & that I may leave Christs truth no worse then I found it; & that this most honourable cause may neither be stained, not weakned. As for your case, my Reserved O Dearest Brother, yeare the talking of the North & South; & looked to fo, as if ye were all crystall glasse; your mots & dust should soon be proclaimed, & trumpets blowne at your slips: But I know ye have laid help upon one that is mighty. Intrust not your comforts to mens airy & frothy applaule, neither lay your down-castings on the tongues of salt mockets. & reproachers of godlines: As deceivers & yet true, as unknown & yet fill known. God hath called you to Christs fide, & the wind is now in Christs face in this land; & seeing ye are with him ye cannot expect the lee-lide, or the funny-fide of the braze: But I know ye have resolved to take Christ upon any termes what-Soever

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Epift. 16

Epist. 17. Letters.

45 foever: I hope ye doe not rue, though your cause be hated ,& that prejudices are taken up against it. The shields of the world think our Master cumbersome wares, & that he maketh too great din, & that his cords and yoks make blains & deep feores in their neck; therefore they kick, they fay this man shall not reigne over us. Let us pray one for another, He who hath made you a chosen arrow in his quiver, hide you in the hollow of his hand: I am.

Aberd March. 9. diob 1637. .bo

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18-23 Yours in by weet Lord Fefus , S. R.

To the right honourable, my Lord.

Y very noble & bonourable Lord, Grace, mercy and Peace be to you. I make bold to write to your Lo: that you may know the honourable cause, yeare graced to professe, is Christs own truth, Yeare many waves blesled of God, who hath taken upon you , to come out to the firects , with Chrift on your fore-head, when to many are ashamed of him, & hide him (as it were) under their cloak, as if he were a folen Christ. If this faithless generation. (& especially the Nobles of this Kingdom .) thought not Christ dear wares, and Religion expensive, hazardous, and dangerous, they would not flip from his cause as they doe, & stand looking on, with their hands folded behinde their back, when lowns are running away. with the spoile of Sion on their back, & the boards of the Son of Gods tabernacle. Law & Justice are to be had to any, especially for money & moyen; but Christ can get no law, good cheap nor dear. It were the glory and honour of you; who are the Nobles of this land . to plead for your wronged bridegroom, and his oppressed Spouse, as far as zeal & standing law will goe with you. Your ordinary logicke from the event (that is will doe no good) to the cause (& therefore filence is beft

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The were better that men should fee, that their wisdom be holy & their holyness wise: I must be bold to desire your Lo: To adde to your former favours to me for the which your Lo: hath a prisoners blessing & prayers) this, that ye would be pleased to befriend my brother, now suffering for the same cause. For he is to dwell nigh your Lo: Bounds, your Lo: word & countenance may help kim. Thus recommending yout Lo: to the saving grace & tender mercy of Christ Jesus our Lord. I test.

Aberd. March. 9.

Your Lo: obliged Servant in Chrift, S. R.

To Mr.

WILLIAM DALGLISH,

Minister of the Gospel.

Reverend & Dear Brother,

Race, mercy & peace be to you. I am well, my Lord I Jesus is Kinder to me then ever he was , it pleaserh him to dine & sup with his afflicted prisoner; a King featteth me, & his foilenard cafteth a fweet fmell. Put Christs love to the triall, & put uponit burdens, & then it will appear love indeed; we employ not his love, & therefore we know it not. I verily count more of the fufferings of my Lord, then of this worlds luftred & overguilded glory. I dare not fay but my Lord Jefus hath fully recompensed my sadness, with his joyes: my losses, with his own presence. I finde it a sweet & rich thing to exchange my forrows with Christs joyes, my afflictions with that fweet peace I have with him felf. Brother, this is his own truth I now fuffer for; he hath fealed my fufferings with his own comforts, & I know he will not put his feal upon blank paper; his feals are not dumb, nor delutive, to confirm imaginations & lyes. Goe on my dear Brother in the ftrength of the Lord , not fearing man that is a worm, or the fon of man that will die. Providence hath a thous

ME RUTHERPOORD'S. Epift. 18. 28 a thousand keys to open a thousand fundry doors, for the deliverance of his own, when it is even come to a conclamatum eft. Let us be faithfull & care for our own part, which is to do & fuffer for him, & lay Christs part on himself. & leave it there; duties are ours, events are the Lord's. When our faith goeth to medle with events, & to hold a court (if I may fo speak) upon Gods providence, & begineth to fay; how wilt Thou doe this & that ! We lose ground : We have nothing to doe there, it is out part to let the Almighty exerce his own office, & ftir his own helme: there is nothing left to us, but to fee how we may be approved of him, & how we may roll the weight of our weak fouls (in weldoing)upon him, who is God Omnipotent: & when, what wethus effay, miscarrieth, it shall neither be our fin nor crois: Brother, remember the Lord's word to Peter, Simon, loveft thou me? Feed my heep: no greater testimony of our love to Christ can be, then to feed painfully and faithfully his lambs. I am in no better neighbourhood with the Ministers here then before; they cannot endure that any speak of the, or to me: Thus I am in the mean time filent, (which is my greatest grief.) Dr Barron hath often disputed with me, especially about Arminian-controversies, and for the Ceremonies: three vokings laid him by; & I have not been troubled with him fince: now he hath appointed a dispute before witnesses; I gruft Christ & truth shall doe for themselves, I hope Brother ye will help my people, & write to me what ye hear the Bishop is to doe to them : Grace be with you.

Aberd.

Your Brother in bonds. S. R.

To M.

HUGHMCKAILL Minister of the Gospel.

Reverend & Dear Brother.

I blefs you for your Letter: He is come down as rain upon the mowen graffe, he hath revived my withered root, & he is E

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Letters. Epist. 18. as the dew of herbs, I am most secure in this prison : fal vation is for walls in it, and what think ye of these walls? he maketh the dry plant to bud as the lilie, and to blossome as Lebanon: the great hus band man's bleffing cometh down upon the plants of rightousnels: who may say this, (my dear Brother) if I, his poor exiled stranger & prisoner, may not say it? Howbeit all the world should be filent . I cannot hold my peace. O how many black counts hath Christ and I rounded over together, in the house of my pilgrimage? and how fat a portion hath he given to a hungry foul? I had rather have Christs four-houers, then have dinner and Supper both in one from any other; his dealing, and the way of his judgements passe finding out. No preaching, no book, no learning could give me that, which I behooved to come and get in this Town. But what of all this, if I were not misted, confounded, and astonished how to be thankfull, and how to get him praised for evermore? And which is more, he hath been pleased to pain me with his love, and my pain groweth through want of reall possession. Some have written to me, that I am possibly too joyfull of the erofs, but my joy over-leapeth the Crofs, it is bounded and terminar upon Chrift. I know the fun will over-cloud & eclipfe, and I shall again be put to walk in the shaddow , but Christ must be welcome to come and goe as he thinketh meet; yet he would be more welcome to me, I trow, to comethen go; &, I hope, he pitieth and pardonth me, in casting apples to me, at fuch a fainting time as this: holy and bleffed is his name. It was not my flattering of Christ, that drew a kils from his mouth; but he would send me as a spie in to this wildernees of fuffering, to fee the land, and to try the foord; and I cannot make a lye of Christs cross; I can report nothing but good both of him , & it , left others should faint. I hope, when a change cometh, to cast anchor at midnight upon the rock, (which he hath taught me to konw in this day light) whither I may run, when I must say my lesson without book, & beleeve in the dark. I am fure it is fin to tatrow of Christs good meat, anot to eat when he faith, eas O welbeloved or drink abundantly,

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Epif. 20. M' RUTHERFOORD'S 50 If he bear me on his back, or carry me in his armes over this water . I hope for grace to fet down both my feet on dry ground , when the way is better : but this is flippery ground, my Lord thought good I should go by an hold, & lean on my welbe. loved's shoulder: it is good to be ever taking from him. defire he may get the fruit of praises for dating, and thus dandling me upon his knee: & I may give my bond of thank. fulnels, fo being I have Christ's back-bond again for my relief, that I shall be strengthned by his powerfull grace, to pay my vowes to him. But truly I finde we have the advantage of the brae upon our enemies: we are more then conquerours, through him who hath loved us; & they know not wherein our ftrength lieth. Pray for me, grace be with you.

Aberd. Your Brother in Christ, S. R.

To my Lady Boyd.

MADAM.

Race, mercy & peace be unto you; the Lord hath brought I me to Aberd; where I fee God in few. This town hath been advised upon of purpose for me: It contisteth either of Papists, or men of Gallio's naughty faith, it is counted wildom in the moft, not to countenance a confined Minister but I finde Christ neither strange not unkind; fore I have found many faces smile upon me fince I came hither. I am heavie and fad, confidering what is betweet the Lord & my foul, which none feeth but he. I finde men have mistaken me, it would be no art (as I now fee) to fpin small, & make hypocritic feem a goodly web, & to go through the mercat as a faint among men, & yet fleal quietly to hell, without observation: So easie is it to I have disputed, whether or no I ever knew any thing of Christianity, fave the letters of that name: Men fee but as men, & they call ten twenty, & twenty an hundred, but. O ! to be approved of God in the heart, & in fincerity, is not an ordinary mercy : my neglects while I had a pulpit, & other things where of I am ashamed to speak, meet me now, 10

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fo, as God maketh an honest cross, my daily forrow; and for fear of seandal & stumbling, I must hide this day of the law's pleading: I know not, if this court kept within my foul be fenced in Chaift's name. If certainty of falvation were to be bought God knoweth, if I had tenearths, I would not prig with Gods like a fool. I believed, under fuffering for Chrift, that I my felf should keep the key of Christ's treasures, & take out comforts, when I lifted . & cat , & be fat : But I fee now , a fufferer for Christ will be made to know himself, & will be holden at theidoor, as well as another poor finner; & will be fain to eat with the bairns, & to take the by-board, and glad fo: my bleffing on the cross of Christ, that hath made me see this. Oh if we could take pains for the Kingdom of heavenbut we fit down upon some ordinary markes of God's children, thinking we have as much as will seperat us from a Reprobat, & thereupon we tak the play, & cry Holy-day: & thus the devil cafteth water on our fire, & blunteth our zeal & care : but I fee heaven is not at the next door: &1 fee, howbelt my challenges be many, I fuffer for Christ, & dare hazard my salvation upon it; for some times my Lord cometh with a fair hour, & O but his love be fweet, delightfull, & comfortable! Half a kifs is fweet; but our dotting love will not be content of a right to Chrift, unless we get poffeffion; like the man who will not be content of rights to bought land, except he get also the ridges & acers laid upon his back, to carry home with him. However it be , Chrift is wife ; & we are fools to be browden & fond of a pawne in the loof of our hand : living on trust by faith may well content us. Madam, I know your La: knoweth this, & that made me bold to write of it, that others might reap somewhat by my bonds for the truth; for I should defire, & I aime at this, to have my Lord well spoken of & honoured, howbeir he should make nothing of me, but a bridge over a water. Thus recommending your La: your son, & children to his grace, who hath honoured you with a name & room among the living in Je-

rulalem, & wishing Grace to be with your La: I reft. Aberd. Your La: in bis sweetest Lord

Fe us , S. R.

To Mr. DAVID DICKSON.

Epift. 21.

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Reverend & Dear Brosber.

Race, mercy and peace by unto you. I findegreat men, Pspecially old friends , skar to speak for me; but my kingly & Royali Mafter biddeth me try his moven to the uttermost, & I shall finde a friend at hand : I still depend on him; his court is as before; the prisoner is welcome to him; the black crabbed tree of my Lord's cross hath made Christ & my foul very entire; he is my fong in the night. I am often laid in the dust with challenges and apprehensions of his anger, and then if a mountain of iron were laid upon me, I cannot be heavier: and with much wreftling I win in to the Kings house of wine, and for the most part my life is joy, and fuch joy through his comforts, as I have been afraid to shame my felf, and to cry out, for I can scarce bear what I get : Christ hiveth me a measure heaped up, preffed down, and running over: and beleeve it, his love paineth me more then prison and banishment. I cannot get a gate of Christ's love: had I known what he was keeping for me, I would never have been so faint-hearted. In my heaviest times when all is lost, the memory of his love maketh me think Christ's gloomes are but for the fashion: I seek no more but a vent to my wine: I am smothered and ready to burst for want of a vent. Think not much of perfecution: it is before you; but it is not as men conceive ofit: my suggared-cross forceth me to say this to you, ye shall have wailed meat, the fick bairn is often times the spilt bairn: ye shall command all the house. hope ye help a tired prisoner to pray and praise : had I but the annuell of annuell to give to my Lord Jefus, it should eafe my pain; but Alace I have nothing to pay, he will get nothing of poor me; but I am woe I have not room enough in my heart for such a stranger. I am not cast down to goe further North , I have good cause to work for my Master; for I am wel paid before the hand, I am not behinde, howbeit I should not get one fmile .

Aberd. Yours in his fiveet Lord Jefus. S. R.

To M'. MATHEW MOWAT.

D Everend & dear brother , I am a very far misftaken man: if others knew how poor my flock were, they would not think upon the like of me, but with compassion; for I am as one kept under a strict Tutour: I would have more then my Tutour alloweth upon me, but it is good that a bairns wit is not the rule which regulateth my Lord Jesus: let him give what hewill, it shall ay be above merit, & my ability to gain therewith. would not wish a better stock (while heaven be my stock) then to live upon credit at Christs hands, daily borrowing: surely running over love, that vast, hudge, boundlesse love of Christ (that there is telling in for Man and Angel) is the onely thing I fainest would be in hands with : He knoweth I have little but the love of that love, & that I shall be happy, suppose I never get another heaven, but onely an eternall lasting feast of that love: but suppose my wishes were poor, he is not poor: Christ all the seasons of the year is dropping sweetnesse: if I had vessels I might fill them, but my old riven, holly, and running out dish, even when I am at the wel, can bring little away : Nothing but Glory will make tight and fast our lecking and rifty vessels. Alace I have skailed more of Christs grace, love, faith, humi-

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M'RUTHER FOORD's. Epift. 22. humility, and godly forrow, then I have brought with me. How little of the sea can a childe carry in his hand, as little dow I take away of my great fea, my boundlesse & Runing-over-Christ Jesus. I have not lighted upon the right gate of puting Christio the banke, & making my felf tich with him: my milguiding & childi h tr flicking, with that matchlette pearl, That heaven's jewell the jewell of the fathers delights, hath put me to a great loffe. O that he would take a loan of me, & my flock, & put his name in all my bonds, & ferve himfelf their to the poor mean portion I have, & be countable for thetalent himself! Gladly would I put Christ in my room, to guide all; & let me be but a servant to run errands, & do by his dir. Etion, let me be his interdicted heir. Lord Jesus, work upon my minority, & let him win a pupil's Lleffing. Oh how would I rejoyce to have this work of my falvation legally fastned upon Chast! A back-bond of my Lord Jesus that it should be forthcoming to the Orphan, should be my happineffe:degendency on Christ, were my tureft way: if Christ were my bottome I were fure enough. I thought guiding of grace had been no art; I thought it would come of will; but I would spill my own heaven yet, if I had not buildened Christ with All: I but lend my bare name to the (weet covenant: Christ behind: & before, & on either fide, maketh all fure: God will not take an Arminian-cautioner Freewill, a weather cock, turning at a ferpents tongue, a Tutor that couped out father Adam unto us, & brought down the house, & fold the Land, & fent the fither, & mother, & all the bairns through the earth to beg their bread; nature in the Gospel hath cracked credit. O | Well to my poor foul for ever note, that my Lord called grace to the councel, & put Christ Jelus with free merits, & the blood of God fore most in the chase, to draw sinners afrer a ransomer. O wha a fweet block was it, by way of buying & felling, to give and tell down a ransome for grace, & glory to Dyvours! O would to my Lord I could cause paper & ink speak the worth , & excellency, the high, & loud praises of a Brother-ranfomer ! O the Ranfomer needs not my report; but oh if he would take it, make use of it! I should be happy; if I had an errand to this

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world, but for some few yeers, to spread proclamations&out-crys, &love letters of the highnes (the highnes for evermore) the glory(the glory for evern ore) of the Ranfomer, a bote clouths were wet, & died in blood; howbeit that after I had done that, my foul & body should goe back to the mother Nothing, that their Creator brought them once out from, as from their beginning. But why should I pine away & payne my filf with wishes, & not beleeve rather . that Christ will hire fuch an out-cast as I am , a masterlei'e-body - put out of the house by the sons of my mother, & give me employment and a calling, one way or other, to out Christ, and his wares, to countrey buyers, & propose Christ unto,& preffe him upon foine poor fouls, that fainer then their life would receive him? You complain heavily, of your short coming in practice, and venturing on fuffering for Christ; you have many marrowes. For the first, I would not put you off fenfe of wretcheduelle, hold on , Chrift never yet flew a fighing, groaning childe; more of that would make you won goods, and a meet prev for Christ. Alace I have too little of it ! For venturing on fuffering; I had not fo much free gier, when I came to Christs camp, as to buyasword, a wonder that Christ should not laugh at fuch a fouldier : I am no better yet ; but fath liveth & spendeth upon our Captains charges, who is able to pay for all: we need not pitie him, he is rich enough. detire me also not to mistake Christ under a mask , I blesse you, & thank God for it; but alace marked or bare-faced, killing or glooming I miltake him! yea I miltake him furthelt when the mask is off; for then I play me with his fweetness: I am like a childe that hith a golden book, that playeth more with the ribbens, and the guilding, & the picture in the first page; then readeth the contents of it. Certainly, if my defires to my welbeloved were fulfilled , I could provoke divels, and croffes, & the world, & tentations to the fields: but oh my poor weaknels makes me, lie behinde the bush and hide me, Remember my service and my blefling to my Lord; I am mindfull of him as I am able : defire him from a priloner, to come & vitite my good mafter, & feel but the finell of his love: it fets him welt. howbeit he beyoung, to make Christ his garland, I could not

VIIM

56 Mr RUTHERFOORD'S Epift. 23. wish him in a better case, then in a sever of love-sickness for Christ: Remember my bonds. The Lord Jesus be with your spirit.

Aberd. 1637.

Yours in his sweet Lord Fesus, S. R. Epi

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To WILLIAM HALLIDAY.

Loving friend.

Received your letter: I wish ye take pains for falvation: mistaken grace, & somewhat like conversion, which is not convertion, is the fadest and most dolefull thing in the world : make fure of salvation , & Lay the soundation sure, for many are beguiled: Put a low price upon world's clay, put a high price upon Christ: temptations will come, but if they be not made welcome by you ye have the best of it; be jealous over your felf, & your own heart, & keep touches with God: let him not have a faint & feeble souldier of you: fear not to back Christ, for he will conquer & overcome: let no man skar at Chrift, for I have no quarrels at his croffe. He and his croffe are two good guests, & worth the lodging : men would fain have Christ good cheap, but the mercat will not come down; acquaint your felf with prayer: make Christ your captain and your armour : make conscience of finning when no eye feeth you. Grace be with you.

Aberd.

Yours in Ch: Fefus.

S. R.

To a Gentle PVoman, after the Death of her husband.

Dear & loving fifter. I know ye are minding your sweet countrey, & not taking your Innes [the place of your basishment] for your home; this life is not worthy to be the thatch product wall of your Lord Jesus his paradise, that he did sweet

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for to you, & that he keepeth for you: & filly, & fandblinde were our hope, if it could not look over the water to our best heritage, and if it stayed only at home about the doors of our clay-house. I marvel not, my dear sister, that ye complain, that ye come short of your old wrestlings you had for a bleising; and that now you finde it not fo : bairns are but hired to learn their lesson when they first goe to school; and it is enough that these who run a race see the gold onely at the flarting place; and possibly they see little more of it, or nothing at all, till they win to the rink send, and get the gold in the loof of their hand. Our Lord maketh delicates and dainties of his sweet presence and love - visits to his own, but Christs love under a vaile is love: if ye get Christ, howbeit not the sweet and pleasant way you would have him, it is enough; for the wel-beloved cometh not our way, he must waile his own gate himself. For worldly things, feeing they are medows and fair flowers in your way to heaven, a smell in the by -going is sufficient: he that would reckon and tell all the stones in his way, in a journey of three or four hundred miles, and write up in his count book all the herbs, and flowers growing in his way, might come short of his journey: you connot stay in your inch of time to lose your day (seeing you are in hafte, and the night and your after - noon wil not bide you) in fetting your heart on this vain world: it were your wlidom to read your count book, & to have in readiness your businesse against the time you come to deaths water-side. I know your lodging is taken: your forerunner Christ hath not forgotten that; & therefore you must set your self to one thing, which ye cannot well want. In that our Lord took your husband to himself, I know it was that he might make room for himself: he cuteth off your love to the creature, that ye might learn that God onely is the right owner of your love, forrow, loffe, fadnesse, death, or the worst things that are, except sin: but Christ knoweth well what to make of them, & can put his own in the croffes common, that we shall be obliged to affliction, & thank God who learned us to make our acquaintannee with fuch a rough

Epist. 24. **58** MI RUTHERFOORD'S companion, who can hale us to Christ: you must learn to make evils your great good, & to spin our comforts, peace, joy, communion with Christ, out of your trouble, that are Chaifte wooers fent to speak for you to himfelf. It is easie to get good words, & a comfortable meifage from our Lord, even from fach rough ferjeants, as diverfe temptations; Thanks to God for crof. fes. When we count & reckon our loffes in feeking God, we finde godliness is great gain. Great partners of a shipfull of gold, are glad to fee the ship come to the harbour : furely we and our Lord Jefus together, have a shipfull of gold coming home, and our gold is in that ship. Some are fo in love (or rather in luft) with this life, that they fell their part of the ship, for a little thing: I would counsel you to buy hope, but tell it not , & give not away your croffer for nothing , the infide of Christs crotle is white and joyfull, & the far end of the black croffe is a fair & glorious heaven of ease: & seeing Christ hath fastned heaven to the far end of the croffe, & he will not loofe the knot himfelf, & none elfe can (for when Christ casteth a knot, all the world cannot loose it) let us then count it exceeding joy, when we fall into diverse temptations. Thus recommending you to the tender mercy & grace of our Lord, I reft.

Aberd.

Your Loving Brasher, S. R.

To JOHN GORDON

Of Cardoness Younger.

Honoured & Dear Brother.

Wrote of late to you: multitudes of letters burden me now. I am refreshed with your letter: I exhort you in the bowels of Christ, set to work for your soul, & let these bear weight with you, & ponder them seriously, 1. Weeping & grashing of teeth in utter-darkness, or heaven's joy. 2 Think what ye would give for an hour when ye shall lie like dead, cold, blackned clay. 3. There is sand in your glass yet, & your sua

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is not gone down. 4. Confide : what joy & peace is in Chrifts fervice. 5. Think what advant age it will be to have Angels, the world, life, & dath , croffes , yea & devil, all for you, as the Kings ferjeants & f. rvantsto doc your bufineffe. 6. To have mercy on your feed, & a bleffing on your house. 7. To have true honour, & a name on earth, that casts a sweet smell. 8. How ye will rejoice when Christ layeth down your head under his chinne, & betwix his brefts, & dryeth your face, & welcometh you to glory & happinel. ? 9. Imagine, what pain & torture is a guilty confcience? What flavery to carry the Devils unhonest loads? 10. Sins joy :s are but night dreames, thoughts, vapours, imaginations & shadowes. 11. What dignity it is to be a fon of God ? 12, Dominion & maftery over tentations, over the world, & fin. 13. That your enemies should be the taile, & you the head. For your bairns now at their rest, I speak to you & your wife (& cause her read this.) 1. I am a witnef of Barbara's glory in heaven. 2. For the ref. I write it undet my hand, there are dayes coming on Scotland, when barren wombs & dry breifts, & childless parents, shall be pronounced bleffed: they are then in the lee of the harbour , ere the storm come on. 3. They are not lost to you , that are laid up to Chrifts treasury in heaven. 4. At the Resurrection ye shall meet with them, there they are fent before, but not fent away. 5. Your Lord loveth you, who is homely rotake & give, borrow & lend. 6. Let not buirns be your Idols, for God will be je loufe, & take away the Idol, because he is greedy of your love wholly. I blef you, your wife & chil-Grace for evermore be with you.

Abert.

Your Lozing Pafter, S. R.

To JOHN GORDON,

Of Cardoness elder.

Onourable & deareft in the Lord. Your Letter hath tefreshed my foul. My joy is fulfilled, if Christ and ge 60 M' RUTHE'R FOORD'S. Epist. 27. be fast together : yeare my joy & my crown : ye know I have recommended his love to you. I defie the world , Satan, & fin, His love hath neither brim nor bottome in it. My dearest in Chrift, I write my fouls defire to you, heaven is not at the next door: I finde Christianity an hard task: set to it in your evening: we would all keep both Christ & our right eve, our right hand & foot; but it will not be with us. I beseech you, by the mercies of God, and your compearance before Christ, look Christs count book and your own together , & collation them : give the remnant of your time to your foul : this great Idol-god, the world, will be lying in white ashes, in the day of your compearance; & why should night-dreames, & day-shaddowes & water-froth, & May flowers run away with your heart: when we win to the water-fide, & black deaths river brinke, & put our foot in the boat, we shall laugh at our folly. Sir, I recommend you unto the thoughts of death, & how ye would wish your foul to be, when ye shall lie cold, blew, ill-smelling clay. For any hireling to be intruded, I, being the Kings prisoner, can not say much, but as Gods minister I defire you to read, Act. 1: 15, 16. to the end,& A& 6: 2,3,4,5. & ye shall finde, God's people should have a voice in chufing Church-rulers & teachers. I shall be forry, if willingly ye shall give way to his unlawful intrusion upon my labours: The onely wife God direct you. God's Grace be with you.

Aberd.

Your loving Pafflor, S.R.

To EARLESTOUN YOUNGER.

Much honoured & welbeloved in the Lord.

CRace, mercy & peace be to you. Your letters give a dash to my lazines in writing: I must first tell you, there is not such a glassie, Icy, & slippery piece of way, betwizt you &

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Letters. Epift. 27. and heaven as Youth : I have experience to fay with me here, and feal what I affert : the old ashes of the fins of my youth, are new fire of forrow to me : I have feen the Devil, as it were , dead & buried , & yet rise again , & be a worse Devil then ever he was: Therefore, my Brother, beware of a green young Devil, that hath never been buried: the Devil in his flowers (I mean , the hot fiery lufts 1& passions of youth) is much to be feared : better yoke with an old gray-haired, withered, dry Devil: For in youth he findeth dry sticks, & dry coals, & an hot heart-stone, and how soon can he with his flint cast fire, and with his bellows blow it up, and fire the house: fanctified thoughts, thoughts made conscience of, and called-in, and kept in aw, are green fewel that burn not, & are a water for Satans coal. Yet I must tell you, the whole faints now triumphant in heaven and standing before the throne, are nothing but Christs forlorn and beggerly Dyvours: What are they but a pack of redeemed fin ners? But their redemption is not onely past the seals, but compleated; and yours is on the wheels, and in doing: Al-Christs good bairns go to heaven with a broken brow, and with a crooked leg. Christ hath an advantage of you, and I pray you let him have it, he shall finde employment for his calling, in you : If it were not with you as you write, grace should findeno sale nor mercat in you; but ye must be content to give Christ somewhat adoe. I am glad that he is employed that way : let your bleeding foul, and your fores be put in the hand of this expert physician: let young and strong corruptions and his free grace be yoked together, and left Christ & your fins deal it betwirt them. I will be loath to put you off your fears, and your sense of deadness: I wish it were more) there be some wounds of that nature, that their bleeding should not be soon stoped : ye must take a house beside the Phylician: It shall be a miracle if ye be the first fick man he put away uncured, & worle then he found you : nay, nay , Christ is bonest , and in that , flyting free with finners (Joh. 6: 37. And him that cometh tome, I will in no case cast out.) Take ye that: It cannot be pre-

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fumption to take that as your own, when ye find your wounds found you a prefumption is ever whole at the heart, and hath but the truant fickness, and groaneth on ly for the fashion; faith bath sense of sichn is, & looketh like a friend to the promife; and looking to Christ ther in, is glad to feea known face. Chrift is as full a feast, as ye can have to hunger: nay, Chrift . I fav , is not a full mans leavings, his mercy fends alwayes a letter of defiance to all your tine, if there were ten thousand moe of them. I grant you it is a hard matter for a poor hungry man, to win his meat upon hidden (hrift; for then the key of his pantry door, and of the house of wine is a feeking, & cannot be had; but hunger must break thorow ironlocks. I bemoan them not who can make a din, & all the fields adoc, for a Loft vaviour : ye must let him hear it (to say so) upon both the fides of his head, when he hideth himself: It is no time then to be bird-mouth'd & patient. Christis rare indeed, & a delicate to a finner ; he is a miracle & world's wonder, to a feeking and a weeping finner; but yet fuch a miracle, as will be feen by them, who whill come and fee, the feeker and figher is at last a finger and enjoyer : Nay, I have feen a dumb man get an almes from Christ. He that can tell his tale . & fend fuch a letter to heaven as he hath fent to Aberden it is very like he will come speed with Christ. It bodeth Gods mercy to complain heartily Let wreftling be with Christ till he fay , How wit, Sir, that I cannot be quite of your bills. & your mistearned cryst And then hope for Christs bleffing, & his bleffing is better then other ten bleffings. Think not shame because of your guiltines; neceflity must not blush to beg; it standeth you hard to want Christ, & therefore that which idle onwaiting cannot do, milnurtured crying & knocking will do And for doubtings be cause ye are not as ye were long time with your Master , confider three things. 1. What if Christ had such tortering thoughts of the bargain of the new covenant, betwirt you & him, as you have. 3. Your heart is not the compass Christ saileth by: He will give you leave to fing as ye pleafe; But he will not dance to your daft fpring. It is not referred to you and' your thoughts, what Christ will do with the charI

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Your own misbeleef harh charters betwirt you and him: torn them; But he hath the principal in heaven, with himfelf: Your thoughts are no parts of the New covenant: Dreams change not Christ. 3. Doubtings are your fins ; but they are Christs drugges, & ingredients, that the Phifician maketh use of for the curing of your pride. Is it not suitable for a begger, to fay, at meat, God reward the winners ? For then he fayeth, he knoweth who beareth the charges of the house. It is also meet ye should know by experience; that faith is not natur's il gotten baftard , but your Lords free gift, that lay in the womb of Gods free Grace, praifed be the winner. I may adde a 4. In the paffing of your bill & your charters, when they went through the Mediators great feal, and were concluded, faith's advice was not fought: faith bath not a vote belide Christs merits; blood, blood, dear blood, that came from your cautioners holy body, maketh that, fure work. The ufethen which ye have of faith now, (having already closed with Jesus Christ for juftification) is, to take out a copy of your pardon; & fo ye have peace with God, upon the account of Christ: for since faith apprehendeth pardon, but never payeth a penny for it, no marvel that Salvation docth not die & live, ebbe, or flow, with the working of faith: but because it is your Lords honour to beleeve his mercy, & his fidelity, it is infinit goodness in our Lord, that misbeleef giveth a dash to our Lords glory, and not to our Salvation : & fo, who ever want (yea, howbeit God here bear with the want of what we are obliged to give him, even the glory of his grace, by beleeving, yet) a poor covenanted finner wanteth not : but if guiltines Were removed, doubtings would find no friend, nor life; and yet faith is to beleeve the removal of guiltiness, in Christ. A reason why ye get less now (as ye think) then before (as I rake it) is , because at our first conversion, our Lord putteth the meat in young bairns mouthes, with his own hand; but when we grow to some further persection, we must rake heaven by violence, & take by violence from Chrift, what we get; & he can, & doth hold, because he will have us to draw. Remember, now ye must live upon violent plucking : Lazines is agreater fault

M'RUTHERFOORD'S Epist. 27: 64 now, then long fince; we love al wayes to have the pape put in our mouth. Now for my felf; Alace I am not the map I go for in this nation: men have not just weights to weigh me in. Oh, but I am a filly feekless body, and overgrown with weeds; corruption is ranek & fat in me! O if I were answerable to this holy cause, & to that honourable Prince's love, for whom I now suffer ! If Christ would refer the matter to me, (in his presence I speak it) I might think shame to vote my own falvation: I think Christ might fay, think ft thou not shame to elaim beaven, who does fo little for it? often fo , that I know not wether I fink or swime in the water a I find my felf a bag of light froth : I would bear no weight, (but vanity & nothings weigh in Christs balance) if my Lord cast not in borrowed weight & metall , even Christs rightcoulnels, to weigh for me: the flock I have, is not mine own: I am but the merchand that traffiques with other folks goods: if my creditor christ would take from me what he hath lent, I would not long keep the causey; but Christ hath made it mine & his: I think it manhood, to play the coward, & jouke in the lee-fide of Christ; and thus I am not onely faved from my enemies, but I obtain the victory. I am so empty, that I think it were an almes-deed in Christ, if he would win a poor prisoners blessing for evermore, and fill me with his love. I complain when Christ cometh, he cometh alwayes to ferch fire, he is ever in haste, he may not tarry; & poor I, [a beggerly Dyvour,] get but a standing visit, & a standing kills, & but, how doeft thou? In the by-going. I dare not say, he is lordly, because he is made a King now, at the right hand of God; or is grown miskenning & dry to his poor freinds; [for he cannot make more of his killes then they are worth: I but I think it my happiness to love the love of Christ; & when he goeth ... way, the memory of his sweet presence is like a feast in a dear fummer. I have comfort in this, that my foul desireth that every hour of my imprisonment were a company of heavenly tongues, to praise him on my behalf; howbeit my bonds were prolonged for many hundred yeers. O that I could be the man, who could procure my Lords glory to flow like a full

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Epist. 28.

Letters.

fea, & blow like a mighty wind upon all the four Airths of Scooland. England & Ireland. O if I could write a book of his praises! O fairest among the sons of men, why stayest thou so long away? O heavens, move fast! O time, run, runs, hasten the marriage-day, for love is tormented with delayes to O Angels. O Scraphims who stand before him. O blessed Spirits who now see his face, set him on high; for when ye have worn your harps in his praise, all is too little, & is nothing; to cast the smel of the praise of that fair flower, that fragrant rose of Sharon, through many worlds! Sir, take my hearty commendations to him, & tell him that I am sick of love.

Aberd. Iune 16. 1627. Yours in bis fweet L. Jefus , S.R.

To his Honoured & Dear Brother,

ALEXAND, GORDON of KNOCKGRAY.

Dearest & truly bonoured Brother. Race, mercy & peace be to you: I have feen no letter I from you fince I came to Aberdeen ; I will not interpret it to be forgetfulness. I am here in a fair prison. Christ is my sweet & honourable fellow-prisoner, & his sad & joyful Lordprisoner, [if I may speak so.] I think this cross becometh me well, & is suitable to me in respect of my duty to suffer for Christ; howbeit not in regard of my deserving, to be thus honoured. However it be , I fee Chrift is strong, even lying in the dust , in prison, and in banishment. Losses & disgraces are the wheelsof Christs triumphing charior. In the sufferings of his own faints, as he intendeth their good, so he intendeth his own glory, & that is the butte his arrower shoot at , & Christ shooteth not at the tovers, he hitteth what he purposeth to hit : Therefore he doeth make his own feekless & weak nothings, & these who are the contempt of men, a new sharp shreshing instrument having teeth, to thresh the mountains, & beat them [mall, & to make the bills as chaff, & to fan them. Ifa. 41: 15, 16. What harder stuff, or harder grain for threshing out, then high and rockie mountains? But the Saints are God

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My dear Brother, I cannot but fpeak what I have felt, feeing my Lord Jesus hath broken a box of spikenard upon the head of his poor prisoner, & it is hard to hide a sweet smell; it is a pain to smother Christs love; it will be out, whether we will or not. If we did but speak according to the matter, a cross for Christshould have another name; yea a cross, especialli when he cometh with his arms full of joyes, is the happiest hard tree that ever was laid upon my weak shoulder. Christ & his cross cogether are sweet company & a bleffed couple. My prison is my patace, my forrow is with childe of joy, my loffes are rich loffer, my pain eafie pain, my heavie dayes are holy & happy dayes. I may tell a new tale of Christ to my friends. Oh if I could make a love-fong of him , & could commend Christ, & tune his prailes aright! O if I could let all congues in great Britain & Ireland, to work, to help me to ling a new long of my welbeloved! O if I could be a bridge over a water, for my Lord Jefus to walk upon & keep his feet dry! O if my poor bit heaven could go betwixt my Lord & blasphemy & dishonour! (Upon condition he loved me.) O that my heart could fay this word, & bide by it for ever! Is it not great art & incomparable wisdom in my Lord, who can bring forth fuch fair apples, out of this crabbed tree of the crofs nay, my father's never enough admired providence, can make a fair feast out of a black Devil : nothing can come wrong to my Lord in his fweet working. I would even fall found a fleep in Chrift's arms, & my finfull head on his holy breaft, while be kiffeth me; were it not that often the wind turneth to the north, & whiles my fweet Lord Jefus, is, so that he will neither give nor take, borrow nor lend with me. I complain he is not focial : I half call him proud & lordly of his company, & nice of his lookes; which yet is not true. It would content me to give, howbeit he should not take; I should be content to want his kiffes at fuch times, providing he would be content to come near hand & take my wersh, dry & feekless kiffer: But at that time he will not be entreated, but lets a poor foul fland fill & knock, & never let on him that he heareth; & then the old leavings & broken meat, & dry fighs, are greater chear then I can tell; all I have then, is that how beit the law &

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of MI RUTHERFOORD'S Epift. 29. wrath have gotten a decret against me, I yet lippen that meekle good in Christ, as to get a suspension, & to bring my cause in reasoning again before my welbeloved: I desire but to be heard. And at last he his content to come, & agree the mateter with a sool, & forgive freely, because he is God. Ohis men would glorisy him, & taste of Christs sweetness. Brother, ye have need to be buse with Christ, for this whorish-Kirk; I fear Christ cast water upon Scotlands coal; nay, I know Christ & his wise will be heard, he will plead for the broken covenant. Armeyon against that time. Grace be with you,

Aberd. Junc. 16.

Yours in his sweet Lord, Jesus, S. R.

To the Lady Kilconqhair.

MISTRESS.

Race, mercy & peace be to you: I am glad to hear that You have your face home-ward towards your fathers house now when so many are for a home nearer hand: but your Lord calleth you to another life & glory, then is to be found hereaway : & therefore I would counsel you to make sure the charters & rights, which ye have to Salvation. You came to this life about a necessary & weighty business, to tryst with Christ anent your precious foul, the eternal falvation of it; this is the most necessary business ye have in this life; & your other adoes, beside this, are but toyes & feathers, & dreams, & fancies: this is the greatest haste & should be done first. Means are used in the Gospel to draw on a meeting betwixt Christ & you: if ye neglect your part of it, it is as if you would tear the contract before Christ's eyes, & give up the match, that there shall be no more communing of that business. I know other lovers beside Christ are in suit of you, & your foul wanteth not many wooers; but I pray you make a chafte virgin of your foul, & let it love buttone: most worthy

Epift. 29. Letters. is Christ alone of all your fouls love; howbeit your love were higher then the heaven, & deeper then the lowelt of this earth, & broader then this world. Many, alas too many, make a common strumper of their foul, for every lover that cometh to the house. Marriage with Christ would put your love, & your heart by the gate, out of the way ' & out of the eye of all other unlawfull fuiters; & then you had a ready and fwer for all others, Iam already promised away to Christ the match is concluded, my foul hath a busband already, wit cannot have two hashands. Oh if the world did but know what a finel the ointments of Christ cast, and how ravishing his beauty, even the beauty of the fairest of the fons of men is, & how fweet & powerful his voice is, the voice of that one welbeloved, Certainly where Christ cometh, he runneth away with the fouls love, fo that they cannot command I would far rather look but thorow the hole of Christs door, to see but the one half of his fairest, & most comely face (for he looketh like heaven) suppose I should never win in to fee his excelency & glory to the full; then to enjoy the flower, the bloome, & chiefest excellency of the glory; & riches, of ten worlds. Lord fend me for my part but the meanest share of Christ, that can be given to any of the indwellers of the new Ierusalem; But I know my Lord is no niggard: He can, & becometh him well to give more, then my narrow foul can receive, If there were ten thousand thousand millions of worlds, & as many heavens full of men & Angels, Christ would not be pinched to supply all our wants, and to fill us all. Christ is a well of life, but who knoweth how deep it is to the bottom? This foul of ours hathlove, and cannot but love some fair one: And O what a fair one, what an onely one, what an excellent lovely ravishing one is Jesus! Put the beauty of ten thoufand thousand worlds of Paradises like the garden of Eden in one, Put all trees, all flowers, all finels, all cul lours, all taftes, all joyes, all sweetness, all lovelyness in one , O what a fair and excellent thing would that be!

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Mr Rutherfoord's Epilt, 29: & yet it should be less , to that fair & dearest welbeloved Christ, then one drop of rain to the whole leas, rivers, lakes, & founrains of ten thousand earths. O but Christ is heavens wonder & earths wonder! What marvel that his bride faith, Cant. C. v. 16. He is altogether levely ! Oh that black fouls will not come, & fetch all their love to this fair one ! O if I could inyite & perswade thousands, & ten thousand times ten thousand of Adam's fons, to flock about my Lord Jelus, & to come & take their fill of love! Oh pity, for evermore, that there should be such an one as Christ Jesus, so boundless, so bottomles, & so incomparable in infinite excellency, & sweetnels, and so few to take him. Oh! oh! ye poor dry & dead fouls, why will ye not come hither with your toom veffels, & your empty fouls, to this huge, & fair, & deep, & sweet wel of life, & fill all your toom veffels! Ohthat Christ should be lo large in sweetnels . & worth , & we so narrow , so pinched, so ebbe, & so void of all happiness, and yet men will not take him! They lose their love miserably, who will not bestow it mpon this lovely one. Alas! these sive thousand yeers, Adam's fools, his wafter-heirs, have been wasting & lavishing out their love, and their affections upon black lovers; and black harlots: upon bits of dead creatures, and broken idole, upon this & that feekless creature, & have not brought their love, and their heart to Jesus. Opity, that fairness hath so few lovers! O, woe, woe to the fools of this world; who run by Christ to other lovers ! Oh misery, misery, misery, that comelinels can scarce get three or four hearts in a town, or a countrey! Oh that there is so much spoken, & so much written, & so much thought of creature-vanity, and so little spoken, so little written, so little thought of my great, & incomprehensible, and never-enough-wondered at Lord lefus. Why should I not curfe this forlorn, and wretched world, that fuffereth my Lord Tefus to lie his alone ? O damned fouls! O miskenning world! Oblind! O beggerly! and poor fouls, O bewitched fools! what aileth you at Chrift, that you run fo from him ? I dare not challenge providence, that there are fo few buyers, and fo Bretle fale for fuch an excellent one as Chrift. O the depth , &

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O the hight of my Lords wayer, the paffe finding out. But oh if men would once be wife, and not fall fo in love with their own hell, as to pass by Chrift, and misken him ! Bur let us come near, and fill our felves withe Chrift, and let his friends drink, and be drunken, and fatisfic our hollow and deep desires, with Jesus. Oh come all and drink at this living well; come drink & live for evermore, come drink & welcome: welcome, faith our fairest Bridegroom; no man getteth Christ with ill will : uo man cometh & is not welcome ; no man cometh and rueth his voyage; all men speak well of Chrift, who have been at him; men and Angels who know him, will fay more then I dow doe, & think more of him then they can fay. O if I were mifted and bewildered in my Lords love! Oh if I were fettered & chained to it ! O (weet pain to be pained for a fight of him! O living death! O good denth! O lovely death to die for love of Jefus! Oh that I should have a fore heart & a pain. ed foul, for the wanting of the love of this & that idol ! woe ; woe to the mistakinge of my miscarrying heart, that gapeth &cryeth for creatures & is not pained, & cutted, & tortured, & in forrow for the want of a foul-fill of Christ. Oh that thou would it come near, my Beloved! O my fairest one, why standest. thou a far? come hither that I may be fatiat with thy excellent love: o for an union? O for a fellowship with Ielus! Othat I could buy with a price that lovely one, suppose heils torments for a while were the price ! I cannot beleeve but Christ will rue upon his pained lovers, & come & eafe lick hearts, who figh and swoond for the want of Christ :- who dow bide Christs love to be nice? What heaven can there be liker to hell, then to luft, and grein, and dwine, and fall-a swoon for Christs love, and to want it ! is not this hell & heaven woven thorow other ? Is not this pain and joy , sweetness and sadness to be in one web, the one the work, the other the warp? Therefore & would Christ would let us meet, and joyn together, the foal & Christ in others arms. O what meeting is like this, ro fee blackness and beauty, contemptibleness and glory, highness and bafenels, even a foul and Christ kils one another! Nay, but when all is done, I may be wearied in speaking and writing; but

M'RUTHERFOORD'S Epift. 30. O how far am I from the right expression of Christ or his love? I can neither speak , nor write feeling, nor tasting, nor smelling; come feil, & fmel, & tafte Chrift, & his love, & ye shall call it more then can be spoken: to write how sweet the honey. comb is , is not so lovely as to eat & fuck the honey comb : one nights reft in a bed of love with Christ, will say more then heart can think, or tougue can utter. Neither need we fear croffes, or figh, or be fad for any thing that is on this fide of heaven, if we have Christ: our crosses will never draw blood of the joy of the holy Choft, & peace of conscience; our joy is laid up in fuch a high place as temptations cannot climb up to take it down : this world may boaft Chrift; but they date not ftrike; or af they finke, they break their arm in fetching a stroke upon a rock. O that we could put our treasure in Christ's hand, & give him our gold to keep, & our crown. Strive, Mistres, to throng thorow the thorns of this life to be at Christ; Lose not fight of him in this cloudy , & dark day : Sleep with him in your heart in the night: Learn not at the world to ferve Chrift, but ask himself the way; the world is a false copy & a lying guide to follow. Remember my love to your husband, I wish all to him I have written here. The sweet presence, the long lafting good will of our God, the warmely & lovely comforts of our Lord Iesus bewith you. Help me his prisoner in yout prayers; For I remember you.

Aberd. Agust. 8.

Yours in his sweet Lord Jesus, S. R.

To the Lady Forret.

Worthy Mistress.

Race, mercy & peace be to you: I long to hear from your I hear Christ hath been that Kind as to visit you with sickness, & to bring you to the door of the grave, but ye found the door shut (blessed be his glorious name) while ye be riper for eternity: He will have more service of you, & therefore he seek ath of you, that hence-forth ye be honest to your new husband, the

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Epilt. 21. Letters. the Son of God: We have all Idol-love, & are whorishly inclined to love other things befide our Lord; and therefore our Lord hunteth for our love, moe wayes then one or two. Oh that Christ had his own of us: I know he will not want you, & that is a sweet wilfulness in his Love; & ye have as good cause on the other part to be head-firong & peremptory in your love to Chrift, & not to part or divide your love betwixt Him & the world: if it were more it is little enough, yea too little for Christ. I am now every way in good terms with Christ, he hath fit a banished prisoner as a seal on his heart, and as a bracelet on his arme; that crabbed and black tree of the crofs, laugheth upon me now: the alarming noise of the cross is worse then it felf. I love Christs glooms, better then the world's worm-eaten joyes. Oh if all the Kingdom were as I am , except these bonds! My losse is gain : my sadness joyfull : my bonds liberty: My tears comfortable. This world is not worth a drink of cold water. O but Christ's love casteth agreat heat : hell & all the falt fea and the rivers of the earth cannot quenchit: I remember you to God, ye have the prayers of a prisoner of Christ: Grace, grace be with you.

> Aberd. March. 9. 1637.

Yours in bis sweet Lord Jesus, S. R.

To the Lady Kaskiberry.

MADAM.

Race, mercy & peace be to you: I long to hear how your La: is: I know not how to requite your La: kindness, but your love to the Saints, Madam. is Laid up in heaven, I know it is for your welbeloved Christs sake, that ye make his friends so dear to you. & concerne your self so much in them. I am in this house of my pilgrimage every way in good case; Christ is most kind and loving so my soul; it pleaseth him to feast with his unseen consolations a stranger, and an existed prisoner; and I would not exchange my

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74 'M' RUTHERFOORD'S. Epift. 37.
Lord Jesus, with all the comfort out of heaven; bis yoke if eatie, & his burden light. This is his truth I now suffer for he hath sealed it with his blessed presence: I know Christ shall yet win the day, and gaine the batell in Scotland. Grace be with you.

Aberd. March. 7. 1637. Yours in bis facet Lord Jefus, S. R. Ep

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TO MI AMES BRUCE.

Minister of the Gospel.

Reverend & welbeloved Brother.

Race, mercy & peace be to you: Upon rhe nearest ac. I quaintance, that we are fathers children , I thought good to write to you. My case in my bonds, for the honour of my royall Prince and King Jelus, is as good as becometh the witness of such a Soveraingn King. At my first coming hither , I was in great heavinels , wrestling with challenges, being burdened in heart, (as I am yer) for my filent Sabbaths, and for a bereft people; young ones new-borne plucked from the breafts, & the Childrens table drawn. I thought I was a drie tree cast over the dike of the vine-yard: but my fecret conceptions of Christs love, at his fweet & longdefired return to my foul, were found to be a lye of Christs love forged by the tempter, and my own heart, and I am perswaded that it was fo: Now there is greater peace and fecurity within then before : the court is raifed and difmiffed, for it was not fenced in God's name: I was far mittaken, who should have summoned Christ for unkindness: misted faith; & my fever conceived amis of him: novy, novy, ht is pleased to feast a poor prisoner, and to refresh me with joy unipeakable and glorious: fo as the holy Spirit is witness, that my fufferings are for Christs truth : & God forbid I should deny.

Epist. 33. Letters.

deny the testimony of the holy Spiri, and make him a falle witness. Now I testify under my hand, out of some small experience, that Christs cause [even with the cross,] is better then the Kings crown, & that his tep-oaches are sweet, his cross persumed, the walls of my pusson sair & large, my losses gaio. Idestreyou, my dear Brooker, help me to praise, and remember me in your prayer to God. Grace, grace be with you.

Aberd. March. 14.

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Yours in our Lerd

To the Lady Earlstoun.

MISTRESS.

Race, mercy & peace be to you: I long to heat how your I foul prospereth, I exhort you to go on in your journey: your day is short . & your after noon-fun will foon goe down: make an end of your accounts with your Lord : For Death and Judgement are tides, that bide no man: filvation is supposed to be at the door, and Christianity is thought an easie task, but I finde it hard, and the way strait and narrow, were it not that my guide is content to wait on me, and to care for a tired tra. veller. Hurt not your conscience with any known fin : let your children be as so many flowers, borrowed from God: if the flowers die or wither, thank God for a summers-loan of them, & keep good neighbourhood, to borrow & lend with him. Set your heart upon heaven, & trouble not your spirit with this clay-Idol of the world, which is but vanity, and bath but the luftre of the Rain bow in the air, which cometh and goeth with affying March-shower: Clay is the Idol of baftards; not the inheritance of the children. My Lord hath been pleased to make many unknown faces laugh upon me, and hath made me vell content of a borrowed fire-fide, and aborrowed bed: I am feasted with the joyes of the holy Ghost, & my royal King beareth my charges honourably. I love the finell of Christ's weet breath, better then the worlds gold. I would I had help 76 Mr R u THER FOOR D's. Epift. 34.
to praife him. The great Messenger of the Covenant, the Son
of God establish you on your rock, & keep you to the day of his
coming.

Aberd. March. 7.

Yours in his fweet Lord Jesus, S.R. E

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CARLETOUN.

Worthy & much bonoured.

Race, mercy & peace be to you: I received your letter Tfrom my Brother , to the which I now answer particularly. I confess two things of my self. 1. Woe, woe is me, that men should think there is any thing in me : He is my witness before whom I am as crystall, that the secret house-devils, that bear me too oft company; & that this fink of corruption which I finde within, maketh me goe with low failes; & if others faw what I fee, they would look by me, but not to me. 2. I know this shower of his free grace behooved to be on me, other wayes I would have wirhered. I know also, I have need of a buffering temptersthat grace may be put to exercise & I kept low. Worthy & dear Brother in our Lord Iefus, I write that from my heart which ye now read. 1. I avouch that Christ, & sweating, & fighing under his cros, is sweeter to me by far, then all the Kingdoms in the world could possibly be. 2. If you & my dearest acquaintance in Christ, reap any fruit by my sufferring; let me be weighed in God's even ballance, if my joy be not fulfilled: What am I to carry the marks of such a great King ! But howbeit I am a fink & finfull mass, a wretched captive of fin, my Lord Jesus can hew heaven out of worse timber then I am (if worse can be.) 3. I now rejoyce with joy unspeakable & glorious, that I never purpoled Epilt. 34.

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under tryfting: I defired to have & keep Christ all alone, & that he should never rub clothes with that black-skin'd harlot of Rome. I am now fully payed home, so that nothing aileth me for the present, but love sickness for a reall possesfion of my fairest welbeloved. I would give him my bond under my faith & hand, to frist heaven an hundred yeers longer, so being he would lay his holyface to my sometimes wet cheeks. Oh, who would not pity me, to know how fain I would have the King shaking the tree of life upon me; or letting me in to the well of life with my old dish, that I might be drunken with the fountain, here, in the house of my pilgimage ! I cannot, nay I would not, be quite of Christs love. He hath left the marke behinde him where he gripped : Hegoeth away, & leaveth me & his burning love to wrestle together, & I can scarce win my meat of his love because of absence : My Lord giveth me but hungry half-kiffes, which ferve to feed pain & increase hunger; but doe not satisfie my desires: His dicting of my foul for this race maketh me lean, I have gotcen the waile & choice of Christs crosses, even the tithe & the flower of the gold of all croffes, to bear witness to the truth; & herein finde I liberty, joy, access, life, comfort, love faith, submission, patience, & resolution to take delight in on-waiting: & withall in my race he hath come near me & lee. me feethe gold & crown: What then want I but fruition & reall enjoyment, which is referved to my countrey? Let no man think he shall lofe at Christs hands in suffering for him. 4. For these present trials they are most dangerous: for peaple shall be stolen off their feet with well washen, & white, skin'd pretence ofindifferency; but it is the power of the great Antichrist working in this land. Woe, woe, woe be to Apostat Scotland: there is wrath, & a cup of the red wine of the wrath of God Almighty in the Lords hand, that they, shall drink and spue and fall and not rise again. The star called Wormwood & Gall is fallen in the fountaines, and rivers, & hath made them bitter; the fword of the Lord is fourbished

against

Epift. 34. Mr RUTHERFOORD'S against the Idol-shepherds of the land; women shall blefe the barren womb & miscarrying breasts; all hearts shall be faint, and all knees shall tremble : an end is coming : the leopard and the lion shall whatch over our cities : houses great & fair shall be desolate without an inhabitant : the Lord hath faid, Pray not for this people, for I have taken my peace from them; yet the Lord's third part shall come through the fire, as refined gold for the treasure of the Lord, & the out casts of Scotland shall be gathered together again, & the wilderness shall bloffome as the flower, & bud, & grow as the role of Sharon, & great shall be the glory of the Lord upon Scotland. 5. I am here affaulted with the learned & pregnant wits of this Kingdom; but all honour be to my Lord, truth but laugeth at bemisted & blinded Scribes, & disputers of this world, & Gods wisdom confounderlithem, & Christ triumpheth in his own ftrong truth, that speaketh for it self. 6. I doubt not but my Lord is preparing me for heavier trials: I am most ready at the good pleasure of my Lord, in the strength of his grace, for any thing he shall be pleafed to call me to:neither shall the last blackfaced mellenger, Death, be holden at the door, when it shall If my Lord will take honour of the like of me, how glad & joyfull shallmy foul be: Let Chrift come out with me to an hotter battell then this, & I shall fear no flesh. I know that my mafter will win the day, & that he liath taken the ordering of my fufferings in his own hand. 7. As for my deliverance, that miscarrieth: I am here, by my Lords grace, to lay my hand on my mouth, to be filent & wait on: my Lord lefus is on his Iourney for my delivrance, I will not grudge that he runneth not fo faft as I would have him: On-waiting till the feelling rivers fall, & rill my Lord arife as a mighty man after strong wine, shall be my best: I have not yet refisted to blood. 8. O how often am I laid in the dust, and urged by the tempter (who can ride his own errands upon our lying apprehentions,) to fin against the unchangeable love of my Lord. When I think upon the sparrowes, & swallowes that build their nests in the Kirk of Anworth, and of my dumb Sabbaths, my forrowfull bleired eyes look a- squint upon Christ, and pre-- fent

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feat him as angry. Int in this triall , al honour to our princely and royall King, faith faileth fair before the wind, with top-faile up, and carrieth the poor passenger through. I lay inhibitions upon my thoughts, that they receive no flanders of my onely, onely Beloved: let him even fay out of his own There is no hope, yet I will die in that fweet beguile, It is not fo: I shall fee the Salvation of God. Let me bedeceived really, and never win to dry land; it is my joy to believe under the water, & to die with faith in my hand gripping Christ: let my conceptions of Christs love, go to the grave with me & to hell with me, I may not, I dare not quite them. I hope to keep Christs pawne: if he never come to loofe it, let him fee to his own promise. I know, Presumption, howbeit it be made of flournels, will not thus be wilfull in heavie trials. Now, my dearest in Christ, the great messenger of the Covenant, the onely wife & alfufficient Jebovah establish you to the end. hear the Lord bath been at your house, & bath called home your wife to her reft. I know, Sir, ye fee the Lord looling the pins of your tabernacle, & wooing your love from this plaiftered & over-guilded world; & calling upon you, to be making your felf ready to goe to your fathers countrey, which shall be a weet fruit of that vilitation. Ye know, to fend the Comforter was a Kings word when he ascended on high; ye have claim to, & interest in that promile. Remember my love in Christ to your father: shew him , it is late & black night with him; his long lying at the water fide, is , that he may look his papers ere he take shipping, & be at a point for his last answer before his judge & Lord. All love, all mercy, all grace, & peace, all multiplied faving confolations, all joy & faith in Chrift, all stability & confirming strength of grace, & the good-will of him that dwelt in the bush be with you.

> Aberd. 15. June. 1637.

Your un worthy brother in his sweet Lord Jesus, S.R.

Worthy & dearest in the Lord.

Ever loved, (fince I knew you, that little vineyard of the Lord's planting in Galloway; But now much more, tince I have heard that he, who hath his firein Zion & his furnace in Jerusalem, hath been pleased to set up a furnace amongst you, with the first in this Kingdom: He who maketh old things new, seeing Scotland an old droffie & rusted Kirk, is beginning to make a new clean bride of her, & to bring a young chast wife to him self out of the fire. This fire shall be quenched, fo foon as Christ hath brought a clean spoule thorow the fire: Therefore, my dearly beloved in the Lord, fear not a worm : Fear not worm Jacob : Christ is in that plea, & shall win the plea: Charge an unbeleeving heart, under the pain of treason against our great & royall King Icfus, to dependence by faith, & quiet on-waiting on our Lord: Get you in to your chambers & shut the doors about you! In, in with speed to your strong hold ye prisoners of hope, ye doves flee in to Christ's windowes, till the indignation be over & the storme be past: Glorifie the Lord in your sufferings, & take his banner of love & spread over you; others will follow you, if they fee you ftrong in the Lord ; their courage shall take life from your Christian carriage: look up & fee who is coming, lift up your head, he is coming to fave, in garments died in blood, & travelling in the greatness of his strength. I laugh, I smile, I leap for joy, to see Christ coming to save you so quickly: O such wide steps as Christ taketh! Three or four hills are but a ftep to him; he skippeth over the moun-Christ hath set a battell betwixt his poor weak faints & his enemies; he waileth the weapons for both parties, & faith to the enemics , Take you a fword of feel , Law , Authority, Parliaments, & Kings upon your fide, that is your armour: & he faith to his faints; I give you a feckless tree-I word in your hand, & that is suffering, receiving of strokes, spoiling of your goods, & with your rree-sword ye shall get di

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ditches of deep diftrelles , & great ftraits ? & yet Chrift, who is your head, hath win through with his life, howbeit not with a'whole skin. Ye are Christ's members, & he is drawing his members thorow the thorny hedge up to heaven after him Christ one day will not have so much as a pained toe; but there are great pieces, & portions of Christ's mystical body, not yet within the gates of the great high city, she new Jerufalem, & the dragon will strike at Christ, so long as there is one bit or member of Christ's body out of heaven. I tell you, Christ will make new work out of old fore-caften Scotland, & gather the old broken boards of his tabernacle, & pin them, & nail them together: our bills & supplications are up in heaven, Christ hath coffers full of them: there is mercy on the other fide of this his crofs; a good answer to all our bills is agreed upon: I must tell you what lovely Jesus, fair Jesus, King Jefus hath done to my foul: fometimes he fendeth me out a ftanding drink, & whispereth a word thorow the wall; & I am well content of kindness at the second hand; his bode is ever welcome to me, be what it will: but at other times he will be mellenger himself, & I get the cup of salvation out of his own hand, (he drinking to me) & we cannot rest till we be in others armes; and O how sweet is a fresh kise from his holy mouth; his breathing, that goeth before a kiss upon my poor soul, is sweet, & hath no fault, but that it is too short; I am careles, & fland not much on this, howbeit loines, & back, & shoulders, & head rive in pieces, in steping up to my fathers house. I know my Lord can make long, & broad, & high, & deep glory to his name, out of this bit feckless body; for Christ looketh not what stuffe he maketh glory out of. My dearly beloved, ye have often refreshed me , but that is put up in my Mafter's accounts; ye have him debter for one; but if ye will do any thing for me (as I know ye will) now in my extremity, tell all my dear friends, that a prisoner is fettered, & chained in Christ's love, Lord never loofe the fetters: & ye & they together rake my heartieft commendations to my Lord Jesus, & thank him for a poor friend: I defire your husband to read this letter, I fend him 2

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M' RUTHERFOORD'S Epist. 36. prisoners bleffing: I will be obliged to him, if he will be willing to fuffer for my dear Mafter, fuffering is the profesors golden garment : thereshall be no loffer on Chrift's fide of it. Ye have been witnesses of much joy betwixt Christ & me at communion. feafts, the remembrance whereof (how beit I be feaftedfin fecret) holleth my heart; for I am put from the board-head & the kings full mels, ohis by-board, & his broken meat is fweet unto me: I thank my Lord for berrowed crumbs, no less then when I was feasted at the communion-table in Anwork & Kirkeudbright. Pray that I may get one day of Christin publike, as I havehad long fince, before my eyes be closed. Oh that my Mafter would take up house again, & lend me the keys of his wine-cellar again, & God fend me borrowed drink till then. Remember my love to Christ's kinsmen with you. I pray for Christ's father's bleffing to them all: Grace be with you; a prisoners bleffing be with you: I write it, and I bide by it, God shall be glorious in Marion Mc Knaught, when this stormy blast shall be over. O moman beloved of God, believe, rejoyce, bestrong in the Lord, Grace is thy portion.

To JOHN GORDON

Jesus,

Your brother in his fiveet Lord

S. R.

At Risco in Galloway.

My worthy & dear Brother.

Aberd. 15. June. 1637.

Mispend not your fort sand - glass which runneth very said: seek your Lord in time: let me obtain of you a letter under your hand for a promise to God, by his grace to take a new course of walking with God: Heaven is not at the next door: I finde it hard to be a Christian; there is no little trusting & thronging to thrust in at hoavens gates, it is a castle taken by sorce, many shall strive to enter in er shall not be also. I beseech & obtest you in the Lord, make conscience of rash

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rash & passionat onher, of raging & sudden revenging anger . of night-drinking, of needless companionry, of Sabbath-breaking, of hurting any under you by word or deed, of haring your very enemies. Except ye receive the Kingdom of God us a little childe, & be as meek & fober-minded as a babe, ye cannot enter into the Kingdom of God; That is a word which should touch you near, and make you stoop & cast your self down , and make your great spirit fall. I know this will not be eafily done; but I recommend it to you, as you tender your part of the Kingdom of heaven. Brother, I may from new experience speak of Christro you: Oh if ye saw in him what I see : a river of God's unseen joyes bath flowed from bank to brae over my foul, fince I parted with you: I wish I wanted part, fo being ye might have; that your foul might be fick of love for Chrift, or rather fatiat with him: this clay-idol, the world, would feem to you then not worth a fig: time will eat you out of poseffion of it, when the eye ftrings break, & the breath groweth cold, & the imprisoned foul looketh out at the windowes of the clay house, ready to leap out into eternity, what would ye then give for a lamp full of oyl? Oh feek it now. I defire you, to correct & curb banning, swearing, lying, drinking, fabbath-breaking & idle fpending of the Lords day . in absence from the Kirk, as far as your Authority reacheth in that Parish. I hear a man is to be thrust in to that place, to the which I have God's right: I know yeshould have a voice by God's word in that : Alt. 1: 15, 16. tothe end, & Al. 6: Ye would be losth that any Prelat should put you out of your possession carehly, and this is your right. I write to your wife. Grace be with you.

Aberd. March. 14.

Your loving Pafe

F :

To the Lady HALHILL.

Ear & Chriftian Lady, Grace, mercy & peace beto you; Dilonged much to write to your La: Fut now the Lord offering a fit occasion, I would not omit to do it : I cannot but acquaint your La: with the kind dealing of Christen my foul in this house of my pilgrimage, that your La: may know Christ is as good as he is called : For, at my first entry into this triall (being caften down & troubled with challenges & jealousies of his love, whose name & testimony I now bear in my bonds,) I feared nothing more, then that I was casten over the dike of the vineyard, as a dry tree; but bleffed be his great name, the dry tree was in the fire & was not burnt, his dew came down & quickned the root of a withered plant, & now he is come again with joy, & hath been pleased to feast his exiled & afflicted prisoner with the joy of his consolations : now I weep, but am not sad; I am chastned, but I die not; I have loffe, but I want nothing : this water cannot drown me, this fire cannot burn me, because of the good will of him that dwelt in the bush. The worst things of Chist, his reproaches, his crosse, is better then Egypt's treasures. He hath opened his door, & taken in to his house of wine, a poor sinner, & hath left me fo fick of love for my Lord Jefus, that if heaven were at my disposing, I would give it for Christ, & would not be content to go to heaven, except I were perswaded Christ were there: I would not give not exchange my bonds for the Prelats velvets; nor my prison for their coaches; nor my fighs for all the world's laughter : this clay idol, the world, hath no great court in my foul: Christ hath come, & run away to heaven with my heart & my love, fo that neither heart por love is mine: I pray God . Christ may keep both without reversion . In myestimation, as I am now disposed, if my part of this world's clay were rooped & fold, Iwould think it dear of a drink of water. I fee Christ's love is so Kingly, that it will not abide a marrow; it must have a throne, all alone in the foul, & I see apples beguile bairns , howbeitshey be worm- eaten : the moth eaten

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pleasures of this present world make baims beleeve ten is a hundred; & yet all that are here are but shaddowes: if they would draw by the curtain that is hanged betwirt them & Christ, they should think themselves fools, who have so long miskend the Son of God. I feek no more, next to heaven, but that he may be glorified in a prisoner of Christ; & that in my behalfmany would praise his high & glorious name, who heareth the fighing of the prisoner. Remember my service to the Laird your husband, & to your fon my aqua ntance: I wish Christ had his young love, & that in the morning he would start to the gate, to feek that which this world knoweth not, & therefore doeth not fick it : The grace of our Lord lefus Christ be with you.

> Aberd. March. 14. 1637.

Yours in his faces Lord lefus. S. R.

To the right honourable my Lord

S A Y. N D

Right bonourable & my very good Lord.

Race, mercy & peace be to your Lo: Pardon my bold-I ness to express my self to your Lo: at this so needful a time, when your wearied & friendless mither-kirk is looking round about her, to fee if any ofher fons doeth really bemoan her desolation : Therefore, my dear & worthy Lord, I beseech you in the bowels of Christ, pity that widow like fifter & foufe of Chrift. I know, her husband is not dead; but he feemeth to be in an other countrey , & feeth well, & beholdeth who are his true & tender hearted friends , who dire venture under the water to bring out to dry land finking truth, & who of the Nobles will cast up their arm, to warde a blow off the crowned head of our Royal Law-giver, who reigneth in Zion, who will plead & contend for Iacob, in the day ofhis controversie. It is now time, my worthy & noble Lord, for you, who are the little nurfe fathers (under our Soveraign Prince) to put on cousage

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Letters. Epiff. 38. lat trumpet, now hard at hand, will cry downall Alls of Parliament, all the determinations of pretended Affemblier against Christ our Law giver : There will be shortly a proclamation by one standing in the clouds, that time shall be no more, and that court with Kings of clay shall be no more, & prilons, confinements, forfeiturs of Nobles, wrath of Kings, hazard of lands, houles, & name for Christ, shalf be no more. This world's span-length of time is drawn now to less then half an inch, and to the point of the evening of the day, of this old and gray-haired world: And therefore be fixed & fast for Christ & his truth for a time; & fear not him, whose life goeth out at his nostrils, who shall die as a man. I am periwaded Christ is responsall, and law-biding, to make recompence for any thing that is hazarded or given out for him: losses for Christ are but our goods given out Kings earthly are well-favoured in bank in Christs hand. little clay gods and tim's idols; but a fight of our invitible King shall deery and darken all the glory of this world. the day of Chrift, truth shall be truth, and not treason. Alas! it is pitiful, that filence, when the thatch of our Lord's house bath take fire, is now the flower and the bloom of court and state - wisdom . And to cast a covering over a good profession, (as if it blushed at light,) is thought a canny and fure way through this life: But the fafest way, I am perswaded, is, to tine & win with Christ, & to hazard fairly for him; for heaven is but a company of Noble venturers for Christ. I dare hazard my foul, Christ shall grow green and bloffom as the rose of Sharon yet in Scorand; howbeit now his leaf scemeth to wither, and his root so dry up. Your noble Ancestors have been inrolled amonest the worthies of this nation, as the fure friends of the bridegroom, and valiant for Christ: I hope, ye will follow on, to come to the ftreets for the fame Lord; the world is still at yea & nay with Christ: it shall be your glory , & the fure foundation of your house (now when houses are tumbling down , & birds building their nefts, & thorns & briers are growing up, where Nobles did spread a table) if you engage

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have but small experience of suffering for him; but let my ludge & witness in heaven lay my foul in the ballance of justice, if I finde not a young heaven, & a little Paradisc of glorious comforts, & foul-delighting love-kiffes of Christ, here beneath the moon, in fuffering for him & his truth : & that glory, joy, & peace, & fire of love, I thought had been kept while supertime, when we shall get leifure to feast our fill upon Christ; I have felt it in glorious beginnings . in my bonds for this princely Lord Iefus. Oh! it is my forrow, my daily pain, that men will not come & fee : I would now be ashamed to beleeve, that it should be possible for any soul to think, that he could be a lofer for Chrift, suppose he should lend Christ the Lord ship of Lindsay, or some such great wordly estate. Therefore my worthy & Dear Lord, fet your face against the opposits of lesus, & let your foul take courage to come under his banner, to appeare as his fouldier for him, & the bleffings of a falling Kirk, the prayers of the prisoners of hope, who wait for Zions joy, & the good will of him that dwelt in the bush, & it burned not, shall be with you. To his faving Grace I recommend your Lo: &

Aberd. Sept, 7. Your Lo: obliged servant in his sweet Lord Issue. S. R.

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To my Lord BOT D.

My very honourable & good Lord.

Race, mercy & peace be to you: I am glad to hear that I ye, in the morning of your short day, minde Christ, & that ye love the honour of his crown & Kingdom. I befeech your Lo: begin now to frame your love, & to cast it in no mould but one, that it may be for Christ onely; For when your love is now in the framing, & making, it will take best with Chrift : if any other then felus get a grip of it, when it is green & young, Christ will be an uncouth & strange world to you. Promise the lodging of your soul first away to Christ, & fland by your first covenant, & keep to lesus, that he may finde you honest. It is ealie to master an arrow, & to set it right, ere the ftring be drawn; but when once it is shot & in the air, & the flight begun, then ye have no power at all to command it : It were a bleffed thing , if your love could now levell onely at Christ, that his fair face were the black of the marke ye shot at; For when your love is loofed, and out of your grips, & in its motion to fetch home an Idol, & hath taken a worish gading-journey, to feek an unknown & strange lover, ye shall not then have power to call home the arrow, or to be master of your love; & yeshall hardly give Christ, what ye scarcely have your self. I speak not this, as if youth it self could fetch heaven & Christ. Beleeve it, my Lord, It is hardly credible, what a nest ofdangerous tentations youth is how inconfiderat, foolish, proud, vain, heady, rash, profane, & careless of God, this piece of your life is; so that the devil findeth in that age a garnished & swept house for himself, & seven devils worfe then himfelf, for then affections are on horf-back, lotty & stirring; then the old man hath blood, lust, much vill, & little wit, and hands, feet, wanton eyes, profanc ears, as his fervants, &as a Kings officers at command, to come & go at his will then a green conscience is as souple as the twig of a young troe, it is for every way, every religion, every

Mr RUTHERFOORD'S Epilt. 39. 90 lewdeourseprevilleth with it . And therefore , O what a sweet couple, what a glorious yoke are youth and Grace, Christ & a young man! This is a meeting not to be found in every town. None, who have been at Christ, can bring back to your Lo: a report answerable to his worth; for Chuit cannot be spoken of, or commended according to his worth; Come & fee is the most faithfull messenger to speak of him, little perswafion would prevail where this were: It is impossible in the fetting out of Christ's love, to lie, & passe over truth's line; The discourses of Angels, or Love-books written by the congregation of Scraphims [all their wits being conjoyned & melted in one] would for ever be in the nether fide of truth, & plentifully declaring the thing as it is. The infinitness, the boundlesness of that incomparable excellency that is in Jesus, is a great word. God send me, if it were but the relicques & leavings, or an ounce weight or two, of his matchlefs love; and suppose I never got another heaven, [providing this bleffed fire were evermore burning.] I could not but be happy for ever. Come hisher then, and give out your money wisely for bread : Come here and bestow your love. I have cause to speak this, because except ve enjoy & possels Christ, ye will be a cold friend to his spoule; For it is love to the husband that causeth kindnest to the wife. I date swear, it were a blessing to your House, the honour of your Honour, the flower of your Credit, now in your place, and as far as ye are able, to lend your hand, to your weeping Mother, even your oppresfed and spoiled Mother - kirk. If ye love her, and bestie your felf for her, & hazard the Lordship of Boyd for the recovery of her vail, [which the fmiting-warchmen have taken from her,] then furely her husband will fcorn to fleep in your common or reverence: Bits of Lordships are little to him, who hath many crowner on his head, & the Kingdoms of the world in the hollow of his hand. Court, Honour, Glory, Riches, Stability of houses, Favour of Princes are all pawo on his hoger ends. O what glory were it to lend your profe honout

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Letters. Epilt. 39. 21. honour to Chrift, and to his Ferufalem. Ye are one of Zions born fons : your Honourable and Christian Parents would venture you upon Christ's errands : Therefore I befeech you by the mercies of God, by the death and wounds of Jelus, by the hope of your glorious inheritance, and by the comfort & hope of the joyfull presence, ye would have at the water-lide, when yeare putting your foot in the dark grave, take courage for Christ's truth, & the Honour of his free Kingdom; for howbeit ye be a young flower and green before the fun , ye know not how foon death will cause you cast your bloom, and wither root and branch & leaves: And therefore write up what ye have to doe for Chrift, and make a treasure of good works, and begin in time : by appearance we have the advantage of the brae : fee what ye can doe for Christ against these, who are waiting while Christ's Tabernacle fall, that they may run away with the boards thereof, and build their nefts on Zion's ruines : They are blinde who fee not lowns now pulling up the flakes, & breaking the cords, & renting the curtains of Christ's (some times) beautifull Tent in this land, Ansichrist is lifting that tent up upon his shoulders and going away with it, & when Christ & the Gosp I are out of Scotland, dream not that your houses shall theire. & that it shall go well with the Nobles of the land, As the Lord liveth, the streams of your waters shall become pitch, and the dust of your land brimstome, and your land shall become burning pitch, & the Owl and the Raven shall dwell in your houses, and where your table flood, there shall grow briers, & nettles: 1/4. 34: 9, 11. Th. Lord gave Christ and his Gospel as a pawne to Scotland, the watchmen have fallen foul, & loft their part of the pawne; & who feeth not, that God hath dryed up their right eye, & their right arme, & hath broken the shepherds ftares, & men are treading in their hearts upon fuch unfavoury falt, that is good for nothing el.e. If ye the Nobles pur away the out pawaeallo, & refuseto plead the controversie of Zion with the professed enemies of Jesus, we have done with it. Oh where

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M'RUTHERFOORD'S Epist. 40. is the courage & zeal now of the ancient Nobles of this land, who with their fwords, & hazard of life, honour & houses brought Christ to our hands? And now the Nobles cannot be but guilty of shouldering out Christ, & murthering of the fouls of the posterity , if they shall hide themselves , & larkin the lee-side of the hill, till the wind blow down the temple of God. It goeth now under the name of wildom, for men to cast their cloak over Christ & their profession , as if Christ were stolen goods, & durft not be avouched; though this be reputed a piece of policy; yet God estemeeth fuch men to be but State-fools & Court gooks, what ever they, or other Heads of wit like to them, chink of themselves, fince their damnable filence, is the ruipe of Chrifts Kingdom. Obut it be true honour, & glory, to be the fast friends of the bridegroom, & to owne Christ's bleeding head, & his forlaken caule; & to contend legally, & in the wildom of God, for our fweet Lord Jefus, & his Kingly crown. But I will beleeve your Lo: will take Christs honour to heart, & be a man in the streets (as the Prophet Speaketh) for the Loid & his truth. To his rich grace & fweet prefence, & the everlafting confolation of the promifed comforter I recommend your Lo: & am

Aberd. Sept. 7.

Your Lo: in his sweet Lord Icsus. S. R.

To my Lady Boyd.

My Very Honourable & Christian Lady.

Race, mercy & peace be to you: I received your letter, & am well pleased, that your thoughts of Christ stay with you. & that your purpose still is, by all means, to take the Kingdom of heaven by Violence, which is no small conquest, and it is a degree of watchfulness & thankfulness also, to observe steepiness & un-

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Epift. 40. Letters. unthankfulpels: we have all good cause to complain of falle light, that playeth the thief, & stealeth away the lantern, when it cometh to the practice of constant walking with God; one journey is ten times a day broken in ten pieces: Christ getteth but onely broken & halfed and tired work of us, & alas too often against the hair. I have been somewhat neerer the bridegroom; but when I draw nigh, & see my vileness, for shame I would be out of his prefence again , but yet defire of his foulrefreshing love, putteth blushing-me under an arreft. O what am I, fo loathfom a burden of fin, to ftand befide fuch a beautifull & holy Lord, fuch an high & lofty one, who inhabiteth etera nity? but fince it/pleafeth Chirft to condescend to such an one as me, let shamefastness be laid aside, & lose it self in his condescending love. I would heartily be content to keep a corper of the Kings hall: Oh if I were at the yonder end of my weak defires! then should I be where Christ my Lord, & lover, lives & reigns; there I should be everlaftingly solaced with the fight of his face, & latisfied with the furpalsing fweetness of his matchless love: But truly now I stand in the nether fide of my defires, & with a drowping head, & panting heart, Hook up to fair Jefus, flanding a far off from us, whilecorrup. tion & death shall fcour & refine the body of clay, & rot out the bones of the old man of fin : In the mean time, we are bleffed in fending word to the beloved, that we love to love him, and till then there is joy in wooing, fuiting, lying about his houle, looking in at the windows, & sending a poor souls groams & wishes thorow a hole of the door to Jelus, till God find a glad meeting: And bleffed be God, that after a low-ebbe, & fo fad a word, Lord Iefus it is long fince I fam thie, that even then, our wings are growing, & the ablence of fweet lefu: breedeth a new flerce of defires & longings for him: I know no man hath a valvet crois; but the crofs is made of that which God will have it. But verily, howbeit it be no warrantable n atket, to buy a crofs; yet I dare not fay . O that I had liberty to fell Christs crofs ,

left therewith also I should fell joy, comfort, sense of love;

patience & the kind vifits of a bridegroom : And therefore blef-

fed be God, we get croffes unbought & good cheap. Sure !I

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M. RUTHERFOORD's. Epift. 49. ame it were better to buy croffes for Chrift, then to fell theme howbeit peither be allowed to us: And for Christ's joyfull coming & going, which your La: fpeaketh of, I bear with it, love can permit; it should be enough to me, if I were wife, that Christ will have joy & fortow halfers of the life offthe faires, and that each of them should have a share of our dayer . as the night and the day are kindly partners & halfers of Time, & take it up betwirt them : But if forrow be the greedieft halfer of our dayes here . I know joy's day shall dawn. & do more then recompense all our sad hours. Let my Lord Jesus (fince he will do so) weave my bit and foan length of time, with white & black, well and woe, with the bridgroom's coming and his fad departure, as warp & woof in one web ; & let the role be neighboured with the thorn, yet hope (that maketh not ashamed) hath written a letter and lines of hope to the mourners in Zion, that it shall not be long fo: when we are over the water, Christshall cry down crottes, and up heaven for evermore, & down hell & down death, & down fin, & down forrow, & up glory, up life, up joy for evermore : In this hope, I fleep quietly in Christ's bosome, while he come, who is not flack; & would fleep fo, were it not , that the poife of the devil, & Sin's feet, & the cryes of an unbeleev. ing heart awaken me; but for the prefent, I have nothing whereof I can accuse Christ's cross. Oh if I could please my felfin Christ onely ! I hope Madam, your Sons will improve their power for lefus ; for there is no danger , neither is there any question or justling betwixt Christ & Authority, though our enemies falfly flate the queftion , as if Christ and Authority could not abide under one roof; the queltion onely is betwirt Christ and men in Authority: Authority is for & from Christ, & fib to him; how then can he make a plea with it! Nay the truth is, wormes & Gods of elay, are rifen up against Christ. If the fruit of your La: Womb be helpers of Christ, ye have good ground to rejoyce in God. All your La: can expect for your goodwill of me & my Brother (a wronged stranger for Christ) is the prayers

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prayers of a priloner of Jeius, to whom I recommend your La: & house & children, & in whom I am.

> Aberd. Sept. 8. 1637.

Your La: in Christ.

To the Lady Culroß.

MADAM.

Race, mercy & peace be to you : I dare not fay I wonder Ithat yehave never written to me in my bonde, becaufe I am not ignorant of the cause; yet I could not but write to you; I know not, whether joy or heavinels in my foul carrieth it away : forrow without any mixture of sweetnels, hath not often love thoughts of Chrift, but I fee the devil can infinuat himfelf, & ride his errands upon the thoughts of a poor oppressed prisoner. I am woe, that I am making Christ my unfriend by feeking pleas against him , because I am the first in the Kingdom put to utter filence, & because I cannot preach my Lord's righteousness in the great congregation: I am notwithstanding the less solicitous how it go, if there be not wrath in my cup. But I know, I but claw my wounds, when my phylician hath forbidden me: I would beleeve in the dark upon luck's head, & take my hazard of Christ's goodwill, & rest on this, that in my fever my Physician is at my bed-fide, & that he fympathizeth with me when I figh. My borrowed house, & another man's bed & fire-fide , & other loffes have no room in my forrow: a greater heat to eat out a lefs fire, is a good remedie for some burming. I beleeve when Christ draweth blood, he hath skill to cut the right veine, & that he hath taken the whole ordering and dispoting of my sufferings. him tutour me, & tutour my croffes, as he thinketh good: there is no danger nor hazard, in following such a guide, howbeit he should lead me through hell, if I could put faith foremaft, & fill the field with a quiet on-waiting , & beleeving to fee the falvation of God , I know, Christ is not obliged to let me fee both 96 M. RUTHERFOORD'S Epiff. 41. both the fides of my crofs, & turn it over&over, that I may fee all. My faith is richer to liveupon credit, & Christ's borrowed money, then to have much in my hand. Alas! I have forgotten that faith in times past hath stopped a lek in my crazed barke, & hath filled my fails with a fair wind: I fee it a work of God, that experiences are all loft, when fummonds of improbation, to prove cur Charters of Christ to be counter fit , are raised against poor souls, in their heavie trials; but let me be a finner, & worfe then the chief of finners, year guilty devil, I am fure my welbeloved is God: & when I fay Chrift is God, & my Chrift is God. I have faid all things, I can fay no more. I would I could build as much on this, my Christ is God, as it would bear, I might lay all the world upon it : I am fure Christ untried, and untakenup in the power of his love, kindness, mercies, goodness, wildom, long-fuffering & greatness, is the rock that dim. fight. ed travellers dash their foot against, & so stumble fearfully. But my wounds are forest, & paine me most, when I sin against his love, & his mercy: & if he would fet me & my conscience by the ears together, & resolve not to rid the plea, but let us deal it betwixt us , my spirting upon the fair face of Christ's love & mercies, by my jealouties, unbelief, and doubting, would be enough to fink me. Oh, oh, I am convinced O Lord, I stand dumb before thee for this: Let me be mine own ludge in this, and I take a dreadfull doom upon me for it; for I still misbeleeve, though I have seen that my Lord hath made my cross, as if it were all Crystal, so as I can see thorow it Christs fair face and heaven, and that God hath honoured a lump of finfull flesh and blood, the like of me, to be Christ's honourable Lord prisoner. I ought to effeem the walls of the theeves bole (if I were shut up in it) or any flinking dungeon, all hung with tapeftie & most beauriful, for my Lord, lelus ; & yet I am not fo shut up, but that the fun shineth upon my prison , & the fair wide beaven is the covering of it. But my Lord in his fweet vifits hath done more; for he maks me finde, that he will be a confined prisoner with me: helieth down, & rifeth up with me; when I figh, he figheth; When I weep, he fuffereth with me; & I confesse here

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Epill AL LOUIS THANKS here is theblefirdiffus of my fuffusing already beginny the my hears to bled on it sungers defire a co have him glatticed a would help a poor Dyvour, & cause others of your acquaintance in Christ help me, to pay my debt of love teren reall praifes to Christimy Lord. Madam, let me charge you in the Lord , as ye will answer to him , help me in this duty (which he thath tyed about my neck, with a chan offich fingular expressions of his loving kindness) to set on high Christ, to hold in my honefty at his hands, for I havenothing to give him. O that he would arreft & comprise my love & my hears for all ! I am a Dyvour, who have no more free goods in the world for Chrift, fave that: it is both the whole hetitage I have & all my movables befides; Lord give the thirfly man a drink, Oh tobeas ver the cars in the well! Oh to be fwattering, & fwimming oret head & ears, in Christ's love! I would not have Christ's love entering in me, but I would enterintoit, & be leallowed up of that love. But I fee not my felt berg, for I fear, I make more of his love then of himself; whereas himself is far beyond & much better they his lave, Oh if he way hold frings hilled with that lovely one Chaill Buffed be my rich Lord felue. who fendeth gos away beggers food his house with a coop di-be tis wish the reflets offuch as will come & lecks We night beg outledgerich, fit we were wite,) it we could be feek . ask & knock . I ow my illeation for Christs glory's low is to Christ. & define that my hell, yet a new hell, tomen and Angeleto my Lord Ichis ; providing alwayes I were fice of Chrift's harred & displeasure. What am I to be forfeit ed & fold in foul & body, to have my great & royall King fee & I knew how high re have him het, & all the world far, far beneath the foles of his Let! Nay, I delerge not to be the mater ofhis prailes, far lefs to be an agent in praifing of him. But he can win his own. glory out of me , & out of one worle then I (if any fuch be) is please his boly Marelty fo to doe; he knoweth that I lim not

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Mr R u T H P R FOOR p's. Epift. 42 now flattering bles. Marian let me bave white prayers in ye have being of him that his prayers in ye have being of him that his prayers in ye have being of him that his prayers in ye have being of him that his prayers.

Man n. Abren, lune 15. Your own in bis freet

- salingair To the Earle of Cafrills, melale and de

My very Nable & bonourable Lord.

make bold (out of the honourable & Christian report I hear' I of your Lo': having no other thing to Lay, but that which concernett the honourable cause, which the Lord hathenabled your Lo: to professe) to write this, that it is your Lo: crown, your glory, & your honour, to fer your shoulder under the Lords' glory, now fulling to the ground, & to back Christ now, when fo many thinkit wildom, to let him fend for himfelf, the shields of the earth ever did , & doe ftill beleeve, that Chrift is a cumberfore nelembour, & that it is a pain to hold up his yea's, & nay 1! They fear he take their chariots , & their crownes , & their honour from them; But my Lord frandeth in need of pone of them all: But it is your glory to own Christ & his buried truth; for let men fay what they please, the plea with Sion's enciales, in this day of lacob's trouble, is, If Christ should be King . O'no mouth Speak lawes but bit! It concerneth the apple of Chrift's eye. & his royall priviledges, what now is debared : & Christ's Kingly bonour is come to year, & nay : But let me be pardoned, my dear ey Noble Lord, to befeech you by the mercies of God, by the comforts of the Spirit, by the wounds of your dear Saviour, by your compearance before the ludge of quick & dead, to fland for Christ, and to back him. Oh if the Nobles had done their part, & been zealous for the Lord, it had not been as it is now; but men think it wildom toftand belide Chrift, till his head be broken , & fing dumb. There is a time coming when Christ will have shick court, & he will be the glory of Scotland, & he shall make a diadem, a garland, a feal upon his heart, & a ring

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CA CLetters TUA W Poift. 41. on his finger, of thele, who have spoucked him before this faithleffe generation : Howbeit, ere that come, wrath from the Lord is ordained for this land. My Lord, I have cause to write this to your Lor: for I dare not conceal his kindness to the foul of an afflicted, exiled prifoner ? Who hath more caufe to boaft in the Lord, then fuch a finner as It Who am featled with the confolations of Chrift, & have no pain in my fufferings but the pain of foul-lickness of love for Christ, & forrow that I cannot get help to found aloud the high praifes of him , who hath heard the fighing of the prisoner, & is content to lay the head of his oppressed lervant in his bosome, under his chinne & let him feel the finell of his garments This I behooved es write , that your Lo: might know , Chrift is as good as he is called & & toteftifie to your Lo: the canfe, your Lo: now prof feth before this faithlels world, is Chrift's: & your Lo 2 shall have no shaine of it. Grace be with you.

Aberd. March, 13. Your Lo: obliged Serbang.

To the much bonoured

JOHN OSBURN

Provest of Ayr.

Much bonoured Sir,

Rrace mercy, & peace be to you: Upon our small is a found market of you. I could fill but write to you. I have nothing to say, but Christ, in that he nour able place he hath put you in, hath intrusted you with his fword to keep the pledge, & make a good account of it to God. Be not alraid of men; Your master can move down his enemies, & make withered hay of fair slowers: your time will not be long; after your afternoon will come your evening, & after evening night; serve Christ, back him, let his cause be your cause, give not an haid breach hof truth away; for it is nor your, but God's: then, since

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Epift 4 w M' RUTHERFOORD'S 100 ye aregoing, take Chrift's cellificat with you out of this hic, Well done good or faitbfull fervant . His well done is worth a shipfull of Good-dayes & earthly honours. I have cause to say this, because I finde him truth it left: In my fad dayes, Christ laugheth cheerfully, & faith, All will be well. Would to God, all this Kingdom, & all that know God, knew, what is betwixt me & Christ in this prison, what killes embracements, & love-communings: I take his croß in lmy armes with joy , I bleffeit , I rejoyce in it : fuffering for Christ is my garland, I would not exchange Christ for ten thousand worlds; may (if the comparison could fixed) I would not exchange Christ with heaven. Sir, pray for me, & the prayers blesing of a priloper of Christ meet you, in all your fraits. Grace be with you.

TO ROBERT GORDON

Abend March. 14. Yours in Christ Lefue his

Lord. S. R.

Bailiffe of Ayr

Worsty Sir,

Race, mercy & peace be to you: I long to hear from you in paper. Remember your Cheij's speeches on his deathbed: I pray you Sir sell all, & buy the Pearle; time will cut you from this worlds glory: Look what will do you good, when your glasseshall be tun out, & let Christ's love bear most cours in from four four. & that court will bear down the sove of other things: Christ seeketh your help in your place, give him your hand. Who hath more cause to encourage others to own Christ, then I have for he hath made me sick of love, & left me in pain a wrestle with his love, & love is like to fall a swoon, through his absence: I mean not that he descreet me, or that I am obe of comforts; but shis is an uncouth pain. Oh that had an heart & a love to render to him back again! O if principalities & sources, throngs & dominious, & all the world, world help me

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Letter Hand Hand Epift. 45.

ed praile. Praile him in my behill Remember my love to your wife. I thank you mon kindly, for your love to my brother. Grace be with you. Olar .. oh

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Jefin. S. K. no

TO JOHN KENNEDY.

Bailiffe of Ayr.

Race, mercy and peace be unto you: Your nor writing Trome, cannot binde me up from remembring you, now & then , that at leafifye may be a witnefs & a third man, to behold in paper , what is betwixt Chrift & me. I was in his eyes like a young Orphan, wanting known parents', caften out in the open fields; either Chrift behoved to take me up, & to bring me home to his house and fire-fide, elfe I had dyed in the fields: & now, I am homly with Christ's love, fo that I think the house mine own, & the mafter of the house mine alfo. Christ enquired not when he began to love me, whether I was fair , or black , & fun - burnt? love raketh what it man have. He loved mit before this time, I know; but how I have the flower of his love: his love is cometo a fair bloom, like a young role opened up out of the green leaves, & it caffeth a firong & fragrantimell. I want nothing but wayes of expresfing Christ's love: 'A full vessel would have a went. O if I could fmoke out, & caft out coales, to make a fire in many brefts of the land! Oh! it is a pity that there were not many imprisoned for Chrift, for no other purpole, but to write books & love - longs of the love of Chrift. This love would keep all created tongues of men & Angels in exercise, & buffe, night & day, to feeak of it. Alas ! I can fecak nothing of it, with wonder at three things in his love. First, Freedome. O that lumps offin should get fuch love for nothing ! Secoudly , The Sweetness of his love , I give over either to fpeak or write of it; but thefe that feel it may better bear witnelis

Epift.45 M' RUTHERBOORD'S What it is , but it is lo freet that next to Christ himfelf nothing can match it : nay I think a foul could live exernally blelled onon Christ's love, & feed apon no other thing : yea when Christ in love giveth a blow, it doeth a fool good, & it is a kinde 'of comfort & joy wit, to get a cuff with the lovely , fweet , & for hand of lefus. And Thirdly, what power & firength is in his love? I am perswaded it can climb a fleep hill, & hell upon dr's back , & fwim through the water & not drown , & fing in che fire & finde no pain, & triumph in lolles, prifons, forcows, exile, diferace; & laugh & rejoyce in death. Oh for a veer's leafe of the fenfe of his love without a cloud, to try what Chrift h! Oh for the coming of the bridegroom! Oh when will I fee the bridegroom & the bride meet in the clouds, & kiffe cath other! Oh when will we get our day & our hearts fill of that love! Oh if it were lawfull to complain of the famine, & want of that love of the immediat vision of God ! O time, time, how does thou torment the fouls of thefe, that would be fwallowed up of Christ's love, because thou movest so slowly! Oh If he would pity a poor prisoner, & blow love upon me . & give a prisoner a talte, or draught of that surpassing sweetness, (which si glory as it were begun) to be a confirmation, that Christ & shall haveour fill of other for ever ! Come hither O love of Chrift, that I may once kille thee before I die: what would I not ive, to have time, that lieth betwirt Chrift & me, taken out of e way, that we might once meet ? I cannot think but at the first fight I shall fee of that most lovely & fairest face. love shall come our of his two eyes, &fill me with aftonishement; I would but deare to fland at the utter fide of the gates of the new Jerufalem , & look thorow a hole of the door, & fee Christ's face; a borreved rition in this life would be my borrowed & begun heaven, while the long, long looked for day dawn. It is not for nothing that it is faid Colof. 1. 27. Chrift in you the bope of plary. I will be content of no pawoe of heaven but Christ him. felf : for Christ possessed by faith here is young heaven, & glory in the bod: If I had that pawne, I would bide horning & hell both, ere I gave it again. All we have here, is scarce the secure of glary : Should not we young bairns long & look 2 ...

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вапоо Leucen и Лим Epuff. 44. **\$004** for the expising of our minority to it were good to be daily begging propince & love-gifts , & the brideg rosinti farours . & , if we wandoe no more , lock Crumbe & hungry dianers of Christ's love , to keep the taste of heaven in our moush , while Supper time. I know, tris far afternoon, and night she marsiage-Supper of the Lamb, the table is covered already. O welbeloved run, run faft! O fair day when will thousdaying! O shaddows flee away ! I think, hope & love: works thorow other, make our abfrace from Christ spiritual cormene: In is a pain to wait on, but hope that maketh not ashamed [walloweth up that pain. It is not unkindness that keepeth Christ & us lo long afunder. What can I fay to Chrift's love? I think more thin I can fay : To confider , that when my Lord lefus may take the air (if I may fo feak) & go abroad, yet he will he commed & keep the prifon with me : but in all this fweet communion with him, what am I to be thanked for? I am but a fafferer; whether I will or not, he will be kind to me, as if he had detied my guiltiness to make him unkind; fo he beareth-in his love on me. Here I die with wondering . that judice had such not love; for there are none in hell, nor out of hell, more unworthy of Christ's love, Shame may confound and fear me, ouce to hold up my black mouth, to receive one of Carift's undeler ved killer. If my inner - fide were turaed out , & all men faw my vilenels , they would lay to me > It is a shame for thee to stand still, while Chrift kifs the combrace thee : It would feem to become me rather to run away from his love, as ashamed at my own unworthings. Nay I may think shame to take heaven, who have fo highy provoked my Lord lefus : But feeing Chrift's love will fhame me , & am content to be shamed. My defite is, that my Loid would give me broader & deeper thoughts, to feed my felf with wondering at his love: I would I could weigh it , but I have so ballance for it. When I have worn my tongue to the flump, in praising of Christ, I have done nothing to him, I must let him alone, for my withered armes will not go about his high, wide, long and broad love, What remaineth then, but that my debt to the love of Christ lie unpaid for all exernity. All the

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M'R u Tra De 100 R D's Epifhiad.

Andre der der der block sham'd with histordo newell as 1, we marked be Dyvours together, & the blotting of that house side on house of full of Dyvours) shall reft for ever upon him. Of this Linne is Nation would coine & fland betide by inconversable seglorious perfections; & look in, & love, awonder, & adore! (would to God, I could bringhin manylovers to Christ's house! But this Nation hath for faken the function of leving maters. Lord call not water on Scotland's coal. More woe will be to thir Liabd, because of the day of the Lords's fierce anger, that is so fast coming. Grace be with you.

Aberd.

Your affectionat Brosher, in our Lord Jesus, S. R.

TO JOHN KENNEDY

Bailiffe of Ayr.

Worthy & Dear Brother.

Race, mercy & peace be to you: I long to fee you in this Northern world, in paper; I know it is not forgetfulucie that ye write not : I am every way in good eafe, both in foul & body, all honour & glory be to my Lord : I want nothing, but a further revelation of the beauty of the unknown Sou of God. Either I know nor what Christianity is, or we have finted a mes-Are of fo many unce weights & no more, upon holinels, & there we are at aftay, drawing our breath all our life : a moderation in God's way, now, is much in request. I profess, I have never taken pains to finde out him whom my foul lovesh, there is a gate yet offinding out Christ, that I have never lighted upon. Ohaf I could finde it out! Alas, how foon are wepleafed with our own shaddow in a glass! It were good to be beginning in fad earnest to finde out God, & to feek the right tread of Chrift: time, custome, & 4 good opinion of our felves, our good meaning, & our lazie defires, our fair showes, & the world's gliftering latters , & thefe broad paffements & hors·B

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Epilting 6 LUT KINGSORD'S. king as religion , that hear butk in the link, is thoughteewith most latitue themselves : but a watered bed with tears , a dry throat with praying, eyes as a fountain of years for the fint of the land, is rare to be found among us. Oh if we could know the power of godiness This is one pare of his case, & in other is, that I, like a fook once fummoned Christ for unkindedis, & complained of his trakelnets & unconfiancy; because he would have no more of my fervice nor preaching, & had cuften me out of the inheritance of the Lord ! And I confess now; this was but a bought plea & & I was a fool y yet he hath born with me. I gave him a fair advantage against me ; but love & mercy would not let him calerir : & the truth is , now he bath chided timielf friends withine ; & hath taken away the mosk , & high renewed his wonted favour, in such a manner of there he hath paid accept bundred fold in this life y & one to the handred. This prilomis my banquering bonfe . I am handled as fofely & delicarly, as a dired childe : 1 um nothing behinde (1 fee) with Chrift : be can in a moneth make up a yeers loffes : & I write this toyou, that I may entreat, may, adjure & charge you, by the love of our welbeloved, to help me to praife, & ro tell all your Christian acquaincance to help me; for I am as deeply drowned in his debt, as any Dyvour can be: & yet in this fair fun-blenke, I have fomthing to keep me from startling, or being exaked above meafure. His word is a fire thut up in my bowels,& Lam weary with forbearing the ministers in this Town are faying they shall have my prison changed into less bounds, because they see God with me : my mother hath born me a man of contention, one that Rriveth with the whole earth. The late wrongs & opprefions done to my brother, keep my fails low; yet'I defie croffee, to embarke me in fuch a plea against Christ, as I was troubled with of late: I hope to overhope & overbeleeve my troubles: I have cause now to trust Christ's promise, more then his gloom. Remember my hearty affection to your wifes My foul is grieved

Aberd. Jan. 1. 1637. Yours in his weety Lord Jefer. S. R.

for the success of our brethrens journey to New-Emgland, but God hath so newhat to reveal, that we see not, Gracebe with

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TO MARGARET BALLANTINE

MISTRESS. Coles. Cyp. of one of the a coll

Lord, is repeated by head among p Race, mercy & peace be unto you! It is more then time I that I should have written to you; but it is jet good time, it I could help your foul to mend your pace; ik to go more Swiftly to your heavenly countrey; for emly ye have need to make all hafte, because the inch of your day that remaineth will quickly flip away ; for whether we fleep or wake our glais runneth, the tide bideth no man : Beware of a beguile in the matter of your falvation ; woe, woe for evermore to them, that tole that prize, for what is behinde when the foul is once loft, but that niners warme their birs of clay-houfes at afire of their own kindling, for a day or two, which doeth rather fuffocat with it's fmoke, then warmethem, & at length they lie down in forrow , & are clothed with everlasting shames I would feek no further measure of faith to begin withall, then to beleeve really & Redfaftly the doctrine of God's Juftice, his allade. youring wrath & everlatting burning , where finners are burnt foul & body, in a river & great lake of fire debrimftone: Then they would wish no more goods, but the thouland part of a cold fountain-well to coole their tongue; they would then buy death, with enduring of pain & torment for at many yeers, as God hath ereated drops of rain fince the creation; but there is no market in buying or felling life or death there: Oh! alas the greatest part of this world run to the place of that torment rejoyoing & dancing, eating, drinking & fleeping. My counfel to you is , that ye flat in time to be after Christ; fur if ye goe quickly, Christ is not far before you : Ye shall overtake him. O Lord God, what is to needfull as this , Salvation , Salvation ? Pie upon this condemned & foolish world, that will give fo little for Salvation! . Oh , if there were a free market of Calvation proclaimed, in that day, when the trumpet of God shall awake the dead, how many buyers would be then ! God fend me no more happinels , but that Salvation, which the blinde world (to their eternall woe) letecth flip through their fingers : Therefore look if ye can give

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Letters. out your money (as I 4 Apsaketh Cha. 9 5: 2.) for bread, & lay Chrift & his blood in modfer for heaven; It is a dry & bungey bairn's-part of goods , that Efaus are hanting for here: I fe thousands following the chale, & in the pursuit of fuch things. while in the mean time they lose the blefling ; & when all is done, they have caught nothing to roll for supper, but lie down hungry; & belides they goe to their bed (when they die) without a candle, for God faith to them, Ifa: 50: 11. This shall ye bave at my band, ye shall be down in forrow . And truly this is as ill made a bed to lie upon, as one could wish: for he can nor a ep foundly, nor rett fweetly, who bath forrow for his pillow. Rouze, rouze up therefore your foul, & alk how Christ and your foul met together: I am fure they never got Chrift, who were not once tick at the yolk of the heart for him: too too many whole fouls think they have met with Christ, who had never a wearied night for the want of him: But alas, what richer are men, that they dreamed the laft night they had much gold, & when they awoke in the morning they found it was but a dream ? what are all the finners in the world, in that day when heaven & eirth shall goup in a flame of fire, bura number of beguiled dreamery? every one shall fay of his hunting & his conquest. Behold it was a dream; every man in that day will tellhis dream. I beseech you in the Lord lesis, beware, beware of unfound work, in the matter of your filvation: ye may not, ye cannot, ye dow not want Christ: Then after this day cooveen all your lovers before your foul: & give them their leave, & ftrike hande with Chrift, that thereafter there may be no happt ness to you but Christ, no hunting for any thing but Christ, no bed at night (when death cometh) but Christ; Christ, Christ, who but Christ? I know this much of Christ, He is not ill to be found, nor Lordly of his love; wee had been my part of it for evermore, if Christ had made a dainty of himselfro me; but God be thanked, I gave nothing for Christ, & now I protest before men & Angels , Christ cannot be exchanged , Christ cannot be fold, Christ cannot be weighed: Where would Angels, or all the world. finde a ballance to weigh him in ? All lovers blush when ye stand beside Christ, woe upon all

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M' Rutherdord's Epiff. 48.
Allowebut the love of Child. Hunger, hunger for everanore, be upon all heavens but Christ. Shame, shame for everanore, be upon all gloty but Christ's glory. I cry death, death upon all lifes, but the life of Christ. O what is it that holdeth urasumenting Christ to you, and you to him for everanore: I reft. Grace be with you.

Aberd. 1637.

Yours in his sweet Lord Jesus. S. R. Ь

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TO JONET KENNEDY.

Loving & Dear Sifter.

Race, mercy and peace be upto you: I received your Tletter : I know , the favour of Chrit in you (that the virgins love to follow) cannot be blowen away with winds either hom hell, or the evil smelled air of this pollured world: Sit far aback from the walls of this peft-boufe, even the pollutions of this defiling world. Keep your tafte, your leve and hope in heaven; it is not good . your love & your Lord should be in two fundry countreys. Up, upafter your lover, that ye & he may be together. A King from heaven bath fent for you, by faith he sheweth you the new Jerufalem, & taketh you alough in the Spirit, thorow all the case rooms, & dwelling. houses in heaven, & faith, All thefe are thine, this palace is for shee & Chrift; & if ye only had been the cholen of God, Christ would have built that one house for you and himself. Now, it is for you & many others also: take with you in your journey what ye may carry with you, your conscience, faith, hope, patience, sneeknels, goodnels , brotherly kindnels; for fach wares as thele are of great price, in the high & new countrey, whither ye go: As for other things , that are but the world's vanity & erash, face they are but the house, sweepings, ye shall doe

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Epilts 49: Letters. Letters, ben not to carry them with you; ye found them here, leave them here, & let them keep the house. Your Sun is well turned. & low : be nigh your lodging against night. We got one & one, out of this great market, till the town be empty. & the two lodgings Heaven & Hell be filled : At length there will be nothing in the earth, but toom walls & burnt asher, & therefore it is best to make away. Antichrift & his Mafter are bufieto plenish Hell, & to feduce many, & Stars, great Church-lighte. are fulling from heaven, & many are milled & feduced, & make up with their faith, & fell the't birth-right, by their hungry hanting for I know not what. Fasten your grips fast upon Chrift. I verily efteem him the best aught that I have: Heis my second in prison: having bim, though my cross were as heavie as ten mountains of iron, when he putteth his fweet shoulder under me & it , my crofs is but a feather. I please my felf in the choice of Christ, he is my waile, in heaven & earth; I rejoyce that he is in heaven beforeme: God fend a joyfull meer ing ; & in the mean time the traveller's charges for the way . I mean . a burden of Chrifts love to [weeten the journey . & to. encourage a breathless runner, for when I lote breath, climbing, up the mount in, he maketh new breath. Now, the very God of peace establish you to the day of his appearance.

Aberd. Sept. 9. Yours in his onely Lord lejus . S. B. paris

100 every cie. 1 4 300 11279 20

illigene and the second flinger Billia To MARGARET REPD. Dedited

My very Dear & worthy Sifter ,

Race, mercy & prace be to you: Years truly bleffed of Ithe Lord , however a fowre world gloom upon you , if ye continue in the faith, grounded & fettled, & be not moved away from the hope of the Gofpel. It is good, there is a beaven,

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MI RUTHER FOORD'S Beit is not a night dream or a fancy: It is a wonder that men deny not that there is a heaven, as they deny there is a way to it, but of mens making : You have learned of Chiff, that there is a heaven , contend for it, & contend for Chrift ; bear well & fubmiffively the hard crofs of this flep-mother world, that God will not have to be yours. I confess, it is hard, & I would I were able to case you of your burthen . But beleeve me, this world, (which the Lord will not have to be yours) is but the drofs, the refuse & feum of God's creation, the portion of the Lord's poor hired fervants: the moveables , not the berirage; a hard bone caften to the dogs holden out of the new Ferufalem; hereupon they rather break their teeth, then fatisfie their apperite: It is your farhers' blefing, & Christ's birth-right, that out Dord is keeping for you; & I perfuade you, your feed alfoo shall inherienthe earth (if that be good for them;) for that is promifed to them, & God's bond is as good and better, then if men would give every one of them a bond for thousand; thousands Ere ye was born, creffes in number, meafured weight were written for you, & your Lord will lead you thorow them: make Christ fure.& the blefsings of the earth shall be at Christ's back. Ifee many professors for the fashion follow on; but they are professors of glafe : I would caufe a little knock of perfecution ding them is twenty pieces; & fo the world should laugh at the sheards: Therefore make fast work, fee that Christ lay the ground-ftone of your profession; for winde & rain & speats will not wath away his building ; his works have no shorter date then to stand for evermore. I should twenty times have perished in my affiction, if I had not, leaned my weak back, & laid my pressing burthen both upon the flone, the found stion-flone, the corner-fone laid in Zion: & I deure never to tife off this ftone. Nov the very God of peace confirm. & establish you unto the day of the bleffed appearance of Christ Jesus. God be with you.

Aberd

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Yours in his dearest Lord Jesus. S R.

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TOJAMES BAUTIES

Loving Brother.

Race, mercy & peace be unto you: I received your I letter, & render you thanks for the fame ; but I have not time to answer all the heads of is, as the bearer can inform you. T, Ye doe well to take your felfat the right flot , when ye wrong Chrift by doubting & misbeleef; for this is to nick-name Chrift'& terme him a liar , which , being foken to our Prince, would be hanging or heading; but Christ hangeth not alwayer for treason : It it good that he may registrat a beleevers bond a hundred times, & more then feventy times a day have law against us, & yer he spareth us, as a man doesh his for that ferreth bim: No render heatted mother, who may have law to kill her fucking childe, would put in execution that law. 2. For your failings, even when ye have a fer tryft with Chrift, & when ve have a fair feen advantage, by keeping your appointment with him, & Salvation cometh to the very passing of the seals, I would fay two things. T. Concluded & Tealed Salvation may gothrough & beended, fuppole ye write your name to the tart of the Convenent with ink that can hardly be read : Neithet think I eyer any man's Salvation palled the feals , but there was an odderik or flip, in less or more, opon the fools part, who is infeofted in heaven. In the most grave & serious work of our Salvation, I think Christ had ever good cause to laugh at our fillimefs, & to put on us his merits, that we might bear weight. 3. It is a sweet law of the new Covenant , & a priviledge of the new burgh, that citizens pay according to their means; for the new covenant faith not . fo much obedience by comce meights , & no left, under the pain of damnation : Christ taketh, as poor men may give: where there is a mean portion , hels content with the left, if there be fineerity : broken fummes & little feeklest obedience will be pardoned, & hold the foot with him; know ye not, that our kindly Lord retaineth his good old hears yet ? He breakes h nos a bruifed reed, nor quenches hibe fmoaking flax: but if the wind blow, he holdeth his hands about it, till it sife

MI RUTHARIOORD'S Epill Col TIR rife to a flame: The Law cometh on with three Oyes's, with all the beart, with all the foul; of with all the whole firenoth; & where would poor folks, like you & me, furnish all these summes ? it feareth me , / nay it is most certain) that if the payment were to come out of our purfe, when we should put ou hand in our bag , we would bring out the wind, or worle: But the new Cotenant feeketh not beap-mete nor fented abedience, as the condition of it's because forgivenes hath alwayes. place. Hence I draw this conclusion: To thank matters betwist Christ & us go back, for want of heaped measure, is a piece ofold Adam's pride, who would either be at legal payment or nothing : We would full have God in our common , & buy his kindness with our merits; for beggerly pride is Devil'sboneft, & blusbeth to be in Christ's common, & fearce giveth God a grammercy & a lifted cap (except it be the Pharifee's unlucky. God I thank thee) or a bowed knee to Chriff: it will oocly give a good-day for a good-day again; & if He diffemble his kinduels, as it were , in jelt & leein to misken it it in earneft fourneth with the heels, & fouffeth - in the wind, & careth rot; much for Chift's kindness : The willoot be friends let him go. Bithpride: beware of this thief, when Christ offereth himfile 3. No marvell then of whitperings, whether you be in the Conceant or not? For Pride maketh look work of the Covenage of grace, & will not let Chrift be full bargainmaker . To fpeak to you particularly & shortly. . . All the stuly treepetated cannot determinately tell you the measure Clabeled jections; because Christ beginneth young with many, & fealeth into their heart , ere they wit of themielves , & beco. mesh bomely with them, with little din or noife. I grant, many are blinded, in rejoycing in a good cheap convertion, that never coll them a lick night; Chailt's phytick wought in a dicam upon them : But for that , I would fay ; it other markes be found , that Christ is indeed come in , never make ples with him , becausche will not answer . Lord lefus, hom cameft ebon in I whether in as door or window? Make him welcome lines he is come. The wind bloweth where it lifteth; all the world's wit cannot perfectly render a reason, why the wind should be model

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Letters. Epilt. voi 173 moneth in the east, fix weeks possibly in the west: & the space onely of an afternoon in the fouth or north ' Ye will not finde out all the nicks & steps of Christ's way with a foul, doe what ye can; for sometimes he will come in stepping softly, like one walking beside a sleeping person , & slip to the door , & lee pone know he was there. 2. Ye object, The truly regenerat. should love God for himself: & ye fear that ye love him more for his benefits (as incitements & motives to love him) then for himself. I answer, To love God for himselfasthe lastend, & also for his benefits, as inchemens & motives to love him , may stand well together; as a son loveth his mother, because she is his mother, howbeit she be poor; & he loveth her for an apple alfo: I hope we will not fay, that benefits are the onely reafon & bottom of your love; it seemeth there is a better foundation for it : Alwayes if a hole be in it, fow it up shortly. 3. Ye feel not fuch mourning in Christ's absence, as ye would. I anfiver, That the Regenerat mourn at all times, & all in alike meafure for his absence, I deny: There are different degrees of mourning less or more, as they have less or more love to him. & less or more sense of his absence : But, t. Somethey must have. 2. Sometimes they mile not the Lord, & then they cannot mourn, howbeit it is not long fo: At least, it is not alwayes to 3. Ye challenge your felf, that some truthes finde more credit with you then ohers . Ye do well; for God is true in the leaft, as well as in the greatest, & he must be so to you; Ye must not call him true in the one page of the leaf, & falle in the other; for our Lord in all his writtings never contradicted himself yet, although the best of the Regenerat have slipped here; alwayes labour ye to hold your feet. 4. Comparing the estate of one truly Regenerat (whose heart is a Temple to the Holy Ghoft) & yours (which is full of uncleanness & corruption) ye (tand dumb & discouraged, & dare not sometimes call Christ heartsomely your own. I answer, The best Regenerat have their defilements, & (if I may speakso) their draff-poke, that will clog behinde them all their dayes; & wash as they will, there will be filth in their bosome: But let not this put you from the well. 2. I answer, Albeit there be some

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1147 M' RUTHERFOORD'S Epift. 50 sunce weights of carnality, and some squint look, or eye in our seck to an idol, yet love in it's own measure may be found; for glory must purifie and perfect our love, it will never till then be absolutly pure: yet if the idol reign, and have the yolk of the heart, and the keyes of the house, and Christ onely be made an underling to run errands, all is not right; therefore examine well. 4. There is a twofold discouragement: one of unbleef, to conclude, and make doubt of the conclusion, for a morein your eye, and a by-look to an idol; this is ill. There is another discouragement of forrow for fin, when ye finde a by-look to an idel: this is good and a matter of thanklgiving; therefore examine here alfo. 5. The affurance of Jetus's love ye fay, would be the most comfortable newes that ever ye hard: Ans. That may frop twenty holes, and look many objections: That love hath telling init, I trow. Oh that ye knew and felt it, as I have done! I wish you a share of my feast; sweet, sweet hath it beento me. If my Lord had not given me his love, I would have fallen thorow the causey of Aberden . ere now: But for you, hing on, your feaft is not far off; ye shall be filled, ere ye go, there is as much in our Lord's pantry, as will fatisfie all his bairns, and as much wine in his cellar, as will quench all their thirft: hunger on; for there is mear in hunger for Chrift: Goe never from him , but fash him [who yet is pleafed with the importunity of hungry fouls] with a dish-full of hungry defires, till he fill you; and if he delay, yet come not yeaway. albeit ye should fall a fwoon at his feet, q. Ye crave my minde, whether found comfort may be found in prayer, when conviction of a known idol is present. I answer. An idol . as an idol , cannot stand with found comfort; for that comfort that is gotten at Dagon's feet, is a cheat or blea-flumme, yet found comfort and conviction of an eye to an idol, may as well dwell together, as teats and joy; But let this do you no ill, I speak it for your encouragement, that ye may make the best out of your joyes ye can, albeit ye finde them mixed with motes. 2. Sole conviction; if alone without remorfe and grief, is not enough, therefore lend it a tear, Ye question, when ye win to if ye dow win at it. 7. M)Off

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Letters. more fervency fometimes with your neighbour in prayer, then ? vour alone, whether hypocrifie be in it, or not! I answer, If this be alwayer, no queltion a spice of hypocrific is in it, which would be taken head to; but possibly defection may be in prid vat., and presence in publike, and then the case is cleat. &. A" h: of applaule may occasion by accident a rubbing of a cold. heart, and to hear and life may come; but it is not the proper capie of that heat : hence God of his free grace will ride his errands, upon our flinking corruption; but corruption is bite in meer occasion and accident; as the playing on a pipe temored anger from the prophet, and made him fitter to propheters 2. King. 3: v. 15. 8. Ye complain of Christ's shore vilits, the he will not bear you company one night, but when we lie down? warm at night, ye tilecold at morning. Anf. I cannot blame you [nor any other, who knoweth that [weet gueft] to bemoan his withdrawings, and to be most defirous of his abode & company; for he would captivat and engagethe affection of and creature, that law his face: fince he looked on me, & gave me a fight of his fair love, he gained my heart wholly, and got away with it: Well, well may he brook it, he shall keep it long, ere I ferch it from him. But I shalltell you what ye shall do : treat him well, give him the chair and the board-head, & make him welcome to the mean portion ye have; a good supper & kind entertainment maketh the gueft love the innes the better: Yet fomerimes Christ hath an errand elfewhere, for meer trial, and then, though ye give him king's-chear, he will away; asis clear in descritions for meer trial, and not for fin. 9. Ye fock the difference betwirt the motions of the Spirit, in their leaft measure. & the natural joves of vour own heart. Anf. As a man can tell, if he joy & delight in his wife, as his wife; or if he delight & joy . in her for fatisfaction of his fust; but hating her person, & so loving her for her flesh, & not grieving when ill befalleth her: fo will a man's joy in God, and his whorish naturall joy be difcovered; if he forrow for any thing that may offend that Lord, it will speak the singlenest of his love to him. 10. Ye aske the.

reason, why sense overcometh faith Ans. Because sense is more

naturall; and neer of kin to our own felfish and fost mature. Ye,

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Mr Rutherfoord's Epift. 51. BIB neke, if faith in that cafe be found? Anf: If it be chafed away, It is neither found nor unfound, because it is not faith; but it might be & was faith, before sense did blow out the act of be. leaving: Laftly, yeaske what to do, when promifes are born Inupon you, & fense of impenitency for fins of youth, hindereth application. I answer, If it be living fense, it may fland with prolication; & in this cale, put to your hand & cat your meat in God's name: if falle . fo that the fins of youth are not repent. ed of then as faith & impenitency cannot fland together, fo reither that fenfe & application can confift. Brother , excufe my brevity, for time fraitneth me, that I get not my minde feid in thefe thinge; but must refer that to a new occasion, if God offer it. Brother , Pray for me. Grace be with you.

Aberd. 1637.

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Yours in his dearest Lord Iesus. S. R. g

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To JOHN STUART.

Provest of Ayr, now in Ireland.

Much honoured Sir.

Race, mercy & peace be unto you: I long to hear from Tyou, being now removed from my flock, & the prisoner of Christ at Aberd: I would not have you to think it strange: that your journey to New England hath gotten such a dash, It indeed hath made my heart heavie; yet I know it is no dumb providence, but a speaking one, whereby our Lord speaketh his minde to you, though for the present ye doe not well understand what he saith: however it be, he who sitteth upon the floods hath shown you! his marvellous kindness in the great depths: I know your loss is great, & your hope is gone far against you; But l'entreat you, Sir, expound aright our Lord's laying all hinderances, in the way: I perswade my self, your heart aimth at the footsteps of the flocks to seed beside the shepherds tents,

Letters. Epilt 51. & to dwell befide him whom your foul loveth, & that it is your defire, to remain in the wilderness, where the woman is kept from the Dragon; & this being your delire, remember that a poot prisoner of Christ laid it to you, that, That miscarried journey. is with childe to you of mercy & consolation; and shall bring forth a fair birth, and the Lord shall be midwife to the birth z wait on, he that beleeveth maketh not hafte, Ifa: 28. 16. 1 hopa ye have been asking what the Lord meaneth, & what further may be his will, in reference to your return: my dear Brother > let God make of you what he will, he will end all with consolation, & shall make glory our of your fufferings; & would ye wish better work? This water was in your way to heaven, & written in your Lord's book, ye behooved to cross it: & therefore kiffe his wife & unerring providence: Let not the censures of men, who fee but the out fide of things [& scarce well that] wate your courage & rejoycing in the Lord; howbeit your faith feeth but the black fide of providence, yet it hath a better fide, & God shall let you fee it. Learn to beleeve Christ better then hig stroks, himself & his promises better then his gloomes: dashes & disappointments are not Canonick scripture; fighting for the promised land, seemed to cry to God's promise, thou lyeft. If our Lord ride upon a straw, his horse shall neither stumble not fall, Rom. 8, 28. For we know that all things work together for good to them that love God, Ergo, shipwrak, losses &c: work together for the good of them that love God : Hence I inferres that losses, disappointments, ill tongues, losse of friends, houses or countrey, are God's work men, set on work, to work out good to you, out of everything that befalleth you: lea not the Lord's dealing feem harsh, rough, or unfatherly? because it is unpleasant; when the Lord's bleffed will bloweth crofs your defires, it is best in humility to strikesaileto him. and to be willing to be led any way our Lord pleafeth: it is a point of denial of your felf, to be as if ye had not a will, but had made a free disposition of it to God, & had fold it over to him a & to make use of his will for your own, is both true holiness your case & peace: ye know not what the Lord is working out of ghts .

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118 Mr RUTHERFOORD'S this, but ye shall know it bereafter: and what I write to you, I write to your wife , I compaffionat her cafe; but intreat her nos no fear or faint; this journey is a part of her wilderness to heaven and the promited land, and there are fewer miles behinde : it is recret the dawning of the day to her, then when she went out of Scotland : I would be glad to hear , that ye and she have certifiert and courage in the Lord. Now as concerning our Cit: Our Service-book is ordained by open proclamation & found of manpet to be read, in all the Kirks of this Kingdom: Ou: Fredats are to meet this moneth for it & our Canons, and for a Recunciliation betwixt as and the Lutherians. The Pro-F fors of Aberden-Universitie are charged to draw up the Arti cles of an Uniform Confestion: hut Reconciliation with Popery is intended; this is the day of Jacob's Vifitation: the wayer of Zion mourn: our geld is become dim : the fun is gone down upon our Prophets: a dry wind, but neither to fan not to cleanfe, is coming upon this lane : and all our ill is coming from the multiplied transgres ions of this land, & from the friends & Jevers of Babel among ft us, Jer: 31: 53. The violence done to me & my flesh be upon thee, Babylon, shall the inhabitants of Zion fay, of my blood upon the inhabitants of Caldea, shall Ierufalem fay. Now for my felf, I was three dayes before the High Comi Tion, & accused of treason preached against our King: A Minister being witness went well nigh to swear it : God hath fayed me from their malice. I. They have deprived me of my Mmiftery. 2. Silenced me, that I exercise no part of the Micisterial function within this Kingdom, under the pain of Rebellion. 3. Confined my person within the town of Alerden, where I finde the Ministers working for my confinement in Caithneffe or Orknay; far from them; because some people here (willing to be edified) refort to me. At my first entry , I had heavie challenges within me, and a cours fenced [but I hope not in Chrift's name I wherein it was afferted , that my Lord would have no more of my fervice, and was tired of ene: And like a fool I finamoned Christ also for unkindness, by foul fainced, & I refutet comfort, & laid, what ailed Chrift at , for I defired to be faithfull in his boufer chus in my rovinge and

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help of our acquaintance there, to help me to praife: Why

should I imother Christ's honesty to me: my heart is taken

up with this, that 'my ulence and lufferings may preach ; I

beseech you in the bowels of Christ to help me to praise: Re-

member my love in Christ to your mifesto Mr Blair, & Mr Li-

ving fron, & Mr Cuninghame : let me hear from you, for I am

anxious what to doe: If I faw a call for New-England, I would

follow it. Grace be with you: Aberd. 1637.

Yours in our Lord Iesus, S. R.

Provest of Ayr.

Much bonoured and Dearest in Christ.

GRace, mercy and peace from God our father & from our father for Christ be upon you : I expected the comfort

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Epift. 25. M' RUTHERFOORD'S. of a letter to a priloner from you, ere now. I am here, Sir, put. ting off apart of my inch of time, & when I awake first in the morning f which is alwayes with great heaviness & sadness this question is brought to my minde, Am I ferving God or not? Not that I doubt of the truth of this honourable cause, wherein I am engaged, [I dare venture in to eternity & before my judge, that I now fuffer for the truth; because that I cannot endure that my Master, who is a free-born King, should pay tribute to any of the shields or por-sheards of the earth: Oh that I could hold the crown upon my Princely King's head with my finfull arm, howbeit it should be Broke from me in that fervice from the shoulder blade] but my closed mouth , my dumb Sabbaths, the memory of my communion with Christ, in many fair, fair daves in Angroth [whereas now my Mafter getteth no fervice of my topque as then] hath almost broken my faith in two halves; yet in my deepett apprehentions of his anger, I fee thorow a cloud that I am wrong, & he in love to my foul hath taken up the controversie betwirt faith & apprehensions, and a decret is past on Christ's fide of it, & I subscribe the decret: The Lord is equal in his wayes, but my guiltiness often overmastereth my beleeving: I have not been well known, for, except as to open out-breakings, I want nothing of what Judas & Cain had; onely he hath been pleased to prevent me in mercy, & to cast me into a fever of love for himfelf, & his absence maketh my fever most painfull; & betide, he hath visited my foul, & watered it wich his comforts; but yet I have not what I would, the want of reall and felt possession is my onely death; I know Christ pitieth me in this. The great men my friends, that did for me, are dried up, like winter brooks of water: All fay, no dealing for that man, his best will be, to be gone out of the Kingdom: fo I fee they tire of me; but beleeveme, I am most gladly concent that Christ breaketh all my idols in pieces : it hath put a new edge upon my blunted love to Christ, I see he is Jealouse of my love, & will have all to himfelf. In a word, thefe fix things are my burden . I . I am not in the vineyard as others are, it muy be because Christ thinketh me a withered tree not worthy it stoom, but God forbid. 3. Woe, woe, woe is coming

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upon my barlos-mother this Apoftes kirk, the time is coming, when we shall wish for doves wings to flee and hide us, Oh for the desolation of this land! 3. I see my dear master Christ going hisalone [asit were] mourning in (ackcloth, his fainting friends, fear that King Jelus shall lofe thefield; but he muit carry the day. 4. My guiltiness and the sins of my youth are come up against me, and they would come in the plea in my fufferings, as deferving causes in God's justice; but I pray God for Christ's fike, he never give them that room, woe's me that I cannot get my Royall, Dreadfull, Mighty & Glorious Prince of the Kings of the earth fet on high. Sir, ye may help me & pity me in this, and bow your knee &c bleffe his name, & defire others to doe it, that he hath been pleafed in my fufferings to make Atheifts, Papilts, & Enemies about me, fay, It is like God is with this prifoner. Let hell & the powers of hell [I care not] be let loofe against me, to doe their worft, fo being Christ & my Father, & his Father be magnified in my fufferings. 6. Chrift's love hath pained mea for howbeit his presence hath shamed me, and drowned me indebt ; yet he often goeth away , when my love to him is burning; he feemeth to look like a proud wooer, who wil not look upon a poor match, who is dying oflove; I will not fay he is lordly; but I know he is wife, in hiding himself from a childe & a fool, who maketh an idol & a God of one of Chrift's kiffes, which is Idolatry: I fear I adore his comforts more then himself, and that I love the ap ples oflife, better then the tree of life. Sir, write to me. Commend me to your mije, mercy be her portion. Grace be with you.

> Aberd. 1637

Yours in his dearest Lord lesus, S.R.

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Protest of Ayr.

Worthy and dearly beloved in our Lord.

DIL

Race, mercy & peace be to you: I was refreshed & com. I forted with your letter: what I wrote to you for your comfort, I doenot remember; but I beleeve, love will prophelic home-ward, as it would have it. I wish I could help you so praise his great and holy name, who keepeth the feet of his faints, & hath numbred all your goings. I know our dearest Lord will pardon& paffe by our honest errours & mistakes, when we minde his honour; yet I know, none of you have feen the other half & the hidden fide of your wonderfull return home to us again. I am confident ye shall yet fay , that God's mercy blew your failes back to Ireland again. Worthy & dear Sir, I cannot but give you an account of my present state, that ye may go an errand for me, to n.y high & royall mafter, of whom I boaft all the day. I am as proud of his love, (nay , I bleffe my felf, & boaft more of my prefent lot) as any poor man can be of an earthly Kings court, or of a Kingdom. First 1 am very often turning both the files of my croft, especially my dumb & filent Sabbaths, not because I desire to find a crook or defect in my Lord's love, but because love is fick with phanfies, & feare; whether or not the Lord hath a processe lead. ing against my guiltiness, that I have not yet well seen, I know not; my defire is to ride fair, & not to fpark dirt (if with reverence of him , I may be permitted to make use of such a word) in the face of my onely , onely welbeloved; but fear of guilrnes, is a tale bearer bet wixt me & Christ, & is still while pering ill tales of my Lord, to weaken my faith; I had rather a cloud went over my comforts by these messages, then that my faith should be hurt; for if my Lord get no wrong by me, verily Lectire grace not to care what become of me, I detire to give no faith, nor credit to my forrow, that can make a lye of my beft friend Christ, Woe, woe be to them all, who speak ill of Christ Hence pr

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Epist. 56.

Letters.

prize Christiand salvation above all the world: To live after the guise and course of the rest of the world, will not bring you to heaven: Without faith in Christ and repentance, ye cannot see God: take pains for salvation: press forward toward the mark of the prize of the high calling: If ye watch not against evils, night & day, which beset you, ye will come behinde: Beware of lying, swearing, uncleanness, and the rest of the works of the flesh; because for these things the urrail of God cometh won the children of disobedience: how sweet soever they may seem for the present, yet the end of these coursess the eternall wrath of God and utter darkness, where there is weeping and guashing of teeth. Grace be with you.

Aberd. 1637.

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Your Loving Paftor. S. R.

TO Mr THOMAS GARVEN.

Reverend and Dear Brother.

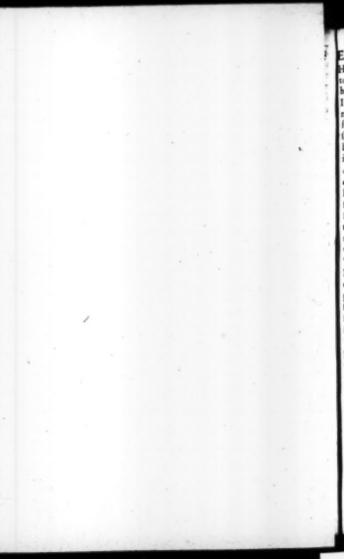
Race, Imercy and peace be unto you! I am forry, that I what fivy and forrow drew from my imprisoned pen, in my love-fits, hath made you and many of God's chiluren beleeve, that there is something in a broken reed the like of me: except that Christ's grace hath bought such a fold body, I know not what elfe any may think of me, or expect from me : my stock is lest, (my Lord knoweth I speak truth) then many beleeve: my empty founds have promifed too much: I would be glad to lie under Christ's feet , and keep and receive the offfallings or any old picess of any grace, that fall from his fweet fingers to forlorn finners: The often uncouth-like, looking in at the King's windowes : furely I am unworthy of a feat in the King's hall-floor: I but often look afar off, both feared and framed-like to that fairest face, fearing he bid me lookaway from him : my guiltness rifeth up upon me, & I have no answer for it : I offered mytongue to Christ. & my pains in his house, and what know I what it meaneth, when Christ will not receive my poor propine: when love will not take, we expone, it will

Protest of Ayr.

Worthy and dearly beloved in our Lord.

Race, mercy & peace be to you: I was refreshed & com-I forted with your letter: what I wrote to you for your comfort, I doenot remember; but I beleeve, love will prophefic home-ward, as it would have it. I wish I could help you so praise his great and holy name, who keepeth the feet of his faints, & hath numbred all your goings. I know our dearest Lord will pardon & paffe by our honeft errours & mistakes, when we minde his honour; yet I know, none of you have feen the other half & the hidden fide of your wonderfull return home to us again. I am confident ye shall yet lay , that God's mercy blew your failes back to Ireland again. Worthy & dear Sir, I cannot but give you an account of my present state, that ye may go an errand for me, to my high & royall master, of whom I boaft all the day. I am as proud of his love, (nay , I bleffe my felf, & boalt more of my prefent lot) as any poor man can be of an earthly Kings court, or of a Kingdom. First I am very often turning both the files of my crofs, especially my dumb & filent Sabbaths, not because I defire to find a crook or defect in my Lord's love, but because love is fick with phanfier, & feare: whether or not the Lordhath a processelead. ing against my guiltiness, that I have not yet well seen, I know not; my defire is to ride fair, & not to fpark dirt (if with reverence of him , I may be permitted to make use of such a word) in the face of my onely , onely welbeloved; but fear of guilrness, is a tale bearer bet wixt me & Christ, & is still whispering ill tales of my Lord, to weaken my faith; I had rather a cloud went over my comforts by these messages, then that my faith should be hurt; for if my Lord get no wrong by me, verily I desire grace not to care what become of me. I desire to give no faith, nor credit to my forrow, that can make a lye of my belt friend Christ, Woe, wos be to them all, who speak ill of Christ Hence

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Hence thefethoughts awake with me in the morning, and go to bed with ma; Oh what fervice can a dumb body do in Chrift's house! Oh I think the word of God is imprisoned also! Oh . I am aldry tree! Alas I can neither plant, nor water! Oh if my Lord would make but dung of me, to fatten, and make fertile his own corn-ridges, in mount Zion! Oh if I might but focak to three or four herd-boves, of my worthy mafter, I would be fatisfied to be the meanest and most obscure of all the Pastore in this land, and to live in any place, in any of Christ's basest out-houses; but he faith', Sirra, I will not fend you, I have no errands for you there away: My delire to ferve him is fick of jealoufle, left he be unwilling to employ me. Secondly, this is seconded with another, Oh, all that I have done in Anword, the fair work that my Master began there, is like a bird dying in the shell ! & what will I then have to show of all my labour, in the day of my compearance before him, when the Mafter of the vineyard calleth the labourers, and giveth them their hire? Thridly, but truly, when Chrift's (weet wind is in the right airth, I revent, and I pray Christ to take law-borrows of my quarrelous and unbeleeving ladness & forrow (Lord rebuke them that put ill betwixt a poor servant like me, & his good master:)then I lay, whether the black crofs will or not, I must climb, on hands& feet, up to my Lord. I am now ruing from my heart, that I pleafured the law, (my old dead husband) fo far as to apprehend wrath in my fweet Lord Jefns; I had far rather takean hire to plead for the grace of God; for I think my felf Christ's from debter; and the truth is to fpeak of my Lord what I cannot deny, I am over head & ears drowned in many obligations to his love & mercy , he handleth me sometimes so, that I am ashamed almost to seek more for a four-hours, but to live content, till the marriage supper of the Lamb, with that which he giveth; but I know nor, how greedy and how ill to please love is for either my Lord Jesus Irath taught me ill manners, not to be content of a feat, except my head lie in his bosom, & except I be fed with the fatteft of his house; or elfe I am groun impatiently dainty, & ill to please, asif Christ were obliged, under this cross to do no other thing, but bear me in his agmes, and as if I had claim by

Epift. 53 Mr. RUTHERFOORD'S merit for my suffering for him: But wish he would give me grace to learn to go on my own feet , & to learn to want his comforts, & to give thanks & beleeve, when the fun is not in my firmament, & when my welbeloved is from home, & gone another errand. O what sweet peace have I, when I finde Christ holdeth & I draw, when I climb up & he shutteth me down, when I grip him& embrace him,& he scemeth to loofe the grips & flee away from mee: I think, there is even a sweet joy of faith & contentednes & peace, in his very tempting unkindness , becaule my faith laith, Chrift is not in fad earnest with me, but trying if I can be kinde to his mask & cloud that covereth him, as well as to bis fair face: I bless his great name, that I love his vail, that goeth over his face, while God fend better : for faith can kis Gods tempting reproaches, when he nicknameth a finner, a dog, not worthy to eat bread with the bairns, I think it an honour, that Christ miscalleth me & reproacheth me: I will take that well of him, howbeit I would not bear it well, if another would be that homely; but because I am his own [God be thanked] he may use me as he pleaseth: I must say, the saints have a sweet life betwirt them & Christ; there is much sweet solace of love betwixt him & them, when he feedeth among the lilies,& cometh in to his garden . @ maketh a feaft of honey combs , @ drinketb his wine of his milk, & cryth, Eas Ofriends, drink, be ye drunken O welbeloved. One hour of this labour is worth a shipfull of world's drunken & muddy joy: nay, even the gate of heaven is the funny fide of the brac , & the very garden of the world; for the men of this world have their own unchriftned & profane croffes; & woe be to them and their curied croffes both; for their ills are salted with Gods vengeance, and our ills seasoned with our fathers bleffing: So they are no fools who choose Christ, and sell all things for him; it is no bairns market, nor a blinde block; we know well what we get and what we give. Now for any resolution, to go to any other Kingdom, I dare not speak one word: my hopes of enlargement are cold, my hopes of reentry to my Mafter's ill dreffed vine-yard again are far colder: I have no leat for my faith to fit on, but bare omnipotency, & Gods holy arm and good will; here I define to flay, and ride at anchor and

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Epift. 54. Letters. 154.
and winter, while God fend fair weather again, and be pleafed to take home to his house my harlor-mother: Oh if her husband would be that kind, as to goe and fetch her out of the brothel-house, and chase her lovers to the hills; but there will be sad dayes ere it come to that. Remember my bonds. Grace be with you.

Aberd. 1637.

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To the Lady Busbie.

MISTRESS.

Lthough not acquaint, yet because we are father's children, Al thought good to write unto you: howbeit my first difcourse and communing with you of Christ, be in paper; yet Ihave caule fince I came hither, to have no paper-thoughts of him; for in my lad dayes, he is become the flower of my joyes, & I but lio here, living upon his love , but cannot get fo much of it, as fain I would have; not because Christ's love is Lordly & looketh too high; but because I have a porrow vessel to receive his love and I look too low : But I give under my own hand-write to you a testimonial of Christ and his cross, that they are a sweet couple, and that Christ hath never yet been fet in his own due chair of honour amongst us all. Oh, I know not where to set him! O for a high feat to that royal princely one ! O that my poor withered foul had once a running over flood of that love, to put fap in my dry root, and that that flood would fpring out to the tongue and pen, to utter great things, to the high and due commendation of such a fair one! O holy, holy, holy Alasthere are roo many dumb tongues in the world, and dry hearts, seing there is employment in Christ for them all, and ten thouland worlds of men and Angels moe, to fet on high and exalt the greatest Prince of the Kings of the earth. Woe's me, that bits of living clay dare come out, to rush bard-beads with him; and that my unkind mother, this tarlot-Kirk hath given ber fweet half marrow fuch a meeting;

MI RUTHERFOORD'S Epilt, 55 126 for this land hath given up with Chrift, and the Lord is cutting Scotland in two halves, and fending the worst half, the barlotfifter, over to Rome's brothell boufe, to get her fill of Egypi's love. I would my fufferings [nay, suppose I were burut quick to ashes] might buy an agreement betwirt his fairest and (weetest love, and his gaddy leard mife: Fain would I give Christ his welcome home to Scotland again, if he would return. This is a blackday, a day of clouds and darkness, for the roof-tree of my Lord Jefus his fair temp'eis fallen, and Christs back is towards Scotland. O thrice bleffed are they, who would hold Christ with their tears and prayers! I know ye will help to deal with him, 'for he shall return again to this land; the next day shall be Chrift's, & there shall be a faire green young parden for Christ, in this land, and God's summerdew shall lie on it all the night, and we shall fing again our new marriage-long to our Bridgroom . concerning his vineyard; but who knoweth, whether we shall live and fee it? I hear the Lord hath taken pains to afflict and drefs you, as a fruitfull vine for himself: grow and be green, and cast our your branches,&: bring forth fruit : fat and green and fruitfull may ve be, in the true and fappy root. Grace, grace, free grace be your portion. Remember my bonds with prayers and praises,

Aberd. 1637.

Yours in his sweet L. Iefus, S. R.

TO NINIAN MURE.

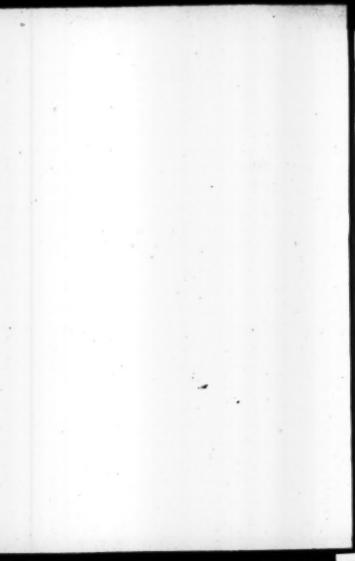
Lowing friend.

Received your letter: I intreat you now in the morning of your life, seek the Lord and his face: Reware of the folly of dangerous youth, a perilous time for your soul: Love not the world; keep faith and truth with all men, in your covenants and bargains: Walk with God, for he seeth you: Do nothing but that which ye may and would do, if your eye-strings were breaking, and your breath growing cold. Ye heard the truth of God from me; my dear beart, follow it and for sake it not a prize

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Epist. 56. Letters.

prize Christiand salvation above all the world: To live after the guise and course of the rest of the world, will not bring you to heaven: Without faith in Christiand repentance, ye cannot see God: take pains for salvation: press forward toward the mark of the prize of the high calling: If ye watch not against evils, night & day, which beset you, ye will come behinde: Beware of lying, iwearing, uncleanness, and the rest of the works of the flesh; because for these things the urrail of God cometh won the children of disobedience: how sweet soever they may seem for the present, yet the end of these courses the eternall wrath of God and utter darkness, where there is weeping and guashing of teeth. Grace be with you.

Aberd. 1637. Your Loving Paftor. S. R.

TO Mr THOMAS GARVEN.

Reverend and Dear Brother.

Race, Imercy and peace be unto you: I am forry, that I what ficy and forrow drew from my imprisoned pen, in my love-fits, hath made you and many of God's chilaren beleeve, that there is something in a broken seed the like of me : except that Christ's grace hath bought such a fold body, I know not what elfe any may think of me, or expect from me : my stock is left, (my Lord knoweth I speak truth) then many beleeve: my empty founds have promifed too much : I would be glad to lie under Christ's feet , and keep and receive the offfallings or any old pieces of any grace, that fall from his fweet fingers to forlorn finners: Ilie often uncouth-like, looking in at the King's windowes : furely I am unworthy of a feat in the King's hall-floor: I but often look afar off, both feared and framed-like to that faireft face, fearing he bid me lookaway from him : my guilenels rifeth up upon me, & I have no answer for it : I offered mytongue to Christ. & my pains in his house, and what know I what it meaneth, when Christ will not receive my poor propine: when love will not take, we expone, it will neither

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Epilt. \$7. Letters: thoras. He hath brought my poor foul to defire and with , O

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that my ashes, and the pouder I shall be diffolved into, bad well tuned tongues to praise bim. Thus in hafte, defiring your prayers and prailes, I recommend you to my (weet, fweet Mafter, my honourable Lord, of whom I hold all. Grace be with you.

Aberd. 1637.

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Yours in bis fweet Lord Iefus. S. R.

N R

MISTRESSI

Race, mercy and peace be to you : I am glad that ye gos Jon at Chrift's back, in this dark and cloudy time: It were good to fell other things for him; for when all these dayes are over, we shall finde it our advantage, that we have taken part with Christ. I confidently beleeve, his enemies shall be his foor-Itool, and that he shall make green flowers dead withered bay, when the honour and glory shall, fall off them , like the bloom or flower of a green herb shaken with the wind. It were not wildom for us, to think that Chift & the Gofpel will come & fit down at our firefide; nay , but we must go out of our wars boufes , & leck Christ & his golpel : It is not the farmy fide & Christ that we must look to, & we must not forfake him for want of that; but must fet our face against what may befall us, in foilowing on, till he & we be through the bries & bushes, on the dry ground: Our foft wature would be born through the troubles of this miserable life, in Christ's arms: &it is his wildow, who knoweth our mould, that his baires goe wet-shod&cold-footed to heaven, O how fweet's thing were it for us, to learn to make our burdens light, by framing our hearts to the burthen, and making our Lord's will alaw ! I finde Christ and his cross not fo ill to pleafe, nor yet fuch troublefom guefts, as men call them; Nay, I think patience should make Christ's water good wine, 204

Epift-57-MIRUTHER FOORD'S 110 & this dro's good mettall : & we have cause to wait on, for, ere it be long, our Mafter will be at us, and bring this whole world out before the fun and day-light, in their black's & white's Happy are they who are found watching: Our fand-glass in not lo long as we seed to weary; time will car away & root our our woes and forrow: our heaven is in the bud, & growing up to an harvest; why then should we not follow on, seeing our fran-length of time will come to an inch! Therefore I commend Christoyou, as your last living, & longest living husband, & the fraff of your old aget let bim have now the reft of your daya; and think not much of a ftorm upon the ship , that Chrift faileth in there shall no paffenger fall over board; but the craifed ship & the fea-fick passengers shall come to land fafe. I am in at fweet communion with Chrift, as a poor finner can be; and am onely pained, that He hath much beauty and fairness, and I little love; He great power and mercy, and I little faith; He much light, and I bliered eyes. Ch that I faw him in the I weet. nels of his love and in his marriage clothes, and were over head & cars in love with that princely one Chrift Jefus my Lord! Alar, my riven dish & runnig- out veffel can hold little of Christ Jefus. I have joy in this , that I would not refuse death, before I put Christ's lawfull beritage in mens tryfling; and what know I, if they would have pleafed both Christ and we. Alas, that this land bath put Chiff to open rooping, and to an, any man more hide. Beffed are they who would hold the crown on his head, and they Christ's honour with their own leffes. I rejoyce to hear, your fon Ichn is coming to visit (hrist, & taste of his love: I hope he shall not lofe his paint, or sue of that choice. I had alwayes (as I faid often to you) a great leve to dear Mir John Brown, becaufe I thought I faw Christ in him, more then in his brethren ; fain would I write to him to fland by my face Meffer & I wish ye would let bim read my letter, & the je y I have, if he will appeare for, & fide with a y Lord Icfus. Grace, grace be with you,

Aberd. March. 13.

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Yours in his sweet Lord Is jus. S. R.

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To

T. JEAN MEMILLAN

Loving Sifter.

Race, mercy and peace be to you: I cannot come to year Ito give you my counfel; & howbeit I would come, I cannot thay with you; but I befeech you keep Chrift, for I did white I could to put you within grips of him; I told you Christ's Tel tament and latterwill plainly, and I kept nothing back that my Lord gave me; and I gave Christ to you with good will; I pray you make him your own, and go not from that truth I taught you, in one hair breadth; that truth shall fave you, if ye follow it : falvation is not an eafie thing & foon gotten ; ? often told you, few arefaved . & many, many damned : I pray you, make your poor foul fure of falvation, & make the feeking of heaven your daily task; if we never had a fick night & a pained foul for fin, we have not yet lighted upon Christ, look to the right marks of having closed with Christ , if ye love him bester then the world , and would quite all the world for him , shen that faith the work is found. O'ifye faw the beauty of lefur. and file the finell of his love, ye would run through fire and water to be at him! God fend you him. Pray for me , for I testnot forget you. Grace be with you.

Aberd. 1673.

Your loting Pafter , S. R.

To the Lady Busbie.

MISTRESS.

Trace, mercy and peace be to you: I am glad to hear that I Christ and yo are one, and that ye have made him your one thing: Where many are painfully coiled in feeking many things, and their many shings are nothing. It is onely beft, you felf apareas a thing laid up and out of she gass for Christ alone; for ye are good for no other thing but Christ, and he hach

Mr. RUTHERPOORD'S he been going about you these many years, by assistions, to engageyou co himfelf : it were a pity & a lofe to fay him nav. Verily I could wish, that I could (wim through hell & all the ill weather in the world, & Christ in my arms , but it is my evil and folly, that except Christ come unsent for, I dow not go fockhim to When he & I fall in rickoning, we are both bebinde . He in payment , & I in counting, and fo marches lie Sil martel . & counts micleared betwirt us. Othat he would take his own blood for counts ey miscounts, that I might be a fore more and none had any claim to me, but onely onely Jefus. I will whink it no bondage to be roosed, comprised & poffeffed by Chrift, as his bond man. Think well of the vilitations of wour Lord : For I finde onething, I faw not well before, that benthe faints are under trials, and well humbled, little fine vaile great cryes and mar-shouls, in the conference; and in prosperity conscience is a Pope, to give dispensations, and let forward in , and give laritude , and elbor room to our heart. O how little care we for pardon at Christ's hand, when we make difenfacions !! And all is but bairns play, till a crofs without et an beaver croft within , and then we play no longer with our fdols? It is good ftill to be levere against our felver, for has but transform Go'de mercy into an Idol, and an Idol, that hash a dispensation to give for turning of the grace of God into wantonnels. Happy are they who take up God, wrath, jule ticeand fin , at they are in themselves : For we have miscarying light that parreth with childe, when whave good refolutions: But God be thinked, that Salvation is not rolled upon our wheels. O but Christ hath a faving zye! Salvation is in his eye-lids: When he first looked on me, I was faved; It coft him but a look, to make hell quite of me : O merits, free merits, and the dear blood of God, was the best gate that miles and could have storeon of hell! O what a fucet 1 O what a fafe and fure way is it, to some out of hell, leaning on a Savjouf! That Christ and a sunce should be one, it, here heaven betwirt chem. and be halversof Salvation, is the wooder of Salvation: What more humble could love bet and what an excellent finell doeth Christ cast on his lower garden, where there KOIZ 82.4

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Tetters a ru A . M. Epift. 60. grow but wilde flowers; if we speak by way of companion, be there is dothing but perfect dardon Remission to there is mothing but perfect garden-flowers in heaven, and the best plenishing that is there; is Christ: We are all obliged to love heaven for Chriff's Cike; he graceth heaven and all hi Father's house with his presence . He is a role that he we all the upper garden of God ; a leaf of that role of God fmell, is worth a World : O that he Would blow his fmell up a withered and dead foul flet us then go on to meet with him to be filled with the freetness of the fove North de filled him from us; he hath decreed to pur time; do , hell, devils men and death om of the way, and in ind the rough day because ts and him , that we may enjoy one anothe . It is ftrange and wonderfull , that he would think long in heaven wichout us, that he would have the company of hinners to folace & deligh kimfelf withall in heaven; and flow the lupger ir abiding Christ the bridegroom with defice Il watche on, till the bride the Lamb's wife, be all hed for the mirriage, and the Pear han be rid for the meeth porther joyfull touple. O fools we here a wad was affewe mill's Way need we to all the policies were it now ben to make us wings we have up to our bleffed march, our may be to our fellow the little of the half the state of the same than the sam are looking there away, & this is you feeded or third thirdent make forward , your guide waiterh on you. I cannot but bleft you for your care and kindness to thesaints. God goe vou to hodemerey in this day of our 1.0rd telus, to whole living Pace I recommend you. Chin there I we missue I : 1613 Aberd 1617. (which is Terfecitton o helarch, chitton, being uf a gunfi done in this land, that I can learn of, beades me) & often I lie under a se On Steward ohn ist if the in a. Woe at in-med hing felte is ire fraget to the felter dimence; but I see often blank papers: 2 the better defices are their two. 1. K A Curissor fall be conselment bequire ag podr galk hist Lukaya bumblodnich i dangi form inyancininy sepremai n

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Mr. RUTHER POORD'S be toolfar uponithe Lem's fide , ye will not gain much to be the Law's Advecas; I thought ye had not been the law's , but graces mon; Nevertheleis I am fure ye defire to take God's part againft your felf : what ever your guiltinels be, yet when it fal-Erhinto the fea of God's mercy , it is but like a drop of blood fallen in the great Ocean; There is nothing bere to be done, e let Chrift's doom light upon the old man, and let him bear his condemnation , feeing in Christ he was condemned; for the Lawhath but power gver your worft balf; leethe blame there. fore lie, where the blame should be,& let the new man be fore to Gry . I am comely at the tentr of Kedar, bombeit I be black ey fun burns , by fisting neighbour beside a body of fin. I feck no more here, but room for Grace's defence and Chrift's white chrone, whereto a finner condemned by the law may appeals but the ule that I make of it, is, I am forry that I am not fo tender & ebin shin'd, though I am fure Christ may finde employment for his calling in me , if in any living feeing from my youth up. ward I have been making up the blackeft proceds, that any mie mifter in the world, or any other can answer to; & when I had done this , I painted a providence of my own , & wrote cale for my felf, and a peaceable ministery, and the fun shining on me, till Tehould be in at heaven's gates : Such green and raw thoughts ad I of God. I thought also of a seeping Devil, that would pals by the like of me, living in moores and out-fields: So I biged the gook's neft, & dreamed of dying a cafe, & living in a als paradife; but fince I came hither, I am often fo, as that they would have much Rhetorick that would perswademe, that Chriff hath nor written wrath on my dumb & filent Sabbaths; (which is a perfecution of the lateft edition, being used against done in this land, that I can learn of, belides me)& often I lie under a pres-coury, & woodd glady fell all my joyes, to be confirmed King Jeins spree tomant & to have lealed affarances; but I fee often blank papers : I my greatest defires are these two. I. That Christ would take me in hand to cure me, & undertake for a ck man: I know, I should not die under his hand & yet in this, the Phill douby I helegys through a cloud, that forrow, which th sacres buch bus pet a soil que Christies de las la phillip

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Epift. 61. Letters. him often fince I came hither, to come with fome short bleaks of his fweet love, & then, because I have none to help me to pasis his love, & can doe him no fervice in my own person, (as I thought once I did in his temple) I die with wishes and defires, to take up house, & dwell at the well-fide, & to have him praised and fexon high : But alas, what can the like of me do, to get a good name raised upon my welbeloved Lord Jesus > suppose I could defire to be suspended for ever of my part of beat ven, for his glory ! I am fure, If I could get my will of Ghriffe love , and could be once over head and ears, in the beleeved, apprehended, and feen love of the Son of God, it were the fulfilling of the defires of the onely happiness I would be at; but the truth n, I hinder my communion with him, because of want of both faith and repentance, and because I will make an idol of Christ's kiffer : I will neither lead nor drive , except I fce Chrift's love run in my channel; & when I wait and look for him the upper way, I fee his wildom is pleased to play me a flip, and come the lower way ; fo that I have not the right art of guiding Christ & for there is art and wildom required in guiding of Christ's love aright, when we have gottenit. O how far are his wayer an bove mine! O how little of him do I fee! & when I am at days as a burnt heath in a drouthy fummer, and when my toos is witthered, howbest I think then, that I would drink a fea-full of Chrift, ere ever I would let the cup go from my head; 75 1 ges nothing but delayer, as if he would make hunger my daily

Aberd. 10. Sept.

Your own in his Been

To bis worthy and much benouved friend

food; I think my felfalfo bangered of hunger; The rich Land

Iclus farisfie a famished man. Grace be with you.

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Worthy and much benoured in our Lard

Race, mercy and peace be to your Lam glad of our more

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Mr RUTHERFOORD'S. 136 Epift. 61is reckoneth the less though we never faw one anothers face. I profess my felf most unworthy to follow the camp of such a worthy & renowned captain, as Christ. Oh alse, I have cause to be grieved, that men expect any thing of fuch a wretched man as I am: It is a wonder to me, if Christ can make any thing of my naughtie, short and norrow love to him; furely it is not worth the uptaking. 2. As for our lovely and beloved Church , in Ireland, my heart bleedeth for ber defolation; but I beleeve our Lord is onely lopping the vinetrees, but not intending to cut them down, or root them out. It is true, feing we are beart - Atheifts by nature, and cannot take providence aright, (because we hale and crook; ever since we still not dream of an halting providence, as if God's yast, whereby he measureth joy and forrow to the fons of men, were crooked & unjust, because fervants are on bors back of Princes go elefout; but our Lord dealeth good & evil, and forme one portion or other to both, by ounce-weights; & meafureth them a just and even ballance. It is but folly to measure the Golgel, by furnitier or winter-weather : The furnitier; fun of the faints'. shinesh not on them in this life: how should we have conplained ; ifthe Lord had terned the lange providence, that we now flomack at , up fide down , and had ordered margers show, that first the famer should have enjoyed heaven, glory, andeale, and then Methufalem's dayer of forrow & daily miferier : we should think a short heaven no heaven: cettaiply his wayes pals finding out 3. Ye complain of the evil of beart. bebeffin, but it isto a greater atheift, then any man can be, that ye write of that . Oh , light findeth not that reverence & fear, as A plant of God's fewing should finde in our foul! How do we y nature, as others , detain & captivat the truth of God in ungheenignest, & lo make God's light a bound prisoner? & even when the prisoner breaketh the jayle & cometh out, in belief of a Godhead, & in forme practice of holy obedience, how often do we of new, lay hands on the prisoner; and pur our light again in fetters : Certainly there comesh great mid & clouds from the lower part of our foul , our carthly affections, to the higher part, which is control citines, either intural or renewed.

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Epift. 61. To Letters , T'M 139 fmoke in a lower house breaketh up, & defileth abe toute above: If we had more practice of obedience, we should be se more found light, I think , lay afide all other quiltamels of this one, the violence done to God's candle in our loul, were a futicient dira tay againflus; for there is no helping of this, buthy friving to frand in a v of God's light; helt light tell tales of the ve defire neighbourto will, (a lawles hord) no marrel that fish a neighbour should leaven our Judgement, and darken our light. I fee there is a pecellity , that we profest against the doings of the old mans and ratte up a party against our worlt half, an accuse, some demne, fentence, & with forrow bemoan the dominion of fin's Kingdom; and with all, make Law, in the men Commit, against our guilt nets ; fot Christ once condemned fin in the flesh , & we areas condemuit over again : and if there had not been fuch a thing meho grace of Joing, Ishould have long fince given up with heaven, and with the expectation to fee God : But grace, grace, free grace, the merits of Christ for nothing, white and fair and large Saprour-mercy (which it another fore of thing then creature-mercy or lawymercy myena thosting degrees above Angel merry) hath been and mult be the too. application of purchated redemption by that (seat blood , that! featerly the free Covenant, is a thing of daily and hously wer to a poor figner: Till we be in heaven our illue of blood will not be quite dived up; and therefore we mait refore to! apply peace to our foul strom the new and lining way a and Jelin, who cleanfeth and cureth she leprous foul loves Jelin, must be our foog on this fide of heavens gates. And even which we have won the calle. then must we extrally fing.
Worlby, worth n the Lamb, and hath and me for man hed are
in he cam blood. I would conside all the randomed ones colerated this fong, and to drink and bedrink with the love of Jefuse O fairest, Ohighest, Oloviest one, open the well to waser the burnt and withered travellers with this legislosthine to think it is possible on earth to build a soring such Jerse class, a limit is to story of the surgesting love. See other lend me

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in m 3 more of this love, or take me quickly over the water, where I may be filled with his love: My foltness cannot take with want; I profese, I bear not hunger of Christ's love fair: I know now if play foul play with Christ, but I would have a link withat chain of his providence mended, in pineing & delaying the bungry on maisers. For my felf, I could wish that Christ would let out upon me more of that love: Yet to say Christ is a niggard to me, I dare not; & if I say; I have abundance of his love, I should by: I am half strained to complain & cry, Lord lefus bold thy band no longer. Worthy Sir, let the have your prayers in my bonds. Grace be with you.

Aberd. 7 Sept.

Yours in bis faces Lord Lefus, S. A. 60

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TO JAMES LINDSAY.

Dear Brother.

He cooftant and daily observing of God's going alongst with you, in his coming, going; choing, slowing, embracing and kiffing, glooming and striking, giveth me (a wither and lazie observer of the Lord's way and working) an heaviestroke: could I keep sight of him, at know when I want, & carry as became me in that condition, I would blesse my case. But. 2. For deserving, I think them like licing, lay of lean and weak land, for some years, while it gather sap for a better case: It is possible to gather gold, where it may be had, with moon light. Oh if could but creep one foot, or half a foot, never in to less in such a disting night as that, when he is away: I should think it an happy absence. 2. If I know the beloved were onely gone away for triass, and for surther hamiliation, and not smoked out of the house with new pear ocations. I would for greed surther chair listing, and not smoked out of the house with new pear ocations. I would for greed surther chair long it with my sin, is two running both a fronct over the method in the safe, & what side them can it lie out at I know, as alther it maddows are good for them can it lie out at I know, as alther it maddows are good for them can it lie out at I know, as alther it maddows are good for the new can it lie out at I know, as alther it maddows are good for

Epift, 61. Letters.

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flowers, & moon light, & dews are better then a continual jun; fois Christ's absence of speciall use, & it hath some nourish. ing vertue in it , and giveth fapto burnlity , and putteth an edge on hunger, and furnisheth a fair field to faith to pur forth it felf, and to exercise it's hogers in gripping, it feeth net what. 4. It is mercy's wonder, and grace's wonder, that Christ will lend a piece of the lodging, and a back-chamber befide himfelf, to our lufts, and that He and fuch (wine should kee) house together in our foul : For suppose they couch and tootract themselves into little room, when Christ cometh in and feem to lie as dead under bis feet; yet shey often break out again: And that a foot of the old man, or a leg at arm nailed to Christ's gross looseth the naile, or breaketh out again; and yet Christ, beside this unruly & misourtured neighbour, em still be making braven in the faints, one way or other: may not I lay , Lord Lefus , whet doeft thou beret Yet here he muit be; but I will but lofe my feet to go on into this depth & wonder; for free mercy and infinite merits took a ledging to Christ &tus, belide foch a loathfome quelt as fin. 5: Sanctincation & mortification of our lufts are the hardeft part of Christianity: It is in a manner as naturall to us to leap , when we fee the new Jemfalem , ar to laugh , when we are tiekleda joyis wot under command, or at our nod, when Chrift killerh's bur o how many of us would have Christ divided in rwo halver, that we might take the half of him onely , & take his office, lefue & falvation; but Lordis a sumbersome word, & to dere work out auroum falvation & to perfect belinefs , is the cumberfome & flormy northefide of Christy & char we eshe & shifti6, For your queftion, the acceffe that reprobate have to Christ (which is nonestally for to the Father in Christ neither canthey, not will they come a because Christ dyed not for themp and yet by law, God and inflice overtaketh them,) I say, First there are with you more worthy & learned then I am , Mes Dich fore Blair . O' Haniless who can morefully fatisfie you; Bos I whall fpeak in brief, what I think of it, to chair affertions. A Aff Cod's publice roundings to Angelr Bowish from an aft of the abiblish

foregaignites will of God; whole our fermer toporer; and

XUM

M' RUTTENTEDORD'S Epill 61 we are four clay : for If he had forbidden to est of the reft of the seces of the Garden of Eden, & commanded Adam to est of the tree of humiledge of good & roll, that command no doubt had been as juft as this; Eas of all the trees, but nos as all of the tree of howledge of good ex enil: The reason is, because his will is before his juffice, by order of nature, & what is his will is his juffice, & he willetb not things without himself, because they are just: God cannot, God needeth not hant falltiry, holinefe or righttouforts from things, without himfelf; & fo not from the actions of mesor Angels; because his will is effectially holy & just & the primorule of holines & inflices as the fire is maturally light, and inclineth opward, & the earth heavie, & inclineth downward. Theraffersion then is, That God finh to reprobats belerve in Chriff (who hath not dyed for your levasion) be ye aball be faved, is just & right, because his everual & Rebertly fult will, hath fo enacted & decreeds (appole narpeal realbo fresk againftelie, this is the deep & feetint mettery of the Cofpel God hath abliged hard to fast all the reprobats in the viable Church to beleeve this promite; bestint beleesterbishall be faved A yet in God'e decree and feeret intention; theretiene falva. tion at all decreed and intended to reprobate and wer the obligation of God , being from hit Soveraign free will, in most juft; willidie in the helt laffertion ig. Affertion : The gighteous Lookhath sight ofer the reprobary & all resionable creatures, that violar bis commandements, this is talk a Afe dertien : The faith shot God fecketh of reprobate; the Phirebey relie upon Christ, as despairing of their own tighteoutness, letsang wholly, to withall humbly a as weary the tradered upon Christ was therefiling done last in Zion; but he feeketh not; that without being weary of slicie an they relieven Christyman kind's Serious for to selving Wheil to not to be meany of finis profumption . bot faith : faith is aver neighbhainten a connerive tis . Arit is impossible that fith and be, where there is now Acadown & contrinsiblers in formaticulure for the o Now 14 is certifio, God comentades at mile to prefumbe fourfferstone an Republica sec not ablastly obliged softheres salies Cheilt dred forsbomin percialans for a truth acitherisprose ber &

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anoLetters. Tull 14 Epift. 6s. bars nor others are obliged to beleeve a lyes onely they are obliged to beleeve, Chr It dyed for them if they be theft weary ! bardened; fi-fick and condemned in their own confeiences - 66 Briken dead and killed with the law's fentence, and have indeed embraced him as offered , which is a fecond and fublequent act of faith, following after a coming to him, and cloting with him. Aftersion: Reprobate are not formally guilty of contempe of God, & misbelief, becanie they apply not Christ and thepremiles of the Gotpel to themselves in particular , for so they should be guilty because they believe not alye, which God never obliged them to beleeve. 7. Affertion: Juftice hath a right to punish reprobats, because out of pride of heart, confiding in their own righteoufnels, they relie not upon Christ, as a Saviour of all them that come to him : This God may juftly oblige them upro. Because in Adam they had perfect ability to do, and men are guilty because they love they own inability, & reft upon themselves, and refuseto deny their own righteoufnes, &to taket hem to Christ, in whom there is rightcoulnels for wearied finners. S. Affertion: It is one thing to rely, lean, and reft upon Chrift, in humility & weariness of spirit, & denying our own righteoulness, beleeving him to be the onely righteoulsels of weared finners , & it is snother thing to beleeve Christ dyed for me, Ichn, Thomas, Anna, upon an intention & decree to fave us by name. For t. the firft goeth firftsthe latter is alway after, in due order 2. The firft is faith the fecond it a fruit of faith. 3. The first obligeth reprobats & all men in the visible Kirk, the latter obligeth onely the weary & leaden, & lo onely the elect & effectually called of God. 9. Affertion: It is a vain order, I know not if Christ dyed for me, John, Thomas. Anna by name; & therefore I dare not rely on him! The reason is, because It is not faith. to beleeve God's intention & decree of election, at the fira, ere ye be wearied: look first to your own intention & feel, if ye finde fin a burden, & can, & do reft, under that burden, upon Chrift; if this be once . now come & beleeve in particular, or rather apply by feafe for in my judgement it is a fruit of belief , not belief) and feeling the goodwill, intention, and gracious purposcof God anene your falyanon : Hence, because there is ma-

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lice in reproduts and contempt of Chrift, guilty they are, and justice hath law against them: And which is the mystery, they are not come up to Christ, because he dyed notifor them; but their sin is, that they love this their snability to come to Christ, and he who loveth his chains, deserveth chains: And thus in ahore, remember my bonds.

Aberd. Sept. 7.

Yours in his facet Lord lefus. S. R.

To the Earle of Cafills.

My very Honourable and Noble Lord.

Race, mercy & peace be to your Lo:pardon me to exprese Imv earnift defire to your Lo: for Zions fake, for whom we should not hold our peace. I know your Lo: will take my pleading on this behalf in the better part, because the necessity offs falling & weak Church is urgent. I beleeve your Lo: is one of Zien's friends, & that by obligation; for when the Lord shall court & write up the people, it shall be written , this man was born there: Therefore because your Lo: is a born fon of the hrule, I hope your defire is, that the beauty & glory of the Lord may dwell in the milft of the city, whereof your Lo: Is a fon, It must be without all doubt the greatest honeur of your place & bowle, to kifs the fon of God, & for his Like to be kind to his oppre fied & wronged bride, who now in the day of her defo-Istion beggeth help of you, that are the shields of the earth: I am fure many Kings, Princes & Nobles, in the day of Chrift's ficond coning , would be gladto run errands for Chrift, even Fart fererd thorew fire & water; but in that day he will have rone of their fervice! Now he is asking, if your Lo: will help him , agair it the mighty of the earth; when men are fetting their houlders to Chrift's fair & beautifull rent in this land, to loofe it's ftaker & to break it down. & certainly fuch as are not with Chrift are gainft him : & bleffed shall your Lo; be of the I ord, ble fled shall your boufe & feed be, & bleffed shall your Limour be, if ye empawne & lay in Chuift's band the Barledem

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! Letters. Epift. 62. of Calfills (& it is but a shaddow in comparison of sheeiry made without bands) and lay it even at the flake , rather then Christ & born-down truth want a wirnels of you, against the spostatie of this land. Ye hold your lands of Chrift, your charters are under his feal, &he who hath many crownes on his head, dealeth, cutteth, and carreth pieces of this clay-heritage to men, at his pleasure. It is little your Lo: bath to give him, be will not fleeplong in your common , but shall furely pay home your loffes for his cause. It is but our bliered eyes that look thorow a falle glafs to this idol-god of clay, & think fome thing of it : They who are past with their last fentence to heaven or hell . & have made their reckoning, & departed out of this smoky inne, have now no other conceit of this world, but as a piece of beguiling wel-luftred clay: & how fast doth time (like a flood in motion) carry your Lo: out of it? & is not eternity coming with wings ! Court goeth not in heaven seit dorh here. Our Lord, (who hath all you, the Nebles, lying in the shell of his ballance) eftermeth you, accordingly as ye are the bridegroom's frinds or foes: Your Honourable Anceffors, with the hazerd of their lives, brought Christ to our hands, & it shall be cruelty to the posterity, if ye lofe him to them. One of our tribes, Letie Sons, the watchmen, are fillen from the Lord, & have fold their mother, & their fatheralio, & the Lord's truth, for their new vilvet-world, & their fatin-church. If ye the Nobles play Chrite a flip, now when his back is at the wall, (if I may fo speak) then may we fay , that the Lord hath caften water upon Scotland's fmoking coal: But we hope better things of you. It is no wildom , however it be the State mifdom now in requeft, to be filent, when they are cafting lots for a better thing then Chrift's coat. All this land, and every man's part of the play for Chrift. and tears of poor and friendles Zion, (now going dool. like in fackcloth) are up in heaven before our Lord, and there is no question, but our king and Lord shall be master of the fields at length, & we would all be glad to divide the spoile with Chrift. & to ride in triumph with him; but Oh how few will take a cold bed of ftraw in the camp, with him! How fain would men have a wel-thatched house above their heads, all the way to

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M. Ruthynthonn's Epift. 621 144 beaven? And many now would go to heaven the land way (for they love not to be lea. fick) riding up to Christ upon foot. mantles , and ratting coaches, and rubbing their velges with the Princes of the Land, in the highest feats. If this be the way Christ called Strait and narrow, I quite all skill of the way to falvation. Are they not now reoping Christ and the Gospel ? Have they not put our Lord Telus to the market, & he who ourbideth his fellow shall get him! O my Dear & Noble Lord, go on (howbeit the wind be in your face) to back our princely Captain; be couragious for him: fear not these who have no lableribed leafe of dayes, the worms shall eat kings: let the Lord Tehonah be your fear : And then , as the Lord liveth, the victory is yours. It is true, many are firiking up a new way to heaven; but my foul for theirs, if they finde it; & if this be not the onely way, whole end is Chrift's father's houle : And my week experience, fince the day, I was first in bonds, hith confirmed me in the truth & affurance of this: Let Doctors & learned men cry the contrair, I am perfivaded this is the way : the Lotrom bath fallen out of both their mit & confeience at once, their book bath beguiled them for we have fallen upon the true Christ. I dare hazard, if I alone had ren fouls, my falvation upon this Cone, that many now break their bones upon. Let them take this far world, Oh poor and hungry is their paradife! Therefore let me enercat your Lo: By your compearance before Christ, pow while this piece of the afternoon of your day is before you, (for ye know not when your fun will turn , & eternity shall benight you' let your glory . honeur and might worldy be for our Lord Jelus: And to his nich grace, and tender mercy, and to the never-dwing comforts of his gracious Spirit I recommend your Lo: And Noble boufe.

Abred. Sept. 9.

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LARGIRIE

MISTRESS.

Race, Mercy & Peace be to you. I hope ye know what I conditions palt betwirt Chrift & you, at your first meeting? Ye remember, he faid , your fummer dayes would have clouds; and your role a prickly thorn besideir: Christ is unmixt in heaven, all sweetness and honey, here we have him with his thorny and rough crofs ; yet I know no tree beareth fweetes fruit, then Christ's eross, except I would raise a lieing report on it. It is your part to take Chrift, as he is to be had in this life 2 Sufferings are like a wood planted round about his house 2 over door and window : If we could hold faft our grips of him, the field were won . Yet a little while and Christ shall triumph ? Give Chrift his own short time, to fpin out thefe two long threeds of heaven and hell to all mankind, for certainly the threed will not break; and when he hath accomplished his work in mount Zion, and hath refined his filver, he will bring new velfels out of the furnace, and plenish hishouse, and take up house again. I counfel you, to free your felf of clogging temptations, by overcoming fome. & contemning others, and watching over all : abide true and loyal to Chrift , for few now are faft to him ? they give Christ blank paper, for a bond of service and arrendance, now when Christ hath most adoe: to waste a little blood with Christ, and to put our part of this droffic world in pawne over in his hand, as willing to quite it for him, is the fafeftesbinet to keep the world in : But thefe who would take the world and all their flitting on their back, & run away from Christ, they will fall by the way , & leave their burden behinde them , & be taken captive themselves. Well were my foul to put all I have, hife and foul, over in Chrift's hands ; let him be forth-coming for all. If any ask, how I doe! I answer, none can be but well that are in Christ : And if I were not to , my sufferinge had melted me away in ashes and imoke; I thank my Lords that he hath fomething in me that this fire cannot confusie, Re-....

intender my love to your husband, & show him from me, I defire that he may fet afide all things, & make fure work of falvation, that it be not a feeking, when the fand glafe is run out, & time & cternity shall tryft together: There is no errand fo weighty as this: O that he would take it to heart. Grace be with you.

Aberd.

et 300 ...

Yours in Christ Iesus bis Lord, S. R. E

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To the Lady

DUNGUEIGH

MISTRESS.

Thong to hear from you, and how ye go on with Christ: I Lam fure that Christ and ye once mer: I pray you, fasten your grips; there is holding anddrawing, and much fea-way to heaven; and we are often fea-fick; but the voyage is fo needfull, that we must on any termes take shipping with Christ. I beleeve it is a good countrey we are going to, & there is ill lodging in this (moaky house of the world, in which we are yet living, Oh that we should love moke fo well, &clay that holdeth our feet faft ! It were our happinels to follow on after Chrift, and to anchor our selver upon the rock, in the upper fide of the vail. Chrift and Satan are now drawing to parties, & they are blinde who fee not Scotland divided in two camps, & Christ coming our with his white banner of love, and he hangeth that over the beads of his fouldierse And the other Captain , the Dragen, is coming out with a great black flag , and crieth , the world , the world, ease, bonour, & a whole skin, and a soft couch; and there lie they, & leave Christ to fend for bimfelf: My counsel is, that ye come out & leave the multitude , & let Chrift have wonr company : Lot them take clay & this present world , who love it : Chrift is a more worthy & noble portion : Bleffed are thefe who get him: It is good gre the fterm tife to make ready

Letters. 147 Epill. 66. all, and to be prepared to go to the camp with Christ, feing he will not keep the house, nor fit at the fre-fide, with couchers ? A showr for Christ is little enough. Oh I finde all too little for him! Woe, woe, woe's me, that I have no propine for my Lord Jelus: My love is fo feckles, that it is a shame to offer it to him. Oh if it were as broad as heaven, as deep as the fea ? I would glady bestow it upon him! I perswade you, God is wringing grapes of red wine for Scotland, and this land shall drink & fpue & fall : His enemies shall drink the thick of it , & the grounds ofit; But Scotland's withered tree shall bloffom again, & Christ shall make a second marriage with her, & take home his wife out of the furnace; but if our eyes shall fee it, he knoweth who hath created time. Grace be with you.

Aberd. 1637.

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Yours in bis fwees Lord Isfus. S. R.

TO JONET MCULLOCK

Loving Sifter.

Race, mercy, & peace be to you: Hold on your course, I for it may be, I will not foon fee you : venture through the thick of all things after Christ, and lose not your Master Christ, in the throng of this great market, Let Christ know how heavy, and how many a flone weight you, and your cares . burdens, croffes, and fins are; let him bear all: Make the heritage fure to your felf : get charters & writs paffed & through, & put on arms for the battel, & keep you fuft by Chrift, & then let the wind blow out of what airth it will, your foul will not blow in the fea. I finde Christ the most Readable friend and companion in the world to me now: the need & ufefulness of Christ is seen best in trials. Oh if he be not well worthy of his room! Lodge him in house and heart; and stir up your busband to Gek the Lord : I wonder he hath never written to me : I do not forget him, I taught you the whole counsel of God , and delivered it to you; is will be inquired for, at your hands, t48 Mr Rutherfoord's Epift. 67. bave in readynche, against the time that the Lord ask sor it: make you to meet the Lord; & rest & sleep in the love of that fairest among the sons of men: Defire Christ's beauty: give antall your love to him, & let none fall by: Learn in prayer to speak to him: help your mother's soul, & desire her from me, to seek the Lord and his salvation, it is not soon found, many miss to Grace be with you.

Abord 1737.

Your Loving Paftor, S.R.

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To my Lord

CRAIGHALL

My Lord.

Tcannot expound your Lescontrary tides, and thele tentations, I wherewith yeare affaulted, to be any other thing but Christ trying you. & faying unto you, & will ye also leave me. I am fure, Christ hath a great advantage against you, if ye play food play to him , in that the holy Spirit hath done his part , in evidencing to your confcience, that this is the way of Chrift, wherein ye shall have peace; and the other, as fure as God liveth, the Antichrift's way : . Therefore as ye fear God, fear your light, & stand in awe of a convincing conscience ; it is far better for your Lo: to keep your conscience, and to hazard, in such a honourable cause, your place; then wilfully and against your light to come under guiltines: Kings cannot heal broken consciences; and when death and judgemene shall comprize your foul, your coun-Cellers & others cannot become caution to luftice for you. Ere it be long, our Lord will put a final determination to Ads of Parliament & mens laws, and will clear you before men & Angels of mens unjuft fentences. Ye received Honour, & Place, & Authority, & Riches & Reputation from your Lord, to let forward & advance the liberties & freedom of Chrift's Kingdom: Men, whose consciences are made of stouspes, think little of fuch metters, which not withftending increach directly upon Christ's Epilt. 68. Letters.

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Christ's prerogative royal. So would men think it a light matter for IF Zab to put out his hand, to hold the Lord's filling ark, but fit coit him his life. And who doubteth, but a carnal friend will advise you, to shu your window, to pray beneath your breath: Ye make too great a din with your prayers; so would a bead-of-wit speak, if ye were in Daniel's place: But mensover guilded reasons will not help you, when your conscience is like to rive with a double charge. Alas, alas, when will this world learn to submit their wisdom to the wisdom of God. I am sure, your Lo: hath sound the truth; go not then to search it over again, for it is ordinary for men to make doubts, when they have a minde to desert the truth. Kings are not their own men, their wayes are in God's hand. I rejoyce & am glad, that yere-ssolve to walk with Christ, howbeit his court be thin. Grace be with your Lo:

Abird. Sept. 7.

Your Lo: en bis sweet Master and Lord Iesus, S. R.

TO WILLIAM RIGGE.

of Atherny.

Worthy & much bonoured Sir.

Race. mercy and peace be to you: How fad a prisoner I would I be, if I knew not that my Lord Iesus had the keys of the prison himself; and that his death and blood hath bought a blessing to our crosses, as well as to our selves; Finduce, troubles have no prevailing right over us, if they bebut our Lord's Stricants, to keep us in ward, while we are io, this side of heaven I am persuaded also, that they shall not go over the bound-road, nor enter into heaven with us; for they finduce no welcome there, where there is no more death, neither formula nor crying, neither any more pain; & thexefore we shall leave them behinde us. Oh if I could get as good a gate of inseventhing wostell & wtetched body of sin, as i get of Christ's cross t. Nage.

Mr. RUTHERFOORD'S 140 Indeed I think the crofs beareth both me and it felf, rather then I it , in comparison of the tyranny of the lawless flesh & wicked neighbour, that dwelleth beside Christ's new creature: But Oh, this is that which preffeth me down, & paineth me: Jefus Chrift in his faints fitteth neighbour with an ill ferend, corruption, deadnels, coldnels, pride, luft, worldlinels, felf-love, fecurity, falshood, and a world of moethe like, which I finde in me, that are daily doing violence to the new man. O but we have cause to carry low sails, & to cleave fast to free grace, free, free grace ! Bleffed be our Lord, that ever that way was found out: If my one foot were in heaven, and my foul half in, if free-will and corruption were absolute Lords of me, I should never win wholly in. O but the fweet, new and living way, that Christ hath stroke up to our home, be a safe way; I finde nompresence and access a greater dainty then before, but yet the bridegroem looketh through the latter, and thorow the hole of the door. O if he and I were on fair dry land together, in the other fide of the water. Grace be with you.

Aberd. Sept. 30.

Yours in his sweet Lord lesus, S. R.

To the Lady KILCONQUHAIR.

MISTRESS.

Race, mercy and peace be to you: I received your letter I am heartily content, ye love and own this oppressed and wronged cause of Christ, and that now when so many are misearried, ye are in any measure taken with the love of Jesus: weaty not. but come in, and see if there be not more in Christ, then the toogue of men and Angels can express: If ye seek a gate to heaven, the way is in him, or, he is it: What ye want is treasured up in Jesus, & he saith, all his are yours, even his Kingdom, he is content to divide it betwith him and you, yea his throng &

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his glory , Luk. 21. 30. Jab. 17. 24. Ren 3. 21. & Therefore take pains to climb up that belieged house to Chrift; for devils, men and armies of temptations are lying about the house, to hold out all that are out , and it is taken with violence : It is not a smooth and cafie way, neither will your weather be fair & pleasant; but whosoever saw the invitible God & the fair city make no reckoning of loffes or croffes: in ye must be, coll you what it will, stand not for a price, & for all that ye have, to win the castle; the rights to it are won to you, & it is disposed! to you, in your Lord Jefus's restament, & fee what a fair legacy your dying friend Christ hath left you: And there wanteth nothing but polleffion. Then get up, in the strength of the Lord; get over the water to pollefs that good land : It is better then a land of olives and wine trees; for the tree of life, that bearesh swelve manner of fruits every moneth, is there before you, or a pure river of life, clear as cryftal, proceeding out of the throne of God and of the Lamb, isthere. Your time is short, therefore lose no time: Gracious and faithfull is be, who hath called you to his Kingdom & glory. The city is yours by free conquest & by promise, & therefore let no uncouth Lord-idol put you from your own. The devil bath cheated the simple heir of his Paradife, & by enticing us to talte of the forbidden fruit , hath, as it were, bought us out of our kindly heritage: But our Lord, Christ Jesus, harh done more then bought the devil by, for he hath redeemed the mod fes,& made the poor heir free to the inheritance. If we knew the glory of our elder brother in heaven, we would long to be there so fee him , & to get our fill of heaves ; We children think the earth a fair garden, but it is but God's ourfield, & wilde, cold, barren ground: All things are fading that are here ! Iris our happiness to make sure Christ to our felve. Thus remembring my love to your husband, & wishing to birm what I write to you, I commit you to God's tender mercy.

Aberd. Sept. 13.

Yours in his sweet Lord Iefus. S. R.

M' RUTHER POOR'D'S Epift. 70.

CRAIGHALL.

Henourable and Christian Lady.

Race, mercy & peace be to you : I cannot but write to Tyour La: of the fweer & glorious termes lam in with the most joyful King that ever was , under this well thriving & prosperous erdis:it is my Lord's salvation wrought by his own ught hand, that the water docth not suffocat the breath of hope & joyfull courage in the Lord Jefus : For his own person is still in the camp, with his poor fouldier. I fee, the crois is tied with Chrift's hand to the end of an honest profession : We are but fools to endeavour to loofe Christ's knot. When I consider the comforts of God . I durft not confent to fell or gred-fet my short life-rent of the cross of the Lord Jesus. I know that Christ bought with his own blood a right to fanctified & bleffed eroffer, in as far, as they blow me over the water, to my long defired home: & it were not good that Christ should be the buyer & I the feller. I know time & death shall take fufferings fairly off my hand: I hope we shall have an honest parting at night, when this piece cold & frosty afternoon-tide of my evil a roughday shall be over: Well is my foul of either fweet or fowre, that Christ hath any part or portion in: if he be at the one end of it, is shall be well with me. I shall die erel libell faults againft Christ's cross; it hall have my testimonial under my hand, as an honed and faving mean of Christ, for mortificasion & faith's growth. I have a ftronger affurance, fince I came over Forth, of the excellency of Jefus, then I had before. I am rather about him, then in him, while I am absent from him, in this house of clay: But I would be in heaven for no other cause, but to effay & try, what boundless joy it must be, to be over head & cars in my welbeloved Christ's love. O that fair out hath my beart for everyore! but alas, it is over little for him! O If it were better & more worthy for his fake! O if I might meet with him face to face, in this ade of eternity, & might have leave le:

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Letters. Epift. 71. 153 leave to plead with him , that I am fo hungred & famished here, with the niggardly portion of his love, that he giveth me ! O that I might be carver & flowardfmy felf, at mine own will, of Christ's love! (if I may lawfully wish this) then would I enlarge my veilel (alas) a narrow and ebbe foul) and take in a fea of his love. My hanger for it is hungry and lean, in belowing. that ever I shall be latisfied with that love, so fain would I have, what I know I cannot hold. O Lord Jefus, delight -. eft thou, delighteft thous to pine and torment poor fouls with the want of thy incomparable love! O if I durst call thy dispensation cruell! I know, thou thy felf art mercy, without citber brim or bottom; I know, thou art a God bankfull of mercy & love; but On alas! little of it cometh my way: I die to look a far off to that love , because I can get but little ofit : But hope faith, this providence shall ere long look more favourably upon poor bodies, and me alfo. Grace be with your La; Spirit.

TOM IAMES HAMILTON.

Yours La; in his fweet Lord

Jefus. S. R.

Reverend and dear Brother.

Aberd. Sept. 10.

1617.

PEace be to you from God our father and from our Lord Jefüs: I am laid low, when I remember what I am, and that
my out-fide cafteth fach a luftre, when I finde so little within. It
is a wonder, that Christ's glory is not defiled running through
such an unclean and impure channel: But I see Christ will be
Christ, in the dreg and resuse of men: his art, his shining wisdom, his beauty speaketh loudest in blackness, weakness, deadness, yea in nothing. I see, nothing, no money, no worth,
no good, no life, no deserving is the ground that omniporency
delighteth to draw glory out of. O how sweet is the inner side
of the walls of Christ's bouse, and a room beside himself! my
distance from him maketh messal. O that we were in others
arms! O that the middle things betwixtus were semoved i

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M' RUT HERFOORD'S Epift. 72.

I finde it a difficult matter to keep all flots with Christ: when he Busgheth I searce beleeve it, I would so fain have it true. But I am like a low man looking up to a high mountain, whom weariness and fainting overcometh. I would climb up, but I sindethat I do not advance in my journey, as I would wish: Yet I trust he shall take me home against night. I marvel not that Antichrist in his slaves is so busie, but our crowned King seeth and beholdeth, and will arise for Zion's safety. I am exceedingly distracted with letters, and company that visite me; what I can do, or time will permit, I shall not omit: Excuse my brevity, for I am straitned. Remember the Lord's prisoner: I defire to be mindfull of you. Grace, grace be with you.

Aberd. Sept. 7.

Yours in his sweet Lord Iesus. S. R.

TO Mr GEOR GE DUMBAR.

Reveryed and Dearly beloved in the Lord.

Race, mercy and peace be to you: Because your words Thaye ftrengthened many , I was filent , expecting fome lines from you in my bonds & this is the cause why I wrote not to you; but now I am forced to broak off and fpeak. I never beleeved till now, that there was so much to be found in Christ, in this 6de of dearhand of heaven. O the ravishments of heavenly joy that may be had here, in the small gleanings of comforts that fall from Christ! what fools are we, who know nex, and canfider not the weight and the telling that is in the very parned-penny, and the first fruits of our hoped-for harvest! How fweet, how fweet is our infeftment ? O what then muft personal policition be! I finde that my Lord Jelus hath not miscooked or file this fweet crofs, he hath an eye on the fire and the melting gold, to separate the mettall and the dross. O how much time would it take me, to read my obligations to Jefus, my Lord, who will neither have the faith of his own to be burnt to whee; nor yet will have a poor beleever in the fire to be half raw, tike

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255 like Epraim's unturned cake ! this is the wildom of him, who bath his fire in Zion and furnace in Ferufalem. I need not either bud or flatter temptations, croffes, nor ftriveto buy the Devil or this malicious world by, or redeem their kindnels with half a hair - breadth oftruth : He who is furety for his fervant for good, docth powerfully over-rule all that. I fee my prison hath neither lock nor door; I am free in my bonds, and my chains are made of rotten straw, they shall not bide one pull of faith. I am fure they are in hell, who would exchange their torments with our croffes, suppose they should never be delivered, and give twenty thousand years torment to boot, to be in our bonds for ever: & therefore we wrong Christ, who figh & fear & doubt & despond in them. Our sufferings are washen in Christ's blood, as well as our fouls; for Christ's merits bought a bleffing to the crosses of the sons of God; and Josus hath a backbond of all our temptations, that the free marders shall come out by law and justice, in respect of the infinite and great summethat the Redeemer paid. Our troubles owe us a free passage through them : devils and men and croffes are our debters, and death and all storms are our debters, to blow our poor toffed bank over the water fraught-free, and to fet the travellers in their own known ground: Therefore me shall die and yet live: we are over the water (some way) already; we are married, and our tocher-good is payed ; we are already more then conquerours ? If the devil and the world knew, how the court with our Lord shall goe, I am sure they would hire death to take us off their hand; our fufferings are the onely wrack & ruine of the black Kingdom: and yet a little and the Antichrift must play himfelf with bones & flain bodies of the Lamb's followers; but with all we stand with the bundred fourty & four thousand, who are with the Lamb, upon the top of mount Zion : Antichrift & his followers are down in the valley ground, we have the advantage of the hill: our temptations are alwayes beneath, our waters are beneath our breath; as dving and behold me live : I never heard before of a living death, or a quick death, but ours: our death is not like the common death; Christ's skill, his handy work, & a new cast of Christ's admirable art, may be seen

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in our quick death. I blefs the Lord, that all our troubles come through Christ's fingers, and that he casteth sugar among them, and casteth in some ounce weights of heaven and of the spirit of glory (that resteth on suffering believers) in our cup, in which there is no taste of hell. My dear Brother, ye know all these better then I: I send water to the sea, to speak of these things to you: But it easeth me, to desire you to help me so pay tribuse of praise to seus. O what praises I owe him! I would I were in my free heritage, that I might begin to pay my debts to I such a such praises: I sorget not you.

Aberd. Sept. 17. Your brother and sellow sufferer in 1637. and for Christ. S. R.

TO Mr DAVID DICKSON:

Reverend and welbeloved brother in the Lord.

Blefs the Lord, who hath fo wonderfully ftopped the on-going Lof that lawlefs process against you. The Lord reignerh, and hath afaving eye upon you and your ministery; & therefore fear not what men can do. I blefs the Lord, that the Irish miniflers finde employment, & the professor comfort of their ministery : Beleeve me , I durft not , as I am now disposed , hold an honest brother out of the pulpit: I trust, the Lord shall guard you, & hide you in the shadow of his hand : I am not pleafed with any that are against you in that. I see this, in prosperity mens conscience will not start at small sins: But if some had been where I have been, fince I came from you, a little more would have caused their eye water, & troubled their peace. O how ready are we to incline to the world's-hand? Our arguments being well examined are often drawn from our skin : the whole skin and a peaceable tabernacle is a topick maxime, in great requelt in our Logick. I finde a little breirding of God's feed in this sown, for the which the Doffers have told me their minde, that they cannot bear with it, and have examined and threat. ned the people, that haunt my company : I fear I get not jeave to winter here; and whither I goo, I know not ; I am t eady

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157 Letters. Epift. 74. at the Lord's call. I would I could make 'acquaintance with . Chrift's crofs , for I finde, comforts lye to, & follow upon the crofs. I fuffer in my name by them : I take it as a part of the . crucifying of the old man : Let them cut the throat of my credit, & doe as they like beft with it , when the wind of their calumnies hath blown away my good name from me, in the way to heaven, I know Christ will take my name out of the mire, & washit, & restore it to me again. I would have a minde (if the Lord would be pleafed to give me it) to be a fool for Chift's fake, Sometimes , while I have Chrift in my arms , I fall alleep with the fweetnels of his prefence, & he in my fleep Atraleth away out of my arms , & when I awake I miss him. I am much comforted with my Lady pitfligo, a good woman, & acquainted with God's wayes. Grace be with you.

Aberd. Sept, 11. 1637.

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Yours in his facet Lord lefm. S. R.

To the right honourable, my Lord

LOWDOUN.

Right honourable.

Race mercy & peace be to your Lo: I rejoyce exceedingly I that I hear your Lo: hath a good minde to Chrift, & his now-born-down truth. My very dear Lord, go on, in the firength of the Lord, to carry your honour & worldly glory to the new Ierusalem: For this cause your Lo: received these of the Lord; this is a sure way for the establishment of your house; if ye be of these, who are willing in your place to build Zion's old waste Places in Scotland. Your Lo: wanteth not God's & man's law both, now to come to the streets for Christ: & suppose the hast ard laws of man were against you, it is an honest zealons errour, if here ye ship against a point or profittio of standing policy: when your soot slippeth in such known ground, as is the royal prerogative of our high to most truty dread Sovernign (who bath many crowns on his head) & the liberties of his house; he will hold you up. Blessed shall they be, who take saids's little one

871 MIRUTHERFOORD'S Epift. 74. & dash their heads against stones: I wish your Lo: have a share of that bleffing, with other worthy Nobles in our land. It is true, it is now accounted wildom for men to be partners in pulling up the flakes, & looking the cords of the tent of Christ: but I am perswaded, that that wildom is cried down in heaven, & shall never paffe for true wildom with the Lord , whose word crieth shame upon wit against Christ & truth : & accordingly it shall prove shame&confusion of face in the end. Our Lord hath given your Lo: light of a better ftamp, & learning alfo, wherein ye are not behinde the disputer and the scribe. O what a bleffed thing is it, to fee Nobility, Learing & Santtification, all concurre in one! For these yeawe your felf to Christ & his Kingdom: God hath be-wildered & be-mifted the wit & the learning of the scribes & disputers of this time; they look asquint to the Bible: This blinding and be-mifting world blindfoldeth mens light, that they are affraid to fee ftraight out before them, nay their very light playeth the knave, or worfe, to truth. Your Lo: knoweth, within a little while, Policy against truth will blush, & the works of men shall burn, even their fpiders-web, who fpin our many hundred ells & webs of indifferencies, in the Lord's worship, moe then ever Moses, who would have an boof matterial, & Daniel, who would have a look out at a window, a matser of life & death, then ever (1 fay) these men of God dreamed of, Alas, that men date shape, carve, cut & clippe our King's Princely Testament, in length & breadth & in all dimensions, anfwerable to the conceptions of fuch policy, as a bead of wit thinketh a fafe & trim way of serving God. How have men forgotten the Lord, that they daregoe against even that truth, which once they preached themselves, howbeit their sermons new be as thin fown, as straw-berries in a wood or wildernels. Certainly the freetest and fafest courseis, for this short time of the afternoon of this old and declining world, to fland for Jefus : he hath faid it, and it is our part to beleeve it, that ere it be long, Time shall be no more, and the heaven shall wax old as a parment : Do we not fee it already an old , hollie andthreed bare garment ? doeth not creple and lame naturel tell us, that the Lord will fold up the old garment, and lay it afide, &

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Letters. 259 Epift. 74. that the heavens shall be folded together as a fcroll , & this peft.) house shall be burnt with fire, & that both pleaishing & walle shall melt with fervent heat? for at the Lord's coming he will doe with this earth, as men doe With a leper house, he wil burn the walls with fire & the plenishing of the house also, 2. Per. 9 10, 12. My very Dear Lord, how shall ye rejoycoin that day, to have Christ, Angels, heaven, & your own conscience to smile upon you. I am perfwaded, one fick night through the terrors of the Almighty, would make men (whole confeience hark fuch a wide throat, as an image like a Cashedral Church would goe down it) have other thoughts of Christ and his worship, then now they please themselves with. The searcity of faith in the earth fayeth, We are hard upon the last nick of time? Bleffed are thefe who keep their garments clean, against the Bridegroom's coming: There shall be spotted clothes, & many defiled garments, at his last coming ; & therefore few found worthy to walk with him in white. I am perswaded, my Lord, this poor travelling woman, our pained Church, is with childe of victory , & shall bring forth a man-childe, that shall be caught up to God & his throne, howbeit the Dragon (in his followers) be attending the childe birth-pain , as an Egyptian mid wife, to receive the birth & ftrangleit: Ifa. 29:8. But they shall be disappointed, who thirst for the destruction of Zion, they shall be as when a hungry man dreameth that be satesb; but behold he awaketh & his foul is empty; or when a thir fty man dreameth, shat be drenketh, but behold be awaketh&is fains abis foul is not fatisfied: fo shal it be , I fay . with the multitude of all the nations that fight against mount Zion. Therefore the weak, feeble, thefe that are as fignes er wonders in Ifrael, have chofen the beft fide , even the fide that victory is upon ; & I think, this is no evil policy. Verily for my felf, I am fo well planfed with Chrift & his noble& honeft-born crofe, this crofs that is come of Chrift's house, & is of kin to himfelf, that I should weep, if is should come so niffering & barrering of lots & condition, with chosechat are at case in Zion: I hold ftill my choice, & blelle my felf in it. I fee, & I beleeve, there is falvation in this way, that

is every where spoken against: I hope to goe to eternity, keto ven-

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Mr. RUTHERFOORD'S Epift. 75. 160 enre upon the last evil to the faints, even upon death, fully perfwaded that this onely, even this, is the faving way for racked confeiences, & for weary & loaden finners, to finde cafe & peace for evermore into: & indeed it is not for any wordly respect . that I fpeak fo ofir : the weather is not fo bot, that I have great cause to flarile in my prison, or to boalt of that entertainment, that my good friends, the Prelats, intend for me, which is baniebment , if they shall obean their defire , & effectuat what they delign; but let it come , I rue not that I made Christ my maile & my choice; I think him ay the longer the better. My Lord, It shall be good fervice ro God, to hold your noble friend & Chief upon a good course, for the truth of Christ. Now the very God of peace establish your Lo: in Christ Jesus unto the end.

Aberd. Sept. 10 1637. Your Lo: in his sweet Lord Iesus. S. R.

To the Laird of

G AIT GIRTH.

Much bonoured Sir.

Race, mercy and peace be to you: I can doe no more but thank you in paper, & remember you to him whom I leve, for your kindness & care of a prisoner. I bless the Lord, the cause I suffer for needeth not to blush before Kings: Christs white, honest & fair truth needeth neither wax pale for fear, nor blush for shame. I bless the Lord, who hat graced you to own Christ now, when so many are affraid to profess him, & hide him, for fear they suffer loss by avouching him. Alas that so many in these dayes are carried with the times: As if the reonscience rolled upon cyled wheels, so doe they go any way the wind bloweth them: & because Christ is not market-sweet, men-put him away from them. Worthy of much honeured Sir, go on to own Christ and his oppressed truth: The end of sufferings for the Gospel is reft & gladaess slight of joy is some for the mourn-

Letters. Epift. 75 ers in Zion, & the harvest (which is of God's making for time

& manner) is neer ; Crofles have right & claim to Chrift in his membere , till legs & arms & whole miftycal Chrift be in' heaven : There will be rain & hail & ftorm in the faints clouds . ever till God cleanse with fire the works of creation, and till he burn the botch-houfe of heaven & earth, that mens fin hath fubjected unto vanity. They are bleffed who fuffer & fin not , for fuffering is the badge that Christ hath put upon his followers ? Take what way we can to heaven, the way is hedged up with croffes, there is no way, but to break through them; wir & wiles, shifts and laws, will not finde out away about the croft of Christ, but we must through; one thing by experience my Lord bath taught me, that the waters betwirt this and beaven may all be ridden, if we be well hors'd, I mean, if we be in Christ, and not one shall drown by the way, but such aslove their own deftruction. Oh if we could wait on for atime . and believe in the dark the falvation of God! At least we are to beleeve good of Christ, till he give us the flip (which is impossible) & to take his word for caution, that he shall fill up all the blanks in his promifes, & give us what we want : but to the unbeleever Chrift's Teftament is white, blank, unwritten paper. Worthy and dear Sir, fet your face to heaven, & make you to floop at all the low entries in the way : that ye may receive the Kingdom as a childe : without this, he that knew the way fail; there is no entry in. O but Chrift be willing to lead a poor finner! O what love myspoor foul hath found in him, in the house of my pilgrimage! Suppose love in heaven and earth were loft , I dare fwear , it may be found in Chrift. Now the year God of peace establish you, till the day of the glorious apa pearance of Christ.

> Aberd. Sept. 7. 1637.

Yours in his fweet Lord lefus. S. R.

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To the Lady

GAITGIRTH

Much bonoured and Christian Lady.

Race, mercy and peace be to you: I long to hear how it Tooth with you and your children: I exhort you, not to life breath, nor to faint in your journey : The way is not lo long to your home, as it was; it will wear to one ftep or an inch at length, and ye shall come ere long to be within your armlingth of the glorious crown. Your Lord Iefus did (west and patit, ere he got up that mount; he was at father fave me, with it, stwas He who, Pfal. 22: 14. faid. I am poured out like water ; All my bones are out of joyns (Christ was as if they had broken Him upon the wheel) my heart is like max, it is melted in the midft of my bowels. v. 15: My ftrength is dried up like a pot-Sheard. I am fure, yelove the way the bettes his holy feet trod it before you. Croffes have a fmell of croffed & pained Chrift. I beleeve your Lord will not leave you to die your alone in the way. I know ye have fad hours, when the comforter is hid undera vail, & when ye inquire for him, & finde but a toom neft : This I grant is but a cold good day, when the feeker miffich him whom the foul loveth; but even his unkindness is kind, his abfence lovely, his mask a weet fight, till God fend Christ himself in his own sweet presence: make his sweet comforts your own, & be not strange & shame-fast with Christ: bomely dealing is best for him, it is his liking. When your winter storms are over, the lummer of your Lord shall come: Your ladnels is with childe of joy, he will doe you good in the latter end. Take so heavier lift of your children then your Lord alloweth; give them room belide your heart, but not in the yolk of your heart, where Christ should be ; for then they are your idole, not your bairne: if your Lord take my of them home to his house, before the form come on, take it well, the owner of the orehard may take down two or three apples off his own trees, before midlummit, and ere they get the harvelt fun, & it would not be feemly

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Epift. 77. a da Cettast Tall MA that his fervant, the gardiner ; diould chide him for it ? Let our Lord pluck his own fruit at any fealon he plealeth; they are not loft to you, they are laid up fo well, as that they are coffered in heaven , where our Lord's best jewels lie: They are all free goods that are there, death can have no law to arreft any thing that is within the walls of the new Ierufalem. All the faires , because of fin , are like old rufty horologies, that must be taken down, & the wheels fcoured & mended, & fet up again, in better cafe then before: Sin hath rufted both foul & bedy ? our dear Lord by death taketh us down to four the wheels of both, & to purge us perfectly from the root and remainder of tin , and we shall be fet up in better cafe then before. Then pluck up your heart, beaven is yours, and that is a word few can lay. Now the great Shepherd of the theep or the very God of peace confirm & establish you, to the day of the appearance of Christ our Lord.

Aberd. 7 Septa Yours in his fweet Lord 1637: Iefut. S. R.

min are sugai sui aim ai. To his reverend & very dear brother

MGEORGE GILLESPIE

My very Dear Brother.

Received yours: I am ftill with the Lord, his crofs hath done I that which I thought impossible once: Christ keepeth tryft in the fire and water with his own , & cometh ere our breath goe out, & ere our blood grow cold. Bleffed are they whole feet escape the great golden net that is now spread : it is our hape pinels to take the crabbed, rough and poor fide of Chrift's world; which is wirele of croffes & lettes for him : for Christ's in comes & cafualities than follow him are many : & ir is por a little onesthat a good conference may be had in following himsthis is true gain, & well to be laboured for & loved Many give Chrift for a chaites , because Chrift was garher belide their con-(cienco

Mr Ru THENFDORD's Epift. 787 afderenn A dead & reproduct light, then an their coofcience. Les us he hall afted with gross that we be not blowne over, & that we farger not. Yet a little while & Christ & his redeemed ones fail little field, & some out victorious: Christ's glosy of triumphing in Scotland is yet in the bud & in the birth, but the birth cannot prove an aboutive: He shall not faint nor be discounaged, sill be have brought forth judgement unto victory. Let us full minde our Covenant: & the very God of peace be with you.

Aberd. 9. Sept. Your Brether in Chrift.

TO MEMATHEW MOWAT.

Reverend & Dear Brother.

Am refreshed with your letters: I would take all well at my Lord's hands that he hath done, If I knew I could doe my Lord any fervice in my fuffering : Suppose my Lord would make a flop-hole of me, to fill a hole in the wall of his house, or a pinning in Zion's new work? For any place of trust in my Lord's boule, asteward, or chamberlain, or the like; furely I think my felf (my very dear brother, I fpeak not by any proud figure or trope) unworthy of it; nay I am not worthy to ftand behinde the door if my head & feet & body were half out , half in, in Chrift's house, fo I fav ihefair face of the Lord of the house, istwould fill my graning & love-fick defires. When I hear, that the men of God arrac work, & Speaking in our Lord Jefus his marne, I think my felt but an ous-caft or out-law, cha-. fed from the City, to lie on the hills, & live smoogh the rock's & out-fields Other I might bie Rand in Chris's Aus boufe , or hold a candlein any low androchis house! But I know this is buethe vapours that arife eut of a quetrellotte & unbeleving heart, to dorken the wildows God. And your fault is jalt mine, that I wantor believe my Lord's hare & naked, word : I muft either have an apple to play me with, and shake hands with Christ

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Ar Ruthman Chang Epift. 78. 164 Chrift, & have feat, cantion, & witness to his word, or elfo I count my felf looks howber Phase the word & faith of a King. Oh, I am made of unbellat, & cannot wim bur where my feet mily routh the ground! Alar . Chrift under my temtations is pit fettred to me as dying a waters, as we dy vour & a coufener ! We can make fuch & Chrift, artempritiems (chfting us in a night - dream) doe feig woo devile / 41800 morations represent Christ ever unite himidl) & wein our folly liften to the temper. If I could miniter one heine word to any , how glad would my fold been put I my felf (which is my greateft evil) ofen milate the crof of Chrift For'I know, if we had wit , & knew welle that eafe flayeth as cook, we would defire a marker, where womight barrer or mifferent lazie eafe with a profitable cross howbest there beam outdeaft matural berwige our defites & enbutation : But fome bive a dear price & gold for Physick, which theydove not, so buy sickness. howbele they wish rather to betebeen wholethenivobenick. But furely i Brocher singe shall not have my advice if how beit alas I cannot follow it my felf. (to contend with the Monet & faithfull Lord of the house ; for goe he or come he, be is ay gracious in his departure: There are grace & mercy & loving Kindnels upon Chrift's back-parte: & when he goeth away, the proportion of his face, the image of that fair fun, that ftayeth in eyes, fenfet& bears, after he is gone, leaveth a mass of love behinde it in the heart. The sound of his knock at the door of his beloved, after he is gone & past ; leaveth a share of joy & forrow both: So we have something to feed upon till he return, & he is more loved in his departure, & after he is gone, then before; as the day in the declining of the fun & toward's the evening is when most defired, "And as for Christ, cros ; I never received evil ofit, but what was mine own-makingswhen I mileooked Christ sphylicking marvel that it hurt me For fince it was on Christ's back ; it hath alwayes a lweet frielt ju & chele soo Years it becpet the frielt of Christ ; navious elder then that tooy for it is a long time fince udbel hirft banfeld the crofe jet had relaid upon his shoulder; & down from dimall along froithis very day a all the faints have

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M' Rutharpord's Epille 79. £66 known what it is .. I am gladehet Chrift hath fuche relation to this crofts & that it is called the croft of our Lord Lefus, Gal. 61 v. 14. His reproach, Heb. 18:13. Asif Christ would claim It as his proper goods, & fair connects in the reckeding among Christ's own property : If it were simple easily as fines. Chuit, who is not the author new owner of hin a would not own it. I wonder stythe enemics of Christ (in whom malice hath run away with wit, & will hair & wit down) that they would effry to life up the flonolaid in White furely it is not laid in fuch fincking pround, sether they can taile it, or remove it; for when we are in their belly, & they bar afwallowed undown, they will be fich & fine to out again. I know Zion & her foushand cannot both fleep at once: I beleeve one Lotd once again shall water with his dewithe without hill of mount Zion in Scot-Land, and come down , and make a new matriage again, as he did long foce. Remember out Coveniant : "Your exente for your advice to me is needlefs : Alas .: mahy fit beliefe light as fick folks befide meat , & catinix make ufa of it, y Grace bo cannot follow it my fait for comes with well-way the

Abrid. Sept. 7. 10d Tour brother in Christ, S. R.

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b. It tells in every first with the man in a gone, be readed to the ball of the first of t

JOHN MEINE

Dear Brother.

Received your letter: I cannot but reftifie under mine own hand, that Christ is still the longer the better, & that this time is the time of loves. When I have said all I can, others may begin & Gry. I have said nothing of him. I never knew Christ to the ordow, was or want his winds turn tion, when he formeth to shange, it is but whe who such our wrong fide to him. I never has aplea with himsin my kirilest consider that we have a want of the consider of himse own making. Oh that kooled live in perce and good seigh.

Letters. Epife 67 10.7 neighbour-hood with such a second, and let him alone, My unbelief made many black lyes, but my recantation to Christ is not worth the hearing. Surely he hath born with frange gades in me : He knoweth my heart hath oot naturall wit to keep quarters with fuch a Saviour. Ye doe well , to fear your own backfliding. I had flood fure, if I had in my youth hartowed Christ to be my bottom : But he that beareth his own weight to heaven, shall not fail to flip & fink. Ye had no need to be bare footed among the thorns of this apoltar generation, left a ftob ftrike up in your foot, and cause you to halt all your dayes. And think not , Christ will doe with you, in the matter of fuffering, as the Pope doth in the matter of in : Ye shall not finde that Christ will fell a Dispensation, or give a Dyyour's Protection against crosses : Crosses are proclaimed as common Accidents to all the faints, & in them ftandeth & part of our communion with Christ : But there lieth a fweet calinalicy to the crofs, even Chrift's profence & his comforts, when they are fanctified. Remember my love to your father & mother. Grace be with you. I bir and or the rid T

Aberd. 7. Sept. Yours in his fiver Lord will 1617 Lefus 51-R.

JOHN FLEEMING. Bailiffe of Louth

Much honoured in the Lord.

Race, mercy & peace be to you: I am ftill in good termes Twith Christ : however my Lord's wind blow, I have the advantage of the calm and funny tide of Christ. Devils, and hell, and Devil's fervants, are all blown blinde, in pursuing the Lord's little Bride: They shall be as a night dream, who fight against mount Zion. Worthy Sir, I hope ye take to heart she worth of your calling : This great fair and meeting of per will scaile, and the port is open for us: As fast as time weareth out, weffeeaway: Erernity is at our elbow. O bow bleffed more

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M'RETHERFOORD'S Epiff. 81 are they, who in time make Christ fure for themselves; Salvation is a great errand; I finde it hard to fetch heaven. Oh that we could take pains on our lamps for the Bridegroom's coming the other fide of this world will be turned up incontinent, & up shall down, & thefe that are weeping in fack-cloth shall triumph one white harfes, with him, whose name is The word of God. These dying idols; the fair creatures; that we whorishly love better then our Creator, will pale away like fnow water. The God head, the God head, a communion with God in Christ, to behalvers with Chrift of the purchased house and inheritance in heaven, should be your scope & aime. For my felf, when I lay my counts, O what relling, O what weighing is in Christ ! O how for are his kiffee! O love, love furpatting in Jelus! I have no fault to that love, but that it feemeth to deal niggardly with me: I bave little of it. O that I had Chriff'r feen & read band , fubleribed by himfelf, for my fill ofir! What garland have I, or what crown, if I looked right on things, but Jefur? Oh there is no room in us, on this tide of the water, for that love ! This narrow bit earth, & thefe ebbe & narrow fouls can hold little of it, because we are full of rifts. I would glory , glory wouldenlarge us; (as it will), & make us tight, & close up our feams & rifes, that we might be able to comprehend it, which yet is incomprehentible. Remember my love to your sife. Grace be with you.

Aberd. Sept. 7.

Yours in his fwees Lord Iefus. S. R.

To ALEXANDER GORDON

Much boneured Sir.

Owbeit I would have been glad to have feen you; yet ceing our Lord hath been pleased to break the share of your advertance; I heartily bless our Lord on your behalf. Our crosses for Christ are not made out, on; they are softer and of

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Epil. 881 Epift. 81. more gentle mettall: It is easy for God y to make a fool of the Devil, the father of all fools. As for me, I but breath our, what my Lord breatherh in : The feum and froth of my letters I father upon my own unbeleeving heart. I know your Lord hath fomething to doe with you; because Satan & malice have shot foreat you , but your bow abideth in it's ftrength. Ye shall not by my advice bea halver with Christ to divide the glory of your deliverance ; berwirt your felf & him , or any other fecond mean whatloever: Let Chrift (as it fetteth him well,) have all the glory , & trimmph his alone. The Lord fet himfelf on high in you: I fee Chrift can borrow a crafs for fome hours, and fer his lervants beliffe it , rather then under it , and win the plea roo, yea and make glory to himfelf, and thame to his enemies , and comfortto his children out offt: But whether Chrift buy or borrow croffes, he is King of croffes, & King of Devils, & King over-helf, and King over malice : When he was in the grave, he came out & brought the keys with him; he is Lord-Jaylor: hay what lay I, he'll Captain of the caftle, & he hath the keys of death & hell; & what are our eroubles but little deaths; & he, who commandeth the great caftle; commandeth the little alfo. 2. I fee, a hardned face & two skins upon our brows, against the winter hail, & ftormy wind, is merteft for a poor travelles, in a winter journey to heaven. O what are is it to learn to eadure hardnels, & rolearn to goe bare footed either through the devil's fiery coals, ar lite frozen waters ! 3. I'am pref waded a feaventure with Christ maketh great riches! Is not our King John his ship coming bome & shall not we get part of the gold! Alas, we fools milcount our gain, when we feem lofers. Beleeve me, I have no challenger against this well-born crofs, for it is come of Chrift's house, & is honourable, & his propine, Toyon it is given to fuffer. O what fools are we, to undervalue his gifte! & to lightlie that which is true honour! For if we could be faithfull , our tackling shall not loofe , nor our mast break , nor our fails blow into the fea. The baffara croffer, the kinlefs & bale born croffes of worldings for evil doing , must be hearie & grievous ; but ourafflictions are light & momentany. . I think my felfhappy abat I have loft credit with Christ, and that

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176 M. Ruthangond's Epift. 82. in this bargain, & am Christ's fworn dywout - to whom he will lippen nothing . , so not one pin in the work, of my falm. sion : Let me stand in black and whitein the Divourbook before Chrift, I am happy that my Jaluation is concredited to Chrift's mediation ; Christ oyeth op faith to me , to lippen any thing to me ; but O what faith, and cedit I owe to him ! Let my name fall, and let Chrift's name fland in honour with men and angels. Alar, Thave no goom to forced out my affection before God's people; and I fee not how I can shour out and cry out the loveliness, the high honous & the glosy of my fairest Lord Jelus. Oh that he would let me have a bed to bein, to be delivered of my birth, that I might paint him out in his beauty to men at I dow; sal wondered once at providence, A called white providence black & unjust, that I should be line shered in a town , where no loul will cake Christ off my hand; But providence both another luftre with God, then with my Micrad eyes. I proclaim my felf a blinde body , who know not black & white in the ancouth course of God's providence. Suppole Christ would let hell where heaven is, & devils up in glody befile the elect Angels, (which yet gannot be), I would I had a here to acquiele in his way , without further diffete. I fee . Befinice wildom is the mother of his jude ments, & his wayes pale finding out. 6. I cannot learn; but Inclice to learn to bring mythoughes, will, and lufts, in under Chrift's feet, that he may example upon them; But alas , I am ftill upon Chrift's wrong files Grace be with your hand and the and of wormany

Aberd Sept. 12. Syourd in his fweet Lord 1637. and and and the lefter. S. R.

TO ROBERT LENNOX. . drift of the own in the Of Differe. I delle some interior

Worth Car Brahars a letter wordstell to

Forget you not in my bouds: I know yeare looking to Chrift. Ac.1 befeeth you, follow your look 1 can fay more of Christ now by especiatore (though he be infinity about & beyond

Letzers. Epift.81. yond all that can be faid of him) then when I Gw you. I am drowned over bead & ears in his love, Sell, fell, felfall things for Christ, If this whole world were the balk of a bellance, it should nor be able to bear the weight of Christ slove; men & angels have short arms to fathom it : Set your feet upon this piece blew& base clay of an over-guilded& fair plaistered world; an hours kiffing of Chieft is worth a world of workly. Sir, make fure work of your falvation; build not upon fand; lay the fourdation upon the rock in Zion : Strive to be dead to this world, and to your will and lufts Let Christ have a communiting power and a Kingerhebnein you : Walk with Christ, howbeir the wind should take the hide off your face : I promile you, Christ will win the field: Your paftors cante you to erre; except you fee Christ's word s, goe not one foor with them : Countenance northe reading of that Romich Service-book: Korp your garmente cleans as He would walk with the Lamb clothed to white. The wrongs I fuffer are upon second in beavon : our great Mafter & Judge will be upon us all, & bring us before the lan in our black's & white at Bleffed are they who watch & Keep themfelves in God's love, Learn to difeer a the Bridegoom's tongue, & to give your felt to prayer & reading. Ye was often a heater of me; I would put my bears blood upon the doctrine leaught, as the onely way so falvation; goe not from it, my dear Brother. What I write to your felf, I write to your wife alfo. Minde heaven & Christie keep the founk of the love of Chuilt you have gotten; Christ thall blow on it, if ye enterrain it & your end shall be peace. There is a fire in our Zion; but our Lord is but feeking a new Bride refined & purified out of the furnace, Laffure you, howbeit we be nick-named Parisenet , all the powers of the world shall per prevail against us; Remember, though a finfull man write it to you , thele people shall yet be in Scotland as a green olive tree, & a field bleffed of the Lord, & it shall be proclaimed, up, up wish Christ, or down, down mith all comtrary powers. Sir , pray for me, (I name you to the Lord) for further evil is determined against me. Remember my love to Christian Murray & her daughter : I delite hery in the edge of her creating ; to want a little, the King is coming , & he hath fometlaing,

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178 M' RUTHERVOORD'S Epift. 83. fomething, that the never lav, with him, heaven'll vo dream:
Come et les will teach ber belt, Grace, grace be with you.

THE WAY ANDY O'T

TO MARION MEKNAUGHT.

Degreft in our Lord lefus,

Ount ir your honour, that Christ hith begun at you to tine you first : Fear not ; faith the Ameny lebe trut and faithfull wirnefr : I write to you , as my Mafter liveth, upon the word of my reyal King y continue in prayer and in wat ching, and your glorious defreerance is coming : Christ is not far off, a fig, a ftraw for all the bies of clay, that are rifen agains us . Ye shall thresh the mountains , w fan them like chaff, 1/4 4r. If ye flack your bands or your meetings, & your watching to prayer, then it would feem our rock hath lold int but be diligent, & be not diffeour ged. I charge you in Chint, Prayer, give thanks, beleeve, be firing in the Lord: burnt to athet ; for the Lord is in the bush. Be not discouraged, that banishment is cabe procured by the King's war randto the Corneel, against me: the earth is my Lord's ; I am alled with his fweet love, & running over: Trejoyce, to hear ye ate in your journey : foch newer as I hear', ofall your faith & love rejoyce my fad beart, Pray for me, for they feek my hurt but I give my felf to prayer. The bleffing of my Lord & a priliner of Christ's bleffing be with you. O choice & grearty beloved woman, fains not : Py, fy, if ye faint pow: Ye lofe a good capie; double your meetings; ceale not for Then's fake, a hold nor your peace, will be make Jerufalem a praise in the furt er erilis serenan ed against ere. Remember, my love to

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THOMAS CORBET.

Dear fried . T. 140

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Porget you not: It shall be my joy, that ye follow after Christ, till ye finde him? My conficience it a feast of joy to me, that I fought in finglenetrofheur, for Christ's love, to put you upon the King's high may to our Bridegroom, & our father's house: Thrice bleffed are ye, my dear Brother, if ye hold the way: I beleeve, ye and Christ once met, I hope ye will not funder with him : Follow the counsel of the man of God, Mr William Dagleish. If ye depart from what I taught you in a hair-breadth, for fear or favour of men, or delice of cafe in this world, I take heaven & earth to witnele that ill shall come upon you in end. Build not your neft here: This world is on hard ill made bed, no reft in it, for your foulawake, awake, and make hafte to feek that pearl, Chrift, that this world feeth not. Your night, and your Mafter Christ, will be upon you within a clap; your hand-breadth of time will not bide you; Take Chrift , howbeit a ftorm follow him ! howbeit this day be not yours and Chrift's, the morrow will be yours and his. I would not exchange the joy of my bonds and imprisonment for Christ, with all the joy of this dirty and foul-skinned world. I have a love-bed with Chrift, and aim filled with his lave. I defire your wife to doe what I write to you : Let ber remember how dear Christ would be to her, when her breath turneth cold, and the eye-firings shall break. O how joyfull should my foul be, to know that I had brought on a marriage betwirt Christ and that people; few or many; ifit be notio, I will be woe to be a witness against them. Ule prayer, love not the world, be humble and esteem little of your felf; love your enemies and pray for them; make conscience of speaking truth, when none knowethbut God. I never car, but I pray for you all.
Pray for me: Ye and I shall fee one another up in our fac! her's house. Irejoyce to heat, that your eye is upon Chist.

174 M'RUTHENFOORD'S. Epift 85.
Follow on, hipg on, & quite him not. The Lord Jefus be with your frist.

Aberd. 1637.

Your affectionat Brother in our Lord Isfus, S. R. pu

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TO ALEXANDER GORDON.

of Enrieftoun.

Much honoured Sir.

Race, mercy and peace be to you: I peceived your letter, Twhich refreshed me: Except from your fon and my brother . I have feen few letters from my acquaintance in that countrey, which maketh me heavie: Fut I have the company of a Lord, who can teach us all to be kind, & hath the right gate ofit : though for the prefent , I have feven up's & down's every day, yet I am abundantly comforted, & feathed with my King & welbeloved daily: It pleafeth Him to come & dine with a fad prifoner , & a folitary ftranger : His foikenard cafteth a fmell , yet my fweet hath fome fowre mixed with it; wherein I must acquielce; forthere is no reason that His comforts be too cheap, feeing they are delicates; why should He not make them fo to his own? But I verily think now, Christ hath led me up to a nick in Christianity , that I was never at before ; I think all before was but child hood & bairns play. Since I departed from you, I have been scalded, while the smouth of hell's fire went in at my throat, & I would have bought peace with a thouland years torment in hell: and I have been up allo, after thefe deep down-caftings & forrows, before the Lamb's white throne, in my father's inner-court , the great King's dining. hall, and Chriftdid caft a covering of love on me, he hath caften in a coal in my foul, & it is smoking among the straw, & keeping the bearth warme: I look back to what I was before, & I laugh to feethe fand houses, I built when I was a childe. At first, theremembrance of the many fair feaff-dayer with my Lord Jefin in pub-

M Rut F. Reners T P & C. Epift.84. 275 publike, which are now changed into filent fabontis, raifed a great tempelt, and vif I may (peak to) wade the Devil a der in my (out : the devil came in . & would prompt the to make a plea with Christ, & to lay the blame on him, as a hard mafter? But now thele militare blown away, & I am not duely fileseed, as to all quarrelling, but fully farished. Now I wonder that any man living can taugh upon the world, or give it a hearty good day. The Lord Jefus bath handled me fo, that as I am now disposed, I think never to be in this world's common again for a night's lodging! Christ beareth me good company; hehath eafed me, when I faw it not, lifring the crofs off my shoulders, fo that I think nto be but a feather, because underneath are everlatting arms. God forbid, it came to bartering or nithering of croffes; for I think my croft fo fweet, that I know not where I would get the like of it. Chrift's honeycombe drop so abundantly, that they sweeten my gall; Nothing breaketh my heart, but that I cannot get the daughters of Jerusalem, to tall them of my Bride groom's glory: I charge you, in the name of Christ, that ye tell all ye come to ofit; and yet it is above telling and understanding. Oh if all the kingdom Were as I am, except my bonds! they know not the love-kiffe s, that my onely Lord Jefus wafteth on a dated priloner. On my Salvation, this is the onely way to the new City. I know Chrift hath no dumb feals; would be put his privy feal upon blank paper ? he hath fealed my fufferings with comforts. Liwring this to confirm you. I write now, what I have feen, as well as heard. Now and then my filence burneth up my fpirit : But Christ hath faid, thy stepend is running up with interest to beaven, as if thou wert preaching : And this from a King's mouth rejoyeeth my heart. At other times , Fam fad, dwelling in Ked 4r's tents : There are none (that I yet know of) but two perfent to this town , that I dare give my word for: And the Lord liath removed my brethren and my arquaintance fac from me and it may be all be forgotten in the place , where the Lord made me the instrument to doe forme good. But I fee this is vanity in me: Let him make of me what he pleafech, if he make falvation out of it to me. I am tempted and troubled that

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Epiff. 86 M' RUT.HER BOORD'S 376 that all the fourteen Prelats should have been armed of God against me onelys while the rest of my brethren are still preaching: But I derenot lay one word, but this, it is good, Lord Jefus, because show ball done it. Wo is me fouche virgin daughter, wo is me for the defolation, of the targin daughter of Scot-Lend! Oifmy eyes were a fountain of tears to weep day and night for that moot widow Kirk, that poor miferable barles ! Alas that my Father hath put to the doon my poor barlot motber! Oh for that gloud of black wrath & fury of the indignation of the Lord, that is hanging over the Lund Sir, write to me, I besceeh you; Apray you also, be kind to my afflicted Arother. Remember my love to your wife: and The prayers and bleffing of the prisoner of Christ be on you. Frequent your meetings for prayer and communion with God, they would be freet meetings to me.

Aberd. 16, Febr.

Yours in his smeet Lord lesus. S. R.

TO ROBERT GORDON

My Dear Brother.

Rate, merey and poace be multiplied upon you: I am al-I most weathing ; yes wendering, that we write not to me; shough I knew it is not forgetfulnels. As for my felf, I am every way well; all glory to God: I was before at a plea with Chrift , but it wit bought by me and unlawfull ; because his whole providence was not yea & nay to my yea & nay, & because beleeved Chriff's outward look better then his faithfull pr omife: Yet he hart in patierce waited on, while I be cometo tony felf, & hath for taken advantage of my weak apprehenfions of his goodness: Great and holy is his name: He looketh to what I defire to be , and not to what I am. One thing I have Jearned, If I had been in Chrift, by way of adhesion onely, as many branches are , Thould have been burne to asher, & this bottle i ben bargers was to at at a first or and the world Jaki

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world should have feen a fuffering minister of Christ turned (of fomething once in shew) into unfavoury falt. But my Lord Jefus had a good eye, that the tempter should not play foul play, & blow our Christ's candle : He took no thought of my stomacke, & fretting & grudging humour , but of his own grace: when he burnt the house he saved his own goods : And I beleeve, the devil, & the perfecuting world, shall reap no fruit of me; but burnt ashes: for he will fee to his own gold, & fave that from being confumed with the fire. O what owe I to the file, to the hammer, to the furnace of my Lord Jefus! Who hath now let me fee how good the wheat of Christ is, that goeth through his mill & his oven, to be made bread for his own table: Grace tried is better then grace, & it is more then grace, it is glory in it's infancy. I now fee, godliness is more then the out-side & this world's pallements & their buskings: Who knoweth the truth of grace without a trial? O how little getteth Christ of us, but that which he winneth : [to speak fo] with much toil and pains! And how foon would faith frieze without a crofs ? How many dumb croffes have been laid upon my back, that had never a tongue to speak the sweetness of Christ, as this harhs when Christ bleffeth his own crosses with a tongue, they breath out Christ's love, wildom, kindness and care of us. Why should I fart at the plough of my Lord, that maketh deep furrows on my foul ? I know he is no idle husbandman, he purposeth a crop. O that this white withered lay- ground were made fertile to bear a crop for him, by whom it is so painfully dreffed, & that this fallow ground were broken up! Why was I [a fool] grieved, that he put his garland & his role upon my head, the glory & honour of his faithfull witneffes ? I defire now to make no moe pleas with Christ : Verily, he hath not put me to a loss by what I fuffer , he oweth me nothing; for in my bonds, how fweet & comfortable have the thoughts of him been to me; wherein I finde a sufficient recompence of reward! How blinde are my adversaries, who sent me to a banquetting house; to a house of wine , to my lovely Lord Jesus his lovefeasts, and not to a prison or place of exile! Why should I smother my husband's honesty, or an against his love, or be a

Epift. 87. MI RUTHERFOORD'S niggard in giving out to others, what I get for nothing Brother, eat with me & give thanks: I charge you before God . that ye speak to others, and invite them to help me to praise, Oh my debt of praise, how weighty is it, & how far run up! Oh that others would lend me to pay, & learn me to praise! Oh.I am 2 drowned Dyvour! Lord Ielus, take my thoughts for payment. Yet I am in this hot fummer-blenk with the tear in my eye; for , by reason of my filence, forrow, forrow hath filled me; My harp is hanged upon the willow trees, becanfe I am in a ftrange land. I am ftill kept in exercise with envious brethren: My mother hath born me a man of contention. Write to me your minde anent Y. C. I cannot forget him, I know not what God hath to doe with him: & your minde anent my Parishoners behaviour, & how they are served in preaching, or if there be a Minister as yet thrust in upon them, which I defire greatly to know, & which I much fear. Dear Brother, ye are in my heart, to live & to die with you. Vifite me with a letter ; Pray for me: Remember my love to your mife, Grate, grace be with you: & God who heareth prayer vifite you, & let it be unto you according to the prayers of.

Aberd. Jan. 1.

Your own Brother, & Christ's Prisoner. S. R.

To my welbeloved & reverend brother.

Mr ROBERT BLAIR,

Reverend & dearly beloved Brother.

Race, mercy & peace from God our father, & from our Lord Icius Christ be to you: It is no great wonder, my Dear Brother, that ye be in heaviness for a scason, & that God's will, in crossing your design & desires to dwell amongst a people, whose God is the Lord, should move you! I deny not, but ye have cause to enquire, what his providence speaketh in this to you; but God's directing & commanding will, can by no good logick, be concluded from events of providence. The Lord force

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Epilt. 87. Letters. feut Paul many errands, for the spreading of his Gospel, where

he found lions in his way: a promife was made to his people of the holy land, & yet many pations in the way fighting against, & ready to kill them, who had the promife, or to keep them from polletting that good land, which the Lord their God had given them. I know ye have most to doe with submiffion of spirit; but I perswade my felf, ye have learned in every condition, wherein ye are cast, therein to be content, and to fay, good is the will of the Lord, let is be done. I beloeve, the Lord tackleth his ship often to fetch the wind, & that he purpofeth to bring mercy out of your fufferings & filence, which (I know from mine own experience) is grievous to you : feeing he knoweth. our willing minde to ferve him, our wages & flipend is running to the fore with our God; even as fome fick fouldiers get their pay, when they are bedfast, & not able to goe to the fields with others. Though Ifrael be not gathered, yet shall I be glorious in the eyes of the Lord, or my God shall be my Brength, Ifai. 49: 5. & we are to beleeve it shall be thus, ere all the play be played, ler. 51: 35. The violence done to me & my flesh, be upon Babylon, & the great wbore's levers, shall the inhabitants of Zion sav, and my blood be upon Caldea, shall Ierusalem say; & Zech, 12:2. Behold, I will make Ierufalem a cup of trembling to all the people about, when they shall be in the fiege, both again fe Indah and Ierufalem v. 3, And in that day , I will make Ieru-Salem a burden for Rone for all people, they that burden themselves with it, shall be broken in pieces, though all the people of the earth be gathered against it. When they have eaten and swallowed us up, they shall be sick, & vomit as out living men again: the devil's stomack cannot digest the Church of God. Suffering is the other half of our ministry, howbeit the hardest: For we would be content, our King Jefus would make an open proclamation, & cry down croffer, & cry up joy, gladness, ease, honour& peace; but it must not be so; through many afflictions, are must enter into the Kingdom of God: not onely by them, but through them must we goe : & wiles will not take us by the cross: It is folly to think, to fleal to heaven with a whole skin. For my felf, I am here a prisoner, confined in Aber-

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den, threatned to be removed to Caithness, because I defire to edific in this town; & I am openly prached against in the pulpits, in my hearing, & tempted with disputations by the Doctors, especially by D. B. Yet I am not ashamed of my Lord Jefus his garland & crown: I would not exchange my weeping with the fourteen Prelats their painted laughter. At my firit coming here, I took the Dorts at Christ, & would forfooth fummond him for unkindness, I fought a plea of my Lord; '&c was toffed with challenges, whether he loved me or not? and disputed all over again that he had done to me; because his word was a fire shut up in my bowels, & I was weary with forbearing; because I said, I was cast our of the Lord's inheritance: but now I fee, I was a fool : My Lord miskent all, & did bear with my foolish jealouties, & miskent that ever I wronged his love, & now he is come again with mercy under his wings: I past from my [O witless] summonds; he is God [1 see] & 1 am man. Now it hath pleased him to renew his love to my foul, & to date his poor prisoner. Therefore, my dear Brother, help me to praise, & shew the Lord's people with you, what he hath done to my foul, that they may pray & praise: & I charge you, in the name of Christ, not to omit it; for, for this cause I write to you, that my fufferings may glorifie my royal King, & editic his church, in Ircland. He knoweth how one of Christ's love coals hath burnt my foul, with a defire, to have my bonds to preach his glory, whole cross I now bear. God forgive you if ye do it not: But I hope the Lord will move your heart, to proclaim in my behalf, the sweetness, excellency & glory of my royal King. It is but our foft flesh that hath raifed a flander on the crofs of Christ; I see now the white side of it: My Lord's chains are all overguilded. O if Scotland & Ireland had part of my feat! & vet I get not my meat but with many strokes. There are none here to whom I can speak; I dwell in Kedar's tents. Refresh me with a letter from you: Few know what is betwixt Christ & me. Dear Brether, upon my salvation, this is his truth that we fuffer for: Christ would not seal a blank charter to souls. Courage, courage, joy, joy for evermore! O joy unspeakable and glorions! Ob for help to fer my crowned King on high! O for love

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Epift. 88.
Letters.
Love to him, who is altogether lovely! That love which many waters cannot quench, neither can the floods drown! I remem-

waters cannot quench, neither can the floods drown? I remember you, & I bear your name on my breaft to Christ I befeech you forget not his afflicted prisoner. Grace, mercy & peace be with you. Salute in the Lord from me Mr. Cuninghame, Mg. Living ston. Mr Ridge, Mr Colwars, Gc.

Aberd. Feb. 7. Your Brother & fellow prifouer.
1637. S. R.

To JOHN KENNEDY Bailiffe of Ayr.

Worthy & welbeloved Brother.

Rrace mercy & peace be unto you: I am yet waiting what Your Lord will doe for his afflicted church , & for my reentry to my Lord's house. Oh that I could hear the forfeiture of Christ [now out of his inheritance] recalled and taken off, by open proclamation, and that Christ were restored to be a Free bolder and alanded Heritour in Scotland: and That the courts, fenced in the name of the baltard Prelits [their. Godfather's the Pop's Bailiffes & Sherifes] were cryed down! Oh how fweet a fight were it, to fee all the Tribes of the Lord in this land fetching home again our banished king Christyto his own Palace, his Sanchuary and Throne! I shall think it mercy to my foul, if my futh shall out-watch all this winter night, & not nod or flumber, till my Lord's fummer day dawn upon me. It is much iffaith & hope, in the fad nights of our heavie trial, escape with a wholeskin, & without crack or crook : I confels, unbelief harb pot reafon to be citaer father or mother to it : (for unbelief is alwayer an irrationall thing) but how can it be, but fuch weak eyes as ours must cast water in a great smoke; or that a weak head should not turn giddy, when the water runneth deep and ftrong ? But God be thanked, that Christ in his children can endure a ftrefs & ftorm : howbeit foft nature would fall down in peices, Oh that I had that confidence, as to reft

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Epift. 88. Mr: RUTHERFOORD'S reft on this, though he should grind me into small powder, & bray me into duft, & scatter the dust to the four winds of heaven; that my Lord would gather up thepowder, & make me up a new veffel again, to bear Chrift's name to the world : I am furethat love, bottomed & feated upon the faith of his love to me, would defire & endure this, & would even claim & shriep kindness upon Christ's strokes, & kiss his lovely glooms: & both spell & read falvation, upon the wounds made by Christ's fweet hands. Oh that I had but a promise from the mouth of Chrift, of his love to me; & then how beit my faith were as tender as paper, I think longing & dwineing & griening of fick de. fires would cause it bide out the siege, till the Lord came to fill the foul with his love: & I know also, in that ease faith should bide green & fappy at the root, even at midwinter; and Rand out against all stormes : However it be, I know Christ winneth heaven in dispite of hell; But I owe as many praises & thanks to free grace, as would lie betwixt me and the utmost border of the highest heaven, suppose ten theusand heavens were all laid above other! But oh I have nothing that can hire or bud grace; for if grace would take hire, it were no more grace; but all our stability , and the strength of our salvation as anchored & fastened upon free grace; and I am fute Christ hath by his death & blood casten the knot so fast, that the fingers of devils, & bel-fuls of fins cannot loofe it, & that bond of Christ [that never yet was, nor never shall, nor can be registrated,] Standeth furer then heaven or the dayes of heaven, as that fweet pillar of the covenant, whereupon we all hang : Chrift and all his little ones under his two wings', & in the compasse or circle of his arms, is fo fure, that caft him and them in the ground of the fea, he shall come up again, and not loofe one: an odde one cannot, nor shall not be loft in the telling. This wasalwayes God's aime, fince Chrift came in the play, betwirt him and us, to make men dependent creatures, and in the work of our falvation to put created ffrength, & arms, & legs of clay, quit out ofplay, and out of office & court: & now God wah fubitited in our room, & accepted his Son the mediator ,

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for us, & all that we can make. If this had not been, I would have skinked over & foregone my part of paradile & falvation , for a break-fast of dead mota-eaten earth; but now I would not give it, nor let it go, for more then I can tell: and truly they are filly fools, & ignorant of Chrift's worth, /& fofull ill trained and turoured,) who tell heaven & Christ over the board, fortwofeathers, or twoftraws of the devil's painted pleasures, onely lustred in the utter fide. This is our happiness now, that our reckonings at night, when eternity shall come upon us, capnot be told; we shall be fo far gainers & fo far from being superexpended (as the poor fools of this world are, who give out their money, & get in but black hunger,) that Angels cannot lay our counts, nor fumme our advantage & in-comes, Who knoweth, how far it is to the bottom of our Christ, & to the ground of our heaven? Who ever weighed Christin a pair of ballaners? Who bath feen the foldings, & plyes, and the hights and depths of that glory . which is in him , and kept for us? Oh for such a heaven, as to stand afar off, and see, & love, and long for him , while time's threed be cur , and this great work of creation diffolved, at the coming of our Lord! Now to his Gracel recommend you. I befeech you also, pray for a reentry to nie into the Lord's house, if it be his good will.

Aberd. Jan. 6.

Yours in his sweet Lord Iesus: S. R.

TO ELIZABETH KENNEDY:

MISTRESS

Race mercy and peace be unto you: I have long had a purpose of writing to you, but I have been hindred: I heartily desire, that ye would mindey our Countrey; and consider to what airth your foul setteth it's face; for all come not home at night, who suppose they have set their face heavenward:

184 Mr Ruther FOORD'S Epift. 80. it is a woefull thing to die & miffe heaven, &to lofe house-room with Christ at night : It is an evil journey, where travellers are benighted in the fields. I perswade my self, that thousands shall be be deceived and ashamed of their hope ; because they cast their anchor in finking fands, they must lose it. Till now, I knew not the pain , labour , nor difficulty that there is to win home; nor did I understand fo well, before this, what that meaneth : The righteous shall feared be fated. Oh how many a poor Piofestor's candle is blown out, & never lighted ag tin ! I fee , ordinary profesion, and to be ranked amongst the children of God, & to have a name among men, is now thought good enough to carry professors to heaven; but certainly, a name is but a name, & will never bide a blaft of God's flormal coun. fell you not to give your foul or Christ reft, nor your eyes fleep, till ye have gotten fomething, that will bide the fire, & stand out the florm. I am fure, if my one foot were in heaven, & then he would lay, fend thy felf, I mill hold my grips of thee no longer? I should goe no further; but presently fall down in as many Pieces of dead nature, They are happy for evermore, who are over head & ears in the love of Chrift; & know no ficknels, but love-lickness for Chrift? & feel no pain, but the pain of an absent & hidden welb loved. We rum our fouls out of breath, & tire them in courling & galloping after our own night-dreams, (fuch are the rovings of our miscarving hearts) to get ome created good thing in this life, & on this of fide death : We would fain fray, & foin out a heaven to our felves, in this fide of the water; but forrow, want, changes, croffes & fin are both wooft& warpin that ill foun web. O how fweet & dear are thefe thoughts, that are still upon the things which are above! & how happy are they, who are longing to have little fand in their glass, & to have time's threed cut , & can ciy to Chrift , Lord lefus bave over, come of fitch the driry paffenger! I wish our thoughts were more frequently then they are on our countrey. O but beaven calteth a sweet smell a far off, to those who have spirituall smelling! God hath made many fair flowers, but the fairest of them all is heaven, & the flower of all flowers is Christ. O why doe we not fice up to that lovely one? Alas that there is fuch fearcity.

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189 Epift.89. Letters. scarcity of love, and lovers of Christ, amongstus all! Fy, sy uponus, who love fair things, as fair gold, fair houses, fair lands, fau pleafures, fair honours and fair persones; & doe notpine and melt away with love for Christ! O would to God, I had more love for his fake! O for as much love, as would lie betwize me and heaven for his lake! O for as much love, as would goe round about the earth and over the heaven, yeathe heaven of heavens & ten thouland worlds, that I might let all out upon fair, fair, onely fair Chrift! But alas I have nothing for him; yet he hath much for me; it is no gain to Christ that he getteth my little feckles span-length & hand-breadth of love. If men would have fomething to doe with their hearts & their thoughts, that are alwayes rolling up & down, like men with oares in a boat, after finfull vanities, they may finde great & freet employment to their thoughts upon Christ: If those frothie fluctuating & reftless hearts of ours, would come all about Christ & look into his love, to bottomle love, to the depth of mercy, to the unsearchable riches of his grace, to enquire after and fearchinto the beauty of God in Chrift, they would be [wallowed up in the depth, & height, length, & breadth of his goodnels. Oh if men would draw the curtains, & look into the inner fide of the arke, & behold how the fulness of the Godhead dwelleth in him bodily! O who would not fay, let me die, let me die ten times, to fee a fight of him! Ten thouland deaths were no great price to give for him. I am fure, lick, fainting love would highten the market, & raife the price to the double, for him. But alas, if men & Angels were rouped & fold at the dearest price, they would not all buy a night's love or a four & wentie hours fighe of Chuit! O how happy are they, who get Christ for nothing! God send me no more for my part of Paradife, but Christ: and furely I were rich enough , & as well beaven'd, as the best of them, if Christ were my heaven. I can write no better thing to you . then to delire you , if ever ye laid Christ in a count, to take him up, and count over again; and weigh him again and again: And after this have no other to court your love, and to wooe your foul's delight, but Christ; he will be found worthy of all your love;

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186? Mr RUTHERFOORD'S Epift. 90. howbeit it should well upon you, from the earth to the upper-most circle of the heaven of heavens. To our Lord Jesus and his love I commend you,

Aberd. 1637.

Yours in his facet Lord lefus, S. R.

TO JONET KENNEDY.

MISTRES S.

Race, mercy & peace be unto you: Ye are not a little Jobliged to his rich grace, who hath separat you for himself, & for the promised inheritance, with the faints in light , from this condemned & guilty world: Hold fast Christ, contend for him, it is a lawfull plea to goe to holding & drawing for Christ; & it is not possible to keep Christ peaceably, having once gotten him, except the devil were dead. It must be your resolution, to fer your face against Satan's northern tempests & stormes, for Salvation: Nature would have heaven come fleeping to us in our beds: we would all buy Christ, so being we might make price our felves; but Christ is worth more blood & lives, then either ye or I have to give him. When we shall come home, & enter to the possession of our brother's fair kingdom , & when our heads shall finde the weight of the eternall crown of glory, & when we shall look back to pains & fufferings; then shall we fee life, & forrow, so be less then one ftep or ftride from a prifon to glory : and that our little inch of time suffering is not worthy of our first night's welcome-home to heaven. O what then will be the weight of every one of Christ's kisses! O how weighty & of what worth shall every one of Christ's love-smiles be ! O when once he shall thrust a wearied traveller's head betwixt his bleffed breafts, the poor foul shall think one kifs of Chrift hathfully paid home fourtie ot fiftie veers wet feet, & all it's fore hearts&light fufferings it had in following after Christ! O thrice blinded fouls , whose hearts are charmed & betwitched with dreams, shadows., fecklefs things, night-vanities & night fancies of a milerable life offin Shame on us, who fit Rill fetter-

Epilt. 90. Letters. 187 ed with the love & liking of the loan of a piece dead clay. O poor fools, who are beguiled with painted things, & this world's fair weather & smooth promises, and rotten worm-eaten hopes! may not the dovil laugh, to fee us give out our fouls, & get in but corrupt & counterfeit pleasures of fin. O for a fight of eternity's glory, & alittle talting of the Lamb's marriage-lupper ! half a draught or a drop of the wine of confolations y that is up in our banquetting house, out of Christ's own hand, would make our fromacks loath the brown bread & the fowre drink of a miserable life. O how far are we bereft of wit, to chase & hunt & run, till our fouls be out of breath, after'a condemned happiness of our own making! & doe we not fir far in our own light, to make it a matter of bairns-play, to skinke and drink over paradife & the heaven, that Christ did fweat for, even for a blaft of smoke, & for Esau's morning break-fat? Othat we were out of our felves, & dead to this world, & this world dead & crucified to ut, & then we should be close out of love & conceit, of any masked & fairded lover what soever: then Christ would win & conquer to himself a lodging in the inmost yolk of our heart; then Christ should be our night-fong & our morning-fong:then the very noise & din of our welbeloved's feet, when he cometh, & his first knock or rap at the door, should be as the newes of two heavens to us. Oh that our eyes & our foul's. smelling should goe after a blafted & fun burnt flower, even this plaiftered fair out-fided world, & then we have neither eye nor fmell for the flower of lesse, for that plant of renown, for Christ, the choileft, the fairest, the sweetest rose that ever God planted! O let fome of us die to feel the fmell of him , & let my part of this rotten world be forfeited & fold for evermore, providing I may anchor my tottering foul upon Christ! I know it is sometimes at this, Lord, what will thou have for Christ ? But O Lord canst thou be budded or propined with any gift for Chrift ? O Lord, can Christ be fold; or rather, may not a poor needy finner have him for nothing! If I can get no more, O let me be pained to all eternity with longing for him. The joy of hungring for Christ,

should be my heaven for evermore. Also that I cannot draw fouls & Christ - rether; but I defire the coming of his Kingdom, &

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that Christ (as I assuredly hope he shall) would come upon withered Scotland, as rain upon the new mown grass. O let the king come! O let his Kingdom come! O let their eyes row in their eye holes, who will not receive him home again to reign & rule in Scotland! Grace, grace be with you.

Aberd. 1637.

Yours in his fwees Lord Iches, S. R.

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To his Reverend & Dear Brother,

Mr DAVID DICKSON.

Reverend & dearest Brother.

W Hat joy have I out of heaven's gates, but that my Lord Jelus be glorified, in my bonds / Bleffed be ye of the Lord, who contribut any thing to my obliged and indebted praises: dear Brother, help me a poor dy vour to pay the intereff for Icannot come nighto render the principall: It is not jest nor sport, which maketh me to speak & write as I doe: I never before came to that nick or pitch of communion with Christ, that I have now attained unto, for my confirmation, I have been thefe two Sabbaths or three in privat, taking instruments in the name of God, that my Lord Jesus & I have killed each other in Aberden, the house of my pligrimage: I seek not an apple to play me with ; he knoweth , whom I serve in the spirit , but a seal; I but beg earnest, and am content to suspend and frist glory, while suppertime: I know this world will not last with me; for my moon light is noon-day light, & my four bours above my scalts, when I was a preacher; at which times allo, I was embraced very often, in his armes: But who can blome Christ to take me on behinde him [if I may fay fo] on his white horfe, or in his chariot paved with love, through a water: Will not a father take his little dated Daviesin bis armes, & carry him over a ditch or a mire? my short legs could not ftep over this brire or finking mire, & therefore my L; Jeius will bear me thorow: If a change come

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come & a dark day, so being that he will keep my faith without flaw or erack, I dare not blame him; howbeit I get no more, while I come to heaven : But ye know , the phytick behaved to have fugar, my faith was fallen a fwoon, & Chrift but held up a fwooning man's head, Indeed I pray not for a Dated Bairn's diet, he knoweth, I would have Chrift fowre or fweet; any way, To being it be Chaft indeed: I stand not now upon paired apples, or fugared dishes; but I cannot blame him to give, & I muft gape and make a wide mouth : fince Christ will not pantry-up joyes, he must be welcome, who will not bide away: I feek no other fruit, but that he may be glorified: he knoweth, I would take hard fare to have his name fer on high. I blefs you for your counsel: I hope to live by faith, and swim without a maffe or bundle of joyfull fense under my chinne; at lest to venture, albeit I should be ducked. Now for my case, I think the Councel should be eslayed, and the event referred to God: Duties are ours, and events are God's. I shall goethrough yours upon the Coverant at leifure, and write to you my minde thereanent:& anent the Arminian Contract betwixt the father & the fon. I befeech you fet to, to goe through scripture: yours on the Hebrews is in great request with all, who would be acquaint with Christ's Testament. I purpose Godwilling to set about Hefea, & totry, if I can get it to the presse here. It refresheth me much that ye are so kind to my brother; I hope your counsel shall doe him good; I recommend him to you, fince I am fo far from him: I am glad, that the dying fervant of God, famoue and faithfull Mr Cuninghame fealed your ministry before he fell afleep : Grace , grace be with you.

Aberd. March. 7.

Yours in his sweet Lord Iesus. S. R.

190 Mr RUTHERFOORD's Epist. 92.

WILLIAM RIGGE

Of Athernie.

Much bonoured Sir.

Race, mercy & peace be to you: I received your long. Tlooked-for & short letter; I would ye had spoke more to me, who Rand in need: I finde Christ, as ye write, ay the longer the better, & therefore cannot but rejoyce in his falvation, who hath made my chains my wings, & hath made me a King over my crofles, & over my adverfaries : glory, glory, glory to his high, high & holy name: Not one ounce, not one grain-weight more is laid on me, then he hath enabled me to bear; And I am not fo much wearied to suffer, as Sions haters are to perfecute, Oh if I could finde a way, in any measure, to ftrive to be even with Chriff's love; but that I must give over! Oh who would help a dyvour to pay praises to the King of faints, who triumpheth in his weak fervants? I fee , if Christ but ride upon a worms or a feather, his horfe will neither stumble nor fall: The morme Jacob is made by him, a new sharp threshing infirument baving reeth, to thresh the mountains, & beat them [mall, and to make the bills as chaff, & to fan them, so as the wind shall carry them away, & she whirl wind shall [caster them. 1 (4.41: 14. 15, 16. Christ's enemies are but breaking their own heads in peices, upon the rock laid in Zion, & the stone is not removed out of it's place: Faith hath cause to take courage, from our very afflictions; the devil is but a wher-stone to sharpen the faith & patience of the faints : I know, he but heweth & poli-heth stones all this time, for the new Jerusalem : But in all this, three things have much moved me, fince it hath pleafed my Lord coturn my moon-light into day-light. Firft, he hath yoked me to work, to wreftle with Christ's love of longing, wherewith I am fick, pained, fainting & like to die, because I cannot get himself, which I think a strange fort of desertion; for I have not

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not himfelf (whom if I had,my love-fickness would coole, & my fever goe away, at least, Ishould know the heat of the fire of complacencie, which would coole the forching heat of the fire of defire) & yet I have no penurie of his love, & fo I dwin, I die, & heseemeth not to rue on me. I take instruments in his hand that I would have him; but I cannot get him; & my best chear is black hunger : I bleffe him for that feaft. Secondly , old challenges now & then revive & cast all down, I goe halring & fighing, fearing there be an unfeen procedle yet coming out, & that heavier then I can answer : I cannot read distinctly my Surtie's act of cautionrie, for me in particular, & my discharges & fense rather then faith affureth me of what I have : So unable am I to goe , but by an hold. I could (with reverence of my Lord) forgive Chrift, ifhe would give me as much faith, as I have hunger for him: I hope the pardon is now obtained, but the peace is not fure to me, as I would wish: Yet, one thing I know, there is not a way to heaven, but the way he hath graced me to professe and suffer for. Thirdly , woe, woe is me, for the virgin daughter of Scotland, and for the fearfull desolation, and wrath appointed for this land; And yet all are fleeping, eating and drinking, laughing and sporting, as if all were well. Oh our dim gold, our dumb, blinde paftors, the funis gonedown upon them, and our Nobles bid Christ fend for bimself, if he be Christ: It were good, we should learn in time the way to our ftrong hold. Sir, howbeit not acquainted, remember my love to your mije, I pray God chablish you.

Aberd. March. 9.

Yours in his sweet Lord Iesus, S. R.

To JOHNEWART,

Bailiffe of Kirkeudbright.

My very worthy & dear Friend.

Carnot but most kindly thank you for the expressions of your love: your love & respect to me is a great comfort to me.

M' RUTHERFOORD'S. Epift. 94. TOL I bleffe his high & glorious name, that the terrors of great men. have not affrighted me, from open avouching of the Son of God ; may , his crofs is the fweeteft burden that ever I bare : It is fuch a burden, as wings are to a bird, or failes to a ship, to carry me forward to my ha bour. I have not much cause to fall in love with the world; but rather to wish, that he who fitteth upon the floods would bring my broken ship to Land, & keep my conscience fafe, in these dangerous times: for wrath from the Lord is coming on this finfull Land. It were good, that we prisoners of hope knew of our strong hold to run to, before the florm come on : Therefore Sir, I befeech you, by the mercies of God, and comforts of his Spirit, by the blood of your Saviour, & by your compearance before the fin-revenging Judge of the world, keep your garments clean, & fland for the truth of Christ, which ye professe: When the time shall come that your eye ftrings shall break, your face wax pale, your breath grow cold, & this house of clay shall totter, & your one Soot shall be over the march, in eternity, it shall be your comfort & joy, that ye gave your name to Christ. The greatest part of the world think heaven at the next door, & that Christianity is an casie task; but they will be beguiled. Worthy Sir, I befeech you make fure work of falvation : I have found by experience, that all I could doe, bath had much adoe, in the day of my trial; & therefore lay up a fure foundation, for the time to come. I cannot require you, for your undeserved favours

Aberd. March. 13.

Yours in his onely Lord lesus. S. R.

To WILLIAM FULLERTON. Provest of Kirkeudbright.

to me & my now - off Acd brother; but I trust to remember you to God: remember me heartily to your kinde wife.

Much ! onoured Sir.

GRace, mercy and peace be to you: I am obleiged to your love in God; I befeech you, Sir, let nothing be so dear to you

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you, as Chrift's truth, for falvation is worth all the world; and therefore be not afraid of men, that shall die : the Lord shall doe for you in your fuffering for him & shall bleffe your house & feed, & ye have God's promife, that ye shall have his prefence in fire, water, & in seven tribulations. Your day will wear to an end, and your fun goe down: in death it will be your joy, that ye have ventured all ye have for Christ, and there is not a promise of beaven made, but to such as are willing to suffer for it; it is a Castle taken by force. This earth is but the clay-portion of baltards; & therefore, no wonder the world fmile on it's own; but betrer things are laid up for his lawfully begotten bairnes, whom the world hateth: Ihave experience to speak this: for I would not exchange my prison & fad nights, with the court, honour, & ease of my adversaries: My Lord is pleased to make many unknown faces to laugh upon me, & to provide a lodging for me: & he himfelf vifiterh my foul, with feafts of fpiinual comforts. O how fweet a Mafter is Chrift ! Bleffed are . they who lay down all for him. I thank you kindly for your love to my diffressed brother. Ye have the bleffing & prayers of the prisoner of Christ to you, your Wife & Children. Remember my love & bleffing to William & Samuel: I defire them in their youth to feek the Lord, & fear his great name, to pray twice a day (at least) to God, & to read God's word, to keep themselves from curfing, lieing & filthie talking. Now the only wife God, & the presence of the Son of God be with you all.

Aberd. March. 13,

Yours in his swees Lord lesus, S. R.

To the worthy & much bonoured

Mr ALEXANDER COLVILL,

Much benoured Sir.

CRace, mercy and peace be to you: The bearer hereof
M. R. F. is most kinde to me; I desire you to thank him?
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Epift, 95: Mr Rutherfoord's 194 But none is fo kinde as my onely royal King & Mafter, whose crofs is my garland; The King dineth with his prisoner, & his spikenard casteth a smell: He hathled me up to such a pitch & nick of joy full communion with himself, as I never knew before: When I look back to by-gones, I judge my felf to have been a childe at A, B, C, with Christ. |Worthy Sir, pardon me, I dare not conceal it from you, it is as a fire in my bowels: In his presence, who seeth me, I speakit, I am pained, pained with the love of Christ; he hath made me fick & wounded me: Hunger for Christ our runneth faith: I miss faith more then love. Oif the three Kingdoms would come and fee! Oif they knew his kindness to my foul! It hath pleased him to bring me to this, that I will not strike fails to this world, nor flatter ir , nor adore this clay idol , that foels worship : As I am now disposed, I think I will neither borrow nor lend with it; & yet I get my meat from Christ with nurture; for seven times a day I am lifted up and caften down. My dumb Sabbaths burthen my heart, and make it bleed: I want not fearfull challenges, and jealousies sometimes of Christ's love, that he bath casten me over the dike of the vineyard, as a dry tree : But this is my infirmity: By his grace I take my felf in thefe ravings: It is kindly that faith and love both be lick, and fevers are kindly to most joyful communion with Christ. Ye are blessed, who avouch Christ openly before the Prince of this Kingdom, whose eyes are upon you: It is your glory to lift him up on his throne, to carry his train, and bear up the hem of his robe royal: He hath an hiding place for M. A. C. against the storm : goe on , and fear not what man can doe: The faints feem to have the worft of it, (for apprehentions can make a tye of Christ and of his love) but it is not fo: Providence is not rolled upon unequal and crooked wheels: All thing work together for the good of those who love God, or are called according to his purpose. Esc it be long, we shall fee the white fide of God's Providence. My Brother's case harh moved me not a little : He wrote to me your care and kindness. Sir, the prisoner's bleffings & prayers I truft shall not goe by you, He that is able to keep you, & to proEpift. 96. Letters. 199 prefent you before the prefence of his face with joy, establish your heart in the love of Christ.

Aberd. 19. Febr. 1637.

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Yours in his fweet Lord Iefus. S. R.

To EARLESTOWN Tounger

Honoured & Dear Brother.

Race, mercy & peace be to you : I received your letter? I which refreshed my foul. I thank God, the court is closed I think shame of my part of it: I pals now from my unjust fummonds of unkindness, libelled against Christ my Lord: He is not fuch a Lord & Mafter, as I took him to be ; verily, he is God, & I am duft & ashes: I took Chrift's glooms to be as good as Scripture speaking wrath, but I have seen the other fide of Christ, & the white fide of his cross now. I behooved to come to Aberdeen, to learn a new myftery in Chrift, that his promife is better to be beleeved then his looks; athat the devil can cause Christ's glooms speak a lie to a weak man. Nay, verily I was a childe before, all by cones are but bairns play: I would I could begin to be a Christian in sad earnest: I need not blame Chiff, if I be not one; for he hath shewed me heaven and hell in Aberdeen: But the truth is, for all my forrow, Christ is nothing in my gebt; for comforts have refreshed my foul: I have heard and feen him in his fweetness, fo, as I am almost faying, it is not he that I was wont to meet with: He laugheth n ore chearfully, his kiffes are more fweet and foul-refreshing, then the kiffes of the Chrift, I faw before, were; (though he be the fame) or rather , the King hath led me up toa measure of joy, & communion with my Bridegroom, that I never attained to before; fo that often I think, I will neither borrow nor lend with this world, I will not firike fail to crofics , nor flatter them, to be quite of them: as I have done. Come all croffes, welcome, welcome! So I may get my heartfull of my Lord Jesus. I have been so near him, as I have faid, I take infiruments s bès

MIRUTHER FOORD'S 196 Epift. 96. shis is the Lord, leave a token behinde thee, that Imay never forget this, Now what can Christ doe more to date one of his poor prisoners ? Therefore, Sir, I charge you, in the name of my Lord Jefus, praife with me, & shew to others what he hath done unto my foul. This is the fruit of my fufferings, that I defire Christ's name may be foread abroad in this Kingdom, in my behalf. Ihope in God norto flinder him again; yet in this, I get not my feafts without fome mixture of gall; neither am I free of old jealouses, for he hath removed my lovers and friends far from me, he hath made my congregation defolate, & taken away my crown: & my dumb fabbaths are like a ftone ried to a bird's foor, that wanteth not wings, they feem to hinder me to flee, Were it not that I dare not fay one word, but . Well done, Lord lesus. We can in our prosperity sport our felves , & be ton bold with Chrift; yea bethat infolent, as to chide with him; but under the water we dare not fpeak. I wonder now of my fometimes boldness, to chide & quarrel | Christ, to nickname Providence, when it stroaked me against the hair; but now (wimming in the waters , I think my will is fallen to the ground of the water: I have loft it. I think I would fain fet Christ alone, & given him leave to doe with me what he pleaseth, if he would imile upon me. Verily, we know not what an evil it is, to spill & indulge our selves, & to make an idol of our will: I was once, I would not eat, except I had wailed meat; now I dare not complain of crumbs & pairings under his table: I was once that I would make the boufe adoe, if I faw not the world carved, & fet in order to my liking; now I am filent, when I fee God hath fet fervants on horfeback, & is fatning and feeding the children of perdicion. I pray God, I never finde my will again: Oh if Christ would subject my will to his, and trample it under his feet, & liberate me from that lawless Lord. Now Sir, in your youth gather fast, your fun will mount to the Meridian quickly and thereafter decline : Be greedy of grace: Study above any thing my dear Brother, to mortific your lufts. Oh but pride of youth, vainty, luft, idolizing of the world, & charming pleasures, take long time to root them out! As far as ye are advanced in the way to heaven, as neer as yeare to Chrift,

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Letters.

Epift. 97. 197 as much progress as ye have made in the way of mortification . ye will finde that ye are far behinde, & have most of your work before you. I never took it to be so hard, to be dead to my lusts & to this world: When the day of visitation cometh, and your old idols come weeping about you, ye will have much adoe not to break your heart it is best to give up in time with them, fo as ye could at a call quite your part of this world, for a drink of water, or a thing of nothing. Verily, I have feen the best of this world, a moth-eaten, threed bare coat : I purpose to lay it alide, being now hollie &old. O for my house above, not made with hands ! Pray for Christ's prisoner, & write to me: Remember my love to your mother : Defice her from me, to

make for removing; the Lord's tide will not bide her; & to feek an heaven'y minde, that her heart may be often there, Grace,

Aberd. Feb. 20. 1637.

be with you.

Yours, & Christ's priloner, S. R.

TO ROBERT GLENDINING

My Dear Friend.

Race, mercy and peace be to you: I thank you most I kindly for your care of me, and your love and respective kindness to my Brother in his distresse: I pray the Lotd, ye may finde mercy in the day of Christ, & I entreat you, Sir, to confider the times ye live in , & that your foul is of more worth to you, then the whole world, which, in the day of the blowing of the last trumper, shall lye in white ashes, as an old castle burnt to nothing : and Remember that judgement & eternity is before you. My dear & worthy friend , let me entreat you in Christ's name, & by the falvation of your foul, & by your compearance before the dreadful & fin-revenging judge of the world, make your accounts ready: read them ere ye come to the water fide; for your after-noon will wear short, & your fun fall low & goe down; & ye know that this long time, your Lord hath waited

Mr RUTHERFOORD'S Ror a you: Ohow comfortable a thing shall it be to you, when rime shall be nomore, &your foul shall depart out of the house of clay, to vafte and endleffe eternity, to have your foul dreffed up and prepared for your bridegroom! No loffe is comparable to the loffe of the foul. there is no hope of reguining that loile. O how joyfull would my (oul be to hear, that ye would flart to the gate, and contend for the crown, and leave all vanities, & make Christ your garland! Let your foul put away your old lovers,& let Christ have your whole love: I have some experience to write of this to you: My witnesse is in heaven, I would not exchange my chains, & bonds for Christ, and my sighs, for ten worlds glory. I judge this clay-idol, that Adam's fons are rouping & felling their fouls for, not worth a drink of cold water. O if your foul were in my foul's flead, how fick would yebe of love for that fairest one, that fairest among the fons of men! May-flowers & morning-vapour & fummer-mift posteth not So fast away, as these worm-eaten pleasures that we follow : We build eaftles in the air, & night dreams are our dayly idols, that we doce on: Salvation, Salvation is our onely one necessarie thing. Sir, call home your thoughts to this work, to inquire for your welbeloved: This earth is the portion of bastards, seek the fons inheritance, & let Christ's truth be dear to you. I pawnde my Calvation on it, that this is the honour of Christ's Kingdom, I now fuffer for, (and this world I hope shall not come between me and my garland) and that this is the way to life. When ye and I shall lye lumps of paleclay upon the cold ground, our pleasures, that we now naturally love, shall be lesse then nothing, in that day. Dear Brother, fulfull my joy, & betake you to Christ, without further delay, ye will be fain at length to feek to him, or doe infinitly worfe. Remember my love to your wife, gracebe with you.

> Aberd. March. 13. 1637.

Yours in his sweet Lord Iesus. S. R.

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TO WILLIAM GLENDINING.

Welbeloved & dear Brother.

Race, mercy and peace beto you. I thank you most Kindly for your care & love to me, & in particular to my Broiber, in his diffreste in Edinburgh : Goe on throw your wriers withour wearying , your guide knoweth the way , follow him, and cast your cares & tentations upon him: & let not wormes, the fons of men, affright you; they shall die, & the moth shall eat them : keep your garland , there is no leffe at the Aske, in this game beawixtus & the world, then our confesence & falvation: we have need to take heed to the game, & not to yield to them: Let them take other things from us; but here, in matters of conscience, we must hold & draw with Kings , & fer our felves in termes of oppolition, with the Shieldsofthe careb. O the sweet communion for evermore, that hath been between Christ & his prisoner ! He wearieth not to be kinde : He is the fairett fight I fee in Aberd: or any part that ever my feet were in. Remember my hearty kindnels to your wife, I defire her to beleeve, & lay her cares on God, & makefast work of alvation. Grace be with you,

Aberd. March. 13. 1637. Yours in his onely Lord Iesus, S. R.

TO I E A N B R O W N.

Wilbeloved and dear Sifter.

Race, mercy & peace be to you: I received your letter, which I efteem an evidence of your Christian affection to me, and of your love to my honourable Lord & Master. My defire is, that your communion with Christ may grow, & that your reckonings may be put by hand with your Lord, ere ye come to the water side. O who knoweth, how sweet Christ's kisseare! who hath been more kindly embraced & kissed, then

Epiff. 100. Mr RUTHERROORD'S I his banished prisoner? If the comparison could stand, I would not exchange Chrift with heaven it felf: He hath left a darvand arrow of love in my foul, & it paineth me till he come & take it out: I finde pain of these wounds, because I would have possesfion. I know now, this morm-caten apple, the plaistered rotsen world, that the filly Children of this world are beating and bufferting & pulling others ears for, is a portion for baftards good enough: & that is all they have to look for. I offend not, that my advertaries flay at home at their own fire-fide, with more yearly rent then I, should I be angry, that the good-min of this house of the world casteth a dog a bone, to hurt his teeth? He hath taught me, to be content with a borrowed fire-fide and an uncouth bed: and I think, I have loft nothing, the in-come is logreat. O what telling is in Christ! O how weighty is my fair garland, my crown, my fair supping-hall in glory, where I shall be above the blower and buffettings of Prelats! Let this be your delire, & let your thoughts dwell much upon that bleffednesse, that abideth you in the other world : The fair fide of the world will be turned to you quickly, when ye shall fee the crown: I hope yeare neer your lodging : O but I would think my felf blefled, for my part, to win the house before the showr come on! For God hath a quiver full of arrowes, to shoot at & showr down upon Scotland. Ye have the prayers of a prisoner of Christ. I desire Patrick to give Christ his young love, even the flower of it, and put it by all others: it were good to fart foon to the way : He should thereby have a great advantage in the evil day. Grace be with you.

> Aberd. Maich. 7. Yours in his onely Lord 1637. Jejus, S. R.

To Mr JOHN FERGUSHILL

Reverend and welbeloved in the Lord.

Was refreshed with your letter: 'I am forry for that lingering and long some visitation, that is upon your wife; but I know,

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yetake it as a mark of a lawfully begotten childe, & not of a baltard, to be under your father's rod : till ye be in heaven , it will be but foul weather, one showr up & another down: The listel flones & pillars of the new Ferufalem futter moe knocks of God's hammer & tool, then the common fide-wall flones : & if twenty croffes be written for you in God's book, they will come to nineten, & then at last to one, & after that nothing but your head betwixt Christ's breasts for evermore: & his own forc hand to dry your face, & wipeaway your tearer. As for publike fufferings for his truth, your Mafter also will see to these: Let us put him in his own office, to comfort & deliver: the gloom of Chrift's croffe is worfe then it felf. I cannot keep up, what he hath done to my foul : My dear Brother, will I not get help of you, to praise, & to lift Christup on high? He hath pained me with his love,& hath left a love-arrow in my heart, that hath made a wound, & swelled maup with defires, fo, that Iam to be pitied for want of real policition : love would have the compamy of the party loved : & my greatest pain is the want of him; not of his joyes and comforts, but of a neer union, and communion. This is his cruth, I am fully perswaded, I now suffer for : For Christ hath taken upon him to be witnesse to it, by his sweet comforts to my foul; & shall I think him a falle witneffe, or that he would subscribe blank paper? I thank his high and dreadfull name, for what he hath given; I hope to keep his feal & his pawne, till he come & loofe it himfelf. I defie hell to put me off it, but he is Chrift, & he hath met with his prisoner: & I took instruments in his own hand, that it was he, & no other for him. When the Devil fenceth a bastard court in my Lord's ground, & giveth me forged fummonds, it will be my shame to misbeleeve, after such a fair broad seal: & yet Satan & my apprehenfion sometimes make a lie of Chrift, as if he hared me; but I dare beleeve no evil of Christ: if he would cool my lovefever for himfelf with reall prefence &poffestion, I would be rich; but I dar not be miflearned, and feek more in that kinde, howbeit it be no shame to beg at Christ's door. I pity my adverfaries, I grudge not, that my Lord keepeth them at their own fire-fide, &hath given me a borrowed bed, &ca borrowed fire-fide;

MI RUTHERFOORD'S 201 Epift, tor. Let the good-man of the house cast a dog a bone, why should ! offend! I rejoyce that the broken bark shall come to land, & that Christ will on the shore welcome the sea-sick passenger. We have need of a great stock, against this day of trial that is coming; neither chaff nor corn in Scotland, but it shall once paffe thorow God's fieve. Praife, praife, & pray for me; for I cannot forget you: I know ye will be friendly to my afflict. ed Brother, who is now embarked in the fame cause with me : Let him have your counsel & comforts. Reme mber my love in Chrift to your wife, her health is coming, and her falvation fleepeth not, Ye have the prayers and blefling of a prifoner of Christ, Sowe fast, deal bread plentifully: The pantry door will be locked on the barrns in appearance, ere long, Grace, grace be with you.

Aberd, March. 7.

Yours in his sweet Lord. Iesus, S. R.

To his reverend & dear Brother,

Mr ROBERT DOUGLAS.

My very reverend and dear Brother.

Race, mercy & peace be to you: I long to fee you in pafuffer for is Christ's truth; because he hath been pleased to seal
my sufferings with joy unspeakable & glorious: I know he will
not put his seal upon blank paper: Christ hath not dumb seals,
neither will he be witness to a lye. I besech you, my dear Brosher, help me to praise, & to lift Christ up on his throne, above
the shields of the earth. I am astoniched & confounded at the
greatness of his Kindness to such a sinner. I know. Christ & I
shall never be even, I shall die in his debt: He hath lest an arrow
in my heart, that paineth me for want of reall possession: & hell
cannot quench this coal of God's kindling. I wish no man
slander Christ or his crosse, for my cause, for I have much cause

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Letters. to fpeak muchigood of him : He hath brought me to a nick & degree of communion with himfelf, that I knew not before. The din and gloom of our Lord's crossis more fearfull & hard, then the crossit felf : He taketh the bairns in his arms , when they come to a deep water; at leaft, when they lofe ground, &c are put to fwim , then his hand is under their chin. Let me be helped by your prayers, and remember my love to your kinde wife. Grace be with you.

Aberd. March. 7. 1637.

Your Brother and Christ's prisoner. S. R.

To his loving friend

JOHN HENDERSON.

Loving friend.

Ontinue in the love of Christ, and the doctrine, which I taught you faithfully and painfully, according to my measure: I am free of your blood: Fear the dreadfull name of God: Keep in minde the examinations, which I taught you, and love the truth of God. Death, as fast as time flyeth, chaseth you out of this life: It is possible, ye make your reckoning with your judge, before I fee you; let falvation be your eare night and day, and let alide hours and times of the day for prayer. I rejoyce to hear that there is prayer in your house: See that your servants keep the Lord's day. This dirt & god of clay, I mean the vain world, is not worth the feeking. An hireling-paftor is to be thrust-in upon you, in the room, to which I have Christ's warrand & right: Stand to your liberties, for the word of God alloweth you a vote in chuling your Pastor. What I write to you, I write to your wife: commend me heartily to her. The grace of God be with you.

> Aberd. March. 14. 1637.

Your loving friend and Paffor. S. R.

To Mr HUGH HENDERSON.

My reverend and dear Brother.

hear ye bear the marks of Chill's dying about with you. & that your brethren have cast you out for your Master's fake : Let us wait on till the evening, & till our reckoning in black & whitecome before our Mafter. Brother, fince we must have a devil to trouble us, I love a raging devil beft; Our Lord knoweth what fort of devil we have need of: It is best Satan be in his own skin, and look like himself: Christ weeping looketh like himselfallo, with whom Scribes & Pharifees Were at yea & nay, and sharpe contradiction. Ye have heard of the patience of lob. when he lay in the ashes, God was with him, clawing & curing his scabs, & letting out his boils, comforting his foul, and he took him up at laft. That God is not dead yet; he will floop & take up fallen bairns : many broken legs lince Adam's dayes hath he felked, and many weary hearts hath he refreshed, Blifs him for comfort : Why! None cometh dry from David's well; let us goe amongst the rest, & cast down our toom bukkets into Christ's Ocean, and suck consolations out of him: We are not fo fore firiken, but we may fill Christ's hall with weep. ing: Wehave not gotten our answer from him yet: Let us lay up our broken plea's to a full fea, & keep them till the day of Christ's coming: We and this world will not be even till then: They would take our garment from us; but let us hold, and them draw. Brother, it is a strange world, if we laugh not : I never faw the like ofit, if there be not paiks the man, for this contempt done to the Son of God? We must doe as those, who keep the bloody napkin to the Bailiffe, & let him fee blood: we must keep our wrongs to our Judge, & let him see our bluddered and foul faces : Prisoners of hope must run to Christ with the gutters, that tears have made on their cheeks. Brother, for my felf, I am Christ's dated one, for the present, & I live upon no deaf nuts (as we nie to speak) he hath opened fountains to me in the wilderness: Goe, look to my Lord Jesus, his love to me

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is fuch, that I defie the world to finde éither brim or bottom in it. Grace be with you.

Aberd. March. 13. 1637. Your Brother in his sweet Lord Icsus. S. R

To the Lady R O B E R T L A N D. MISTRESS.

Race, mercy & peace be to you: I shall be glad to hear I that your foul prospereth, & that fruit groweth upon you. after the Lord's husbandry, & pains in his rod, that hath not been a ftranger to you from your youth. It is the Lord's kindness, that he will take the four off us in the fire: Who knoweth how needfull winnowing is to us, and what drois we must want, ere we enter into the Kingdom of God? So narrow is the entry to beaven, that our knots, our bunches and lumps of pride, & felf-love, & idol-love, & world-love must be hammered off us, that we may throng-in, stooping low, & creeping thorow that parrow & thorny entry. And now for my felf, I finde it the most sweet and heavenly life, to take up house and dwelling at Chrift's fire-fide, & fer down my tene upon Chrift, that founda. tion-ftone, who is fure & faithfull ground, & hard under foot. Oh! if I could win toit, & proclaim my felf not the world's debrer, nor a lover obliged to it; & that I minde not to hire or bud this world's love any longer; but defie the kindness & feud of God's whole creation what somever; especially the lower caule & clay part of God's creatures, this vain earth: For what hold I of his world? A-borrowed lodging, & some years house room, & bread & water, & fire, & bed, & candle, &c. are all a part of the pension of my King & Lord, to whom I owe thanks, & not to a creature. I thank God, that God is God, & Christis Chrift, and the earth the earth, and the Devil the divil, and the world the world, and that fin is fin, and that every thing. is what it is : Because he hath taught me, in my wilderness, not to shuffle my Lord Jelus, nor to intermix him with creature-vanicies

M' RUTHERFOORD'S Fpift. 1041 206 nities, nor to fpin or twine Christ or his fweet love in one web, or in one threed, with the world and the things thereof. Chif! could hold and keep Christ all alone, & mix him with nothing ! O if I could cry down the price and weight of my curfed felf, & cry up the price of Christ; and double, & triple, & augment, and beighten to millions the price and worth of Christ! I am [ift durft fpeak foad might lawfully complain) fo Lungredly tutour. ed by Chrift Jefus, my liberall Lord, that his nice love, which my foul would be in hands with, flyeth me; & yet I am trained on to love him. & luft, & long, & die for his love, w hom I cannot fee: it is a wonder , to pine away with love for a covered & hid lover, & to be hungred with his love, fo as a poor foul cannot get his fill of hunger for Christ: It is hard to be tur gered of bunper, whereof fuch abundance for other things is in the world ! But fure, if we were tutours, & ftewards, & Mafters, and Lordcarvers of Christ's love, we should be more lean, & worse fed then we are: Our meat doeth us the more good, that Christ keepeth the keys, and that the wind & the air of Christ's fweet breathing, & of the influence of his spirit is locked up in the hands of the good pleasure of him, who blowerh where he lifterh I fee, there is a fort of impatient parience required, in the want of Christ, as to his manifestations, & waiting-on: They thrive who wait on his love, & the blowing of it, & the turning of his gracious wind; & they thrive, who in that on-waiting make haftes and din , and much adoe , for their loft and hidden Lord Jefus : However it be, God feed me with him, any way. If he would come in, I shall not dispute the matter, where he got a hole, or how he opened the lock: I should be content, that Christ and I met, suppose he should stand on the other side of hell's lake,& ery to me. Either put in your foot & come through, elfe ye shall not have me at all. But what fools are we, in the taking up of him and of his dealing ! He hath a gate of his own beyond the thoughts of men, that no foot hath skill to follow him: But we are still ill Scholars, and will goe in at heavens gates, wanting the half of our lefton, and shall ftill be barrns, fo long as we are under time's hands, and till eternity cause a sun to atile in our fouls, that shall give us wit. We may fee how we spill and mar our

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Epist. 107. Letters. our own fair heaven and our falvation, and how Christ is every day putting in one bone or other, in those fallen fouls ofours, in the right place again: and that in this fide of the new Italialem, we shall fill have need of forgiving and healing. I finde croffes Christ's carved work, that he marketh out for us, and that with croffes he figureth, & pourtrayeth us to his own image, cutting away pieces of our ill & corruption: Lord cut . Lord carve, Lord wound, Lord doe any thing, that may perfelt thy Father's image in us, o make us meet for glory. Pray for me, (I forget not you) that our Lord would be pleafed to lend me house-room, to preach his righteousness, & tell what I have hard & feen of him. Forget not Zion, that is now in Chrift's calmes & in his forge: God bring her out new work. Grace, grace be with you.

Aberd. Jan. 4.

Yours in his sweet Lord lesus. S. R.

To the Earle of Casills.

Right honourable & my very good Lord.

Race, mercy & peace be to your Lo: I hope your Lo: Will be pleafed to pardon my boldness, if (upon report of your zealous & forward minde, that I hear our Lord hath given you, in this his honourable cause, when Christ & his Gospel are so soully wronged) I speak to your Lo: in paper, entreating your Lo: to got on, in the strength of the Lordy toward, and against a storm of Antichristian wind, that bloweth upon the sace of this your poor mother-Church, Christ's lilie amongst the thorns. It is your Lo: Glory & Happiness, when ye see such a blow coming upon Christ, to cast up your arm to prevent it: Neither is it a cause, that needeth to blush before the sun, or to see the sentence or censure of impartial beholders, seeing the Question indeed (if it were rightly stated) is, about the Prevogative royal of our princtly & royal law giver, our Lord

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MIRETHERFOORDS Epift. 1050 208 Jefus, whose ancient march fones & land - bounds our baffard Lords, the earthly generation of tyrannizing Prelats, have boldly & shamfully removed : & they , who have but half an eye, may fee, that it is the greedy defires of sime idoli Zing Demases & the itching scab of ambitious & climbing Distreobeses (who love the goat's life to climb, till they cannot finde a way to fet their foles on ground again) that hath made fuch a wide breach, in our Zion's beautifull walls : & shefe are the men, who feek no hire for the crucifying of Christ, but his coat, Oh how forlorn & defolate is the Bride of Christ made to all paffers by ! Who feeth not Christ baried in this land, his prophets hidden in caves, filenced, banished & imprisoned; Truth weeping in fackcloth before the Judges, Parliament and the Rulers of the land ? But her bill is cast by them, & Holipels hideth it felf, fearing the flreets, for the reproaches & perfecution of men: Juftice is fallena swoon in the gate, & the long shadows of the evening are firetched out upon us: Woe, woe to us for our day flyeth away; what remaineth but that Antichrift fer down his tent in the midft of us, except your Lo: & others with you, read Christ's supplication, & give him that, which the most leud and scandalous wretches in this land may have before sjudge, even the poor man's due, law and juffice for God's lake, Otherefore, my noble or dear Lord, as we have begun, goe on, in the mighty power and strength of the Lord, to cause our Lord in his Gospel & afflicted members laugh, & to cause the Christian Churches (whose eyes are all now upon you) to fing for joy, when Scatland's moon shall shine like the light of the fun, and the fun like the light of feven dayes in one; ye can doe no less then run, and bear up the head of your dying and Iwooning mother Church , and plead for the production of her ancient charters: They hold out and put out they hold in and bring in at their pleasure men, in God's house; they stole the keys from Christ and his Church, and came in like the thief & the robber , not by the door Chift; and now their Song is, Authority, Authority, obedience to Church- Governours, When fuch a baftard & lawlefs pretended flep. dame, as our prelacy, is gone mad, it is your place, who are the Nobles, to rife & binde

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Epi. C. 106. Letters. 209 bind them; at leaft, law should fetter fuch wilde bulls as they are, who push all who oppose themselves to their domination. Alas! What have we loft, fince Prelats were made Mafser-coiners, to change our gold in braft, and to mix the Lord's wine with their water ? Bleffed for ever shall ye be of the Lord , if ye help Christ against the mighty , and shall delieer the flock of God, feattered upon the mountaines in the dark & cloudy day , out of the hands of thefe idol-shepherds. Fear not men, that shall be moth-eaten-elay, that shall be rolled up in a cheft, & caften under the earth : Let the holy one of I fract be your fear, and be couragious for the Lord, and his truth. Remember your accounts are coming upon you with wings, as fast as time posterh. Remember, what peace with God in Chrift, and the presence of the Son of God, the revealed and felt sweetness of his love, will be to you, when eternity shall put time to the door, and ye shall take good-night at Time, & this little shepherd's tent of clay, this Innes of a borrowed earth. I hope your Lo: is now and then fending out thoughts to view this world's naughtiness and vanity, and the hoped-for glory of the life to come; and that ye refolve, that Chrift shall have your felf and all yours, at command for Him, his Honour & Goipel. Thus trusting your Lo: Will pardon my boldness, I pray, that the onely wife God, the very God of peace, may preferve, frengthen and eftablish you to the end.

Aberd. Your Lo: at all command & obedience in Christ. S. R.

To the Lady

ROWALAND

MADAM.

Though not acquainted I am bold in Christ to speak to your La: in paper: I rejoyce in our Lord Jesus on your behalf, that it hath pleased him, (whose loveto you is as old

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Epift 106 M'RUTHERFOORD'S. as himfelf,) to manifest the favour of his love in Christ Jesus to your foul ; in the revelation of his will & minde to you, now, when so many are shur up in unbelief. O the sweet change ve have made, in leaving the black kingdom of this world and fin, & coming over to our bridgroom's new kingdom, to know and to be taken with the love of the beautifull Son of God. I befeech you, Madam, in the Lord make now fure work, & fee that the old house be caften down, & razed from the foundasion, and that the new building of your foul be of Christ's own laying , for then wind and florm shall neither loofe it , nor shake it afunder. Many now take Christ by guess: Besure that it be He, and onely He, whom yehave met with: His sweet smell, his lovely voyce, his fair fice, his sweet working in the foul will not lie, they will foontell, if it be Christ indeed (& I think your love to the faints fpeaketh that is it he) & therefore I fay, be furethat ye take Christ himfelf, & rake him with bis father's bleffing: his father alloweth him well upon you, your lines are well fallen , it could not have been better , nor fo well with you, if they had not fallen in these places: In heaven or out of heaven there is nothing better, nothing fo fweet & excellent, as the thing ye have lighted on, & therefore hold you with Christ : Joy , much joy may ychave of him : But take his cross with himself cheerfully: Christ and his cross are not separable in this life; howbeit Christ & his cross part at heaven's door, for there is no house-room for croffes in heaven: one tear, one figh, one fad heart, one fear, one loffe, or thought of trouble cannot finde lodging there: they are but the markes of our Lord Jefus down in this wide innes, & ftormy country , on this fide of death : Sorrow & the faints are not married together, or suppose it were so, heaven shall make a divorce. I finde his sweet presence eateth out the bitterness offorrow and Suffering. I think it a fweet thing, that Christ faith of my cross, Half mine. & that he divideth thefe fufferings with me, & taketh the largest share to himself; nay, that I & my whole cross an wholly Christ's. Owhat a portion is Christ! Othatthe faints would dig deeper in the treasures of his wildow & excellency! Thus recommend 6.

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comending your La: to the goodwill & tender mercies of our Lord, I reit.

Aberd. Sept. 7, 1637. Your La: in his sweet Lord Iesus, S. R.

T, ROBERT GORDON

Of Knockbrex.

My very worsby & dear Friend.

Race, mercy & peace be unto you: Though all Galloway Ishould have forgotten me, I would have expected a letter from you ere now: But I will not expound it to be forgetfulnels of me. Now, My dear Brother, I cannot shew you, how matters goe betwixt Christ and me: I finde my Lord going & coming feven times a day: His vifits are short: but they are both frequent & fweet. I dare not for my life think of a challenge of my Lord: I hear ill tales, & hard reports of Christ, from the Tempter & my flesh, but love beleeveth no evil: I may swear that they are lyars, & that apprehentions make lyes of Christ's honest & unalterable love to me. I dare not say, that I am a dry tree, or that I have no room at all in the vineyard; but yet I often think, that the sparrows are blessed, who may refort to the house of God in Anwork, from which I am banished. Temptations, that I supposed to be striken dead, & laid upon their back, rife again and revive upon me; yea, I fee that while I live, temptations will not die: The devil feemeth to brag and boaft as much, as if he had more court with Chrift, then I have; & as if he had charmed and blafted my ministery, that I shall doe no more good in publike; but his wind shakesh no corn: I will not beleeve, Christ would have made such a mint to have me to himself, and have taken so much pains upon me, as he hath done, and then slip so eatily from possession, and lose the glory of what he had done; Nay, fince I came to Aberdeen, I have been taken up to fee the new land, the fair palace of the Lamb

M. RUTHERFOORD'S Epiit. 107. Lamb: And will Christ let me see heaven to break my heart, & never give it to me ? I shall not think my Lord Jefus giveth a dsomb earneff, or putteth his feals to blank paper or intendeth to put me of with fair and false promises: I see that pow, which I never faw well before, I. I fee faith's necessity in a fair day is never known aright; but now I mils nothing fomuch as faith: Hunger in me runneth to fair and fweet promifes; but when I come, I am like a hungry man that wanteth teeth, or a weak stomack having a sharp appetite, that is filled with the very fight of meat; or like one flupified with cold under the water, that would fain come to land, but cannot grip any thing casten to him: I can let Christ grip me, but I cannot grip him : I love to be kiffed and to fit on Chrift's kace; but I cannot fet my feet to the ground, for afflictions bring the erame upon my faith : All I dow doe, is to hold out a lame faish to Christ, like a begger holding out a flump, in stead of an arm or leg, and cry, Lord Iefu work 4 miracle. O what wouldli give to have hands & arms, to grip strongly, & fold heartsomly about Christ's neck, & to have my claim made good with reall possemon! I think my love to Christ hath feet abundance, & runneth (wiftly to be at him, but it wanteth hands and fingers to apprehend him. I think, I would give Christ every morning my bleffing, to have as much faith as I have love & hunger; at leaft, I mils faith more then love & hunger. s. I fee mortification, & to be crucified to the world, is not fo highly accounted of by us, as it should be. O how heavenly a thing is it to be dead & dumb & deaf to this world's fweet mulick! I confess it bath pleased his Majesty, to make me laugh at children, Who are wooing this world for their match: I fee men lieing about the world, as Nobles about a King's court; & I wonder what they are all doing there: As I am at this prefent, I would fcorn to court fuch a feckless & petty Princesse, or buy this world's kindnels with a bow of my knee. I scare now either hear or fee, what at is that this world offereth me; I know it is little it can take from me, & as little it can give me. I recommend Mortificatien to you above any thing : For alas we but chase feathers Tying in the air , & tire our own spirits, for the froth & overguilded

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Letters. Epift, 107. 272 guilded clay of a dying life: One fight of what my Lord hath let me fee , within this short time , is worth a world of worlds. 3. I thought courage in the time of trouble for Christ's fake, a thing that I might take at my foot, I thought the very remembrance of the honesty of the cause would be enough; but I was a fool in fo thinking: I have much adoc now, to win to one smile; but I see joy groweth up in heaven, & it is above our short arm : Christ will be steward & dispenser himself , & none else but He: Therefore, now, I count much of one dram weight of spirituall joy; one smile of Christ's face, is now to me as a Kingdom, & yet he is no niggard to me of comforts: Truly, I have no caufe to fay, that I am pinched with Penury, or that the confolations of Christ are dried up a for he hath poured down rivers upon a dry wilderness, the like of me, to my admiration: & in my very (woonings, he holdeth up my head, & stayeth me with flagons of wine, & comforteth me with apples: My house & bed is frawed with kines of love. Praile, praile with me. O ifye & I berwext us could lift up Christ upon his throne, howbeit all Scotland should cast him down to the ground! My Brother's case toucheth me neer; I hope ye will be kinde to him, & give him your best counsel: Remember my love to your Brother, to your wife & G. M. defire him to be faithfull, & repent of his hypocrific; and fay that I wrote it to you: I wish him falvation: Write to me your minde anent C. E. And C. Y. And their wives. & I. G. Or any others in my parish: I fear am I forgotten amongst them; but I cannot forget them. The priloger's prayers and bleffing come upon you: Grace, grace be with you.

> Aberd. Feb. 9. Your Brother in the Lord 1617. Iesus, S. R.

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214 Mr RUTHERFOORD's. Epift. 108,

To my Lord.

BALMERINOCH.

My very Noble & truly honourable Lord.

Make bold to write newes to your Lo: from my prilon; though your Lo: have experience more then I can have. At my first entry here , I was not a little casten down with challenger, for old unrepented-of tins; & Satan & my own apprehensions made a lie of Christ, that he had casten a dry withered tree over the dike of the vineyard; but it was my folly, bleffed be his great name, the fire cannot burn the dry tree: He is pleafed now to feast the exiled priloner, with his lovely presence; for it fuiteth Christ well so be kinde ; & hedinerh & supperh with fuch a finner as I am. I am in Chrift's tutouring here, He hath made me content with a borrowed fire-fide; & it caft. th as much heat, as mine own: I want nothing at all, but reall possession of Christ: And he hath given me a pawne of that also, which I hope to keep till he come himself to loofe the pawne. I cannot get help to praischis high name: He hath made me a King over my loffes, impriloament, banishment, & onely my dumb abbaths flick in my throat : But I forgive Christ's wildom in that : I dare not fay one word: He hath done it , & I will lay my hand upon my mouth : If any other had done it to me, I could not have born it. Now, My Lord, I must tell your Lo: That I would not give a drink of cold water for this clay idol, this platitered world. I testifie, & give it under mine own hand, that Christ is most worthy to be suffered for. Our lazie fiesh (which would liave Christ to cry down crosses by open proclamation) hath but raifed a flander upon the crofs of Christ. My Lord, I hope ye will not forget, what he hath done for your foul: I think ye are in Chailt's count book, as his obliged debter. Grace, grace be with your spirit.

> Aberd. March 13. 1637.

Your Lo: obliged Servant, S. R.

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TO ALEXANDER GORDON

Of Knockgray.

Dear Brother.

Race, mercy and peace be to you: I long to hear how Tyour foul prospereth: I expected letters from you'ere now. As for my felf, I am here in good case, well feasted with a great King: At my first coming here, I was that bold , as to take up a jealoufic of Christ's love: I faid I was cast overthe dike of the Lord's vineyard, as a dry tree; but I fee, if I had been awithered branch , the fire would have burnt me long are now:bleffed be his high name, who hath kept fap in the dry tree: & now, as if Christ had done the wrong, he hath made the mends, & hath miskent my ravings; (for a man under the water capube well command his wit , far less his faith & love) because it was a fever, my Lord Jelus forgave methat, among the reft : He knoweth, in our afflictions, we can finde a spot in the fairest face that ever was, even in Chrift's face: I would not have beleeved that a gloom should have made me to miskend my old Mafter ; But we must be whiles fick : Siekness is but kindly to both faith & Love. But O how exceedingly is a poor dated prifoner obliged to fweet Jefus! My tears are fweeter to me, then the laughter of the fourteen Prelats to them : The worft of Chrift, even his chaff, is better then the world's corn. Dear Brother, I befrech you, I charge you, in the name & authority of the Son of God, help me to praise his highness; & I charge you also, to tell all your acquaintance, that my Master may get many thanks. O if my hairs, all my members, and all my bones, were well tuned tongues, to fing the high praifes of my great & glorious King! Help me to lift Christ up upon his throne, & to lift him up above all the hrones of the clay-Kings, the dying seepter-bearers of this world. The prisoner's bleffing, the bleffing of him that is separated from his brothren, be upon them all, who will lend me a life in this work: Shew this to that people with you, to whom sometimes I preached. Brother, my

1016 Mr RUTHERSOORD'S · Epift, ror. Lord hath brought me to this, that I will not flatter the world for a drink of water : I am nodebter to clay : Chrift hath made me dead to that : I now wonder, that ever I was fuch a Childe long fince, as to beg at fuch beggers? Fy upon us, who wood fuch a black skinned barlot; when we may get fuch a fair, fair match up in heaven. Oh that I could give up with this clay-idol, this masked, painted, overguilded dire, that Adam's fons adore! We make an idol of our Will: as many Infts in us, as many Gods : We are all God-makers : We are like to lofe Chrift, the true God, in the throng of thele new & falle Gods: Scotland hath eaft her crown off her head: The virgin Daughter hath loft her garland: woe, woe to our harlos moober: Our day is coming, a time when women shall wish they had been childless, & fathers shall bless miscarrying wombs & dry breafts: many houses, great & fair, shall be desolate. This Kirk shall fit on the ground all the night, & the tears shall run down her cheeks : The fun hath gone down upon her Prophets: Bleffed are the prisoners of hope, who can run in to their firong hold, & hide themselves for a little, till the indignation be averpalt. Commend me to your Wife , your Daughters , your Son in law , & to A. T. write to me of the cafe of your Kirk. Grace be with you. I am much moved for my Brother , I entreat for your kindness & counsel to him.

Aberd. Feb. 23.

Yours in his sweet Lord lesus. S. R.

M A R R E Tounger,

My Very noble & dear Lady.

Race, mercy & peace be to you: I received your La:

Cletter, which hath comforted my foul. God give you to finde mercy in the day of Christ. I am in as good termes and sourt with Christ, as an exiled oppressed prisoner of Christ can be: I am still welcome to his house, he knoweth my knock & letteth

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Letters. Epift. 111. fetteth in a poor friend : Under this black rough tree of the crofs of Christ, he hath ravished me with his love, and taken my heart to heaven with him: well & long may he bruik it. I would not niffer Christ, with all the joyes , that man or Angel can devise beade him. Who hath such cause to speak honourably of Chrift, as I have? Chrift is King of all croffes, & he hath made his faints little Kings under him, & he can ride & triumph upon weaker bodies then I am (ifany can be weaker) & his horse will neither fall nor stumble. Madam , your La: hath much adoe with Christ, for your foul, husband, children, and house: Let him finde much employment for his calling with you; for he is such a friend, as delighteth to be burdened with futes and employments; and the more ye lay on him, and the. more homely ye be with him, the more welcome. O the depth of Chrift's love ! It hath neither brim nor bottom. O ifthis blinde world law his beauty ! When I count with him for his mercies to me, I must stand still & wonder, & goe away as a poor dyvour, who hath nothing to pay: Free forgivenels is my payment. I would I could get him fet on high, for his love hath made me fick; & I die, except I get reall poffession. Grace be with you:

Aberd. March. 13.

Your La: as all obedience in Christ. S, R.

TO JAMES MCADAM.

My very dear & worthy friend.

Race, mercy & peace beto you: 1 long to hear of your growing in grace, & of your advancing in your journey to heaven: It will be the joy of my heart, to hear that ye hold your face up the bras, & wade through tentations, without fearing what man can doe. Christ shalls when he ariseth mow down his enemies, & lay bulks (as they use to speak) on the green, of fill the pits with dead bodies, Pfal. 110: 6. they shall lie like handfulls of withered hay, when he ariseth to the prey. Salvation is the onely necessary thing: this clay-idol, the

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Mr. RUTHERFOORD'S Epift. 112. world, is not to be lought, it is a morfel not for you, but for bunger-bitten baftards. Contend for Salvation: Your Mafter Christ won heaven with strokes : It is a befieged castle, it must be taken with violence. Oh, this world thinketh heawen but at the next door, & that godlinels may fleep in a bid of downs , till it come to heaven , but that will not doe it. For my felf, I am as well as Chrift's prifoner can be : For by him, I am mafter & King of all my croffes; I am above the prison, & the lash of mens tongues : Christ triumphith in me. I have been caften down, & heavie with fears, & hunted with challenges , I was fwimming in the depths ; but Christ had his hand under my chin, all the time, & took good heed; that I should not lofe breath: And now'I have gotten my feet again, & there are love-feafts of joy, & fpring-tides of consolation berwirt Christ & me: We agree well, I have court with him, I am fill welcome to his house. O my short arms cannot fathom his love! I befeech you, I charge you, help me to praife: Ye have a priloner's prayers, therefore forget me not. I defire Sibilla to remember me dearly to all in that Parish, who know Chrift, as if I had named them. Grace, grace be with you.

> Aberd. March. 13. 1637.

Yours in his sweet Lord Icfus. S. R.

To my very dear Brother

WILLIAM LIVINGSTONE.

My very dear Brother.

Rejoyce to hear that Christ hath run away with your-young look a Kent ye are so early in the morning matched with such a Lord; for a young man is often a dressed lodging for the devil to dwell in a be humble & thankfull for grace, & weigh it not so much by weight, as if it be true: Christ will not cast water on your smoking coal, he never yet put out a dim candle, that was lighted at the sun of righteousness, I recommend to you

Epist. 113. Letters. 210 you prayer, & watching over the first of your youth; for I know miffive letters goe between the Devil & young blood ; Satan hath a friend at court in the heart of youth ; & there's pride, luxury, luft, revenge, forgerfulnels ofGod, are hired as his agents: happy is your foul, if Christ man the boufe, & take the keys himfelf, and command all (as it fuiteth him full well, to rule all where ever heis] keep him, and entertain Christ well. cherish his grace, blow upon your own coal, & let him tutour you. Now for my felf, know, I am fully agreed with my Lord: Chrift hath put the Father & me in other's arms, many a fweet bargane he made before, & he hath made this among the reft. I reign as King over my croffes I will not flatter a temptation. nor give the Devil a good word, I defie Hell's iron gates: God hath past over my quarrelling of him at my entry here, & now he feed :th & featteth with me : praife, praife with me: & let us exalt his name together.

Your brother in

Christ, S. R.

TO WILLAM GORDON.

Aberd. March. 13.

1637.

of VVbite parke.

Worthy Sir.

Race, mercy & peace be unto you! I long to hear from I you! I am here the Lord's prisoner and patient, handled as softly by my Physician, as if I were a sick man under cure. I was at hard terms with my Lord, & pleaded with him; But I had the worst side: It is a wonder, he should have suffered the like of me, to have nicknamed the Son of his love, Christ, & to call him a changed Lord, who had for sken me; but misbelies hath never a good word to speak of Christ. The dross of my cross, gathered a scum of sears in the fire, doubtings, impatience unbelief, challenging of providence as sleeping, & not regarding my sorrow; but my gold-smith, Christ, was pleased to take off the scum, & burnett in the fire; And blessed be my fire, he hath

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M' RUTHERFOORD'S Epift. 113. made the metall better, &furnished new supply of grace, to cause me hold out weight; & I hope, he hath not losed one grain weight, by burning his fervant. Now his love in my heart cafteth a mighty heat: He knoweth, that the defire I have to be at himalf paineth me : I have fick nights, & frequent firs of love fevers for my welbeloved: Nothing paineth me now, but want of presence: I think it long till day: I challenge time, as too flow in it's pace, that holdeth my onely, onely fair one, my love, my welbeloved from me : Oif we were together once! I am like an old crazed ship, that hath endured many ftorms, & that would fain be in the les of the shore, & feareth new ftorms : I would be that nigh heaven, that the shadow of it might break the force of the ftorm & the crazed ship migut win to land. Lord's sun easteth a hear of love, & beam of light on my foul. My bleffing thrice every day upon the fweet crofs of Christ: I am not ashamed of my garland, The banished Minister. (which is the term of Aberdeen) Love, Love defieth reprosches: The love of Christ hath a croster of proof on it, & arrows will not draw blood of it : we are more then conquerours , through the blood of him that hath loved us. Rom. 8. The devil, & the world they cannot wound the love of Christ. I am further from yeelding to the course of defection, then when I came hither: fufferings blunt not the fiery edge of love; Cast love in the floods of hell it will frim above : it eareth not for the world's busked and plaistered offers. It hash pleased my Lord, so to Tyne my heart, with the love of my Lord Jefus, that as if the field were already won, & I on the other fide of time, I laugh at the world's golden pleasures, & at this dirtie Idol, that the sons of Adam worship: This worm-eaten God, is that which my foul hath fallen out of love with. Sir , ye were once my hearer : I defire now, to hear from you & your wife : I falute her & your children with bleffings: I am glad, that ye are still hand fasted with Christ : goe on in your journey , & take the city by violence: Keep your garments clean : Be clean virgins to your husband the Lamb: the world shall follow you to heaven's gates ; & ye would not wish it to goe in with you : Keep fast Christ's

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Letters. 221 Epilt. 114. Chrift's love: Pray for me , as I doe for you: the Lord Jefis be with your Spirit.

Aberd. March. 13. 1637.

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ft °s Yours in bis freet Lord Iefus, S. R.

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TO Mr GEORGE GILLESPIE.

Reverend & dear Brosber,

Received your letter : as for my case, Brother, 1 bles his glo rious name, my losses are my gain, my prison a palace, & my fadnels joyfulnels. At my first entry, my apprehensions wrought so upon my cross, that I became jealouse of the love of Christ, as being by him thrust out of the vineyard, & I was under great challenges, (as ordinarily melted gold cafteth first a droffic foum, & Satan & our corruption forme the first words, that the heavy crois speaketh, & say, God is angry: Heloveth you not) But our apprehentions are not canonicall: they dite lyes of God & Christ's love; but since my spirit was setled, & the clay fallen to the bottom of the well, I fee better what Christ was doing: And now my Lord is returned with falvation under his wings. now I want little of half a heaven, & I finde Christ every day so sweet, comfortable, lovely & kinde, as three things onely trouble me. 1. I fee not how to be thankfull, or how to get help to praise that royall King, who raiseth up these that are bowed down. 2. His love paineth me & woundeth my foul, fo as I am in a fever, for want of reall presence. 3. An excessive delire to take instruments in God's name, that this is Christ&his truth, I now fuffer for , yearheapple'of the eye of Christ's bonour, even the Soveraignity & royall privileges of our King & law-giver Christ: & therefore let no man scar at Christ's crofs, or raise an ill report upon him, or it; for he beareth the fufferer & it both. I am here troubled with the disputes of the great Doctors (especially with D. B. in Ceremonial & Armimian controverfies, for all are corrupt here) but I thank God, with so degriment to the truth, or diferedit to my profession : So

then, I fee that Christ can triumph in a weaker mannor I, and who can be more weak? But his grace is sufficient for me. Brosher, remember our old Covenant, & pray for me, & write to me your case. The Lord Jesus be with your spirit.

Aberd. March. 13.

Yours in his sweet Lord lesus. S. R. E

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TO JOHN MEINE.

Dear Brother.

Race, mercy & peace be unto you: I wonder ye fent me I not an answer to my laft letter; for I ftand in need of it : I am in some piece of court with our great King, whose love would cause a dead man speak & live : whether my court will continue or not, I cannot well fay; but I have his ear frequently,& [to his glory onely I fpeck it] no penurie of the love-kiffer of the Sonof God: He thinketh good to cast apples to me in my prison to play withall, left I should think long & faint : I must give over all attempts to fathom the depth of his love : all I can doe is but to ftand beside his great love, and look & wonder : my debts of thankfulness affright me: I fear my Creditor get a Dytour bill & a ragged account : I would be much the better of help: O for help! & that ye would take notice of my case: Your not writing to me maketh me think, ye suppose that I am not to be bemoaned, because He is comfortable; but I have pain in my unthankfulnels, & pain in the feeling of his love, while I am fick again for real presence, & reall possession of Christ; yet there is no gooked [if I may speak so] nor fond love in Chrift : He cafteth me down sometimes with challenges for old faults, & I know, he knoweth well, that fweet comforts are welling, & therefore forrow must make a vent to the winde: my dumb fabbaths are undercotting wounds: The condition of this opprefied kirk, & my Brother's case [I thank you, & your wife, for your kindness to him] hold my fore fmarting, & keep my wounds bleeding; but the ground-work flandEpist. 116. Letters. 223 eth sure. Pray for me. Grace be with you. Remember sme co your wife.

Aberd. March: 14.

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Yours in his sweet Lord Iesus. S. R.

TO Mr THO MAS GARVEN.

Reverend and dear Brother.

Bliffe you for your letter: it was a shower to the new mowen grafe: The Lord hath given you the tongue of the Learned : Be fruitfull & humble: It is possible ye come to my cafe, or the like; but the water is neither fo deep, nor the ftream fo firong, as it is called; I think my fire is not hot, my water dry lard, my loss rich loss. O if the walls of my prison be high, wide & large, & the place fweet ! No man knowethir, no man- I far, knoweth it (my Dear Brother) fowell, as He & I; no man can put it down in black & white, as my Lord bath fealed it in my heart: My poor flock is grown, fince I came to Aberdeen And if any had known the wrong I did, in being jealous of fuch an honeft lover as Chaift, who withheld not his love from me, they would think the more of it; but I fee, he must be above me in mercy: I will never frive with him: Tothink to recompense him is folly : If I had as many Angel's tongues, as there havefallen drops of rain tince the creation, or as there are leaves of trees in all the forrests of the earth, or stars in the heaven, to praise; yet my Lord Jesus would ever be behinde with me: We will never get our accounts fitted : A pardon must close the reckoning; for his comforts to me in this honourable cause, have almost put me beyond the bounds of modesty , howbeir ! will not let every one know, what is betwixt us: Love, love (I mean Christ's love) is the hottest coal that ever I felt : O but the smoke of it be hot! Cast all the falt sea on it it will flame: hell cannot quench it; Many, many waters will not quench love: Christ is turned over to his poor prisoner in a masse og lobe of love: I wonder he should waste so must love upon such a walt-

Mr Rutherfoord's Epilt, 117. 224 wafter as I am; but he is no wafter, but abundant in mercy: He hath no niggard's almes, when he is pleased to give. O that I could invite all the nation to love him ! Free grace is an unknown thing: This world hath heard but a bare name of Christ. k no more: There are infinite plyes in his love, that the faints willnever win to unfold; I would it were better known, & that Christ got more of his own due then he doeth. Brether, yo have chosen the good part, who have taken part with Christ: Ye will fee him win the field, & ye shall get part of the spoile, when he divideth it: They are but fools who laugh at us; for they fee but the backfide of the moon: yet our moon-light is better, then their twelve-hours-fun: We have gotten the new heavens, &, as a pledge of that , the bridegroom's lette-ring : The children of the wedding chamber have cause to skip, & leap for joy, for the marriage supper is drawing nigh, & we finde the foure-bours freet & comfortable. O time be not flow! O fun move speedily, & haften our banquet? O bridegroom be like a roe, or a young hart upon the mountains! O melbeloud run faft, that we may once meet! Brother . I contain my felf for want of time: Pray for me: I hope to remember you The good will of him who dwelt in the bush , the tender mercies of God in Christ enrich you: Grace be with you.

> Aberd. March. 14. 1637.

Yours in his sweet Lord Iesus. S. R.

TO BETHAIA A IR D

Worthy Sifter-

Race, mercy and peace be unto you: I know lye defire news from my prison, and I shall shew you news. At my first entry hither, Christ and I agreed not well upon it: The devil made a plea in the house, &t I laid the blame upon Christ; for my heart was franghted with challenges, and I feared that I was an onteast. and that I was but a withered tree in the vine-pard, and but held the sun off the good plants, with my idle chadow

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shadow, & therefore my Master had given the evil servant the fields to fend him: Old guiltinese (as witness) said, all is true: My apprehensions were with childe of faithless fears ,& unbelief put a feal & Amen to all. I thought my felf in a hard cafe: Some faid, I had causeto rejoyce, that Christ had honoured me to be a witnes for him: & I faid in my heart , these are words of men, who see but mine outside, & cannot tell if I be a falle witnels or not, If Christ had in this matter been as wilfull & shore, as I was, my faith had gone over thebrae, & broked it's neck; But we were well met, a hastie fool, & a wise patient & meek Saviour: he took no lam-advantage of my folly, bur waited on till my ill blood was fallen, & my drumbled & troubled well began to clear: He was never a whit angry at the feverravings of a poor tempted finner; but he mercifully forgave, & came (as it well becometh him) with grace & new comfort, to a finner, who deserved the contrary : And now he is content to kiss my black mouth, to put his hand in mine, & to feed me with as many confolations, as would feed ten hungry fouls: Yet I dare not fay, he is a waster of comforts, for no less would have born me up; one grain weight less would have casten the ballance. Now, who is like to that royall king, crowned in Zion? where will I get a feat for royall Majesty to fet him on? If I could fet him as far above the heaven, as thousand thousands of heights devised by men & Angels, I would think him but too low. I pray you, for God's fake, My dear Sifter, help me so praise: His love hath neither brim por bottom: His love is like himfelf, it paffeth all naturall understanding: I goe: to fathom it with my arms, but it is, as if a childe would take the globe of fea & land, in his two short arms : Bleffed & holy is his name. This must be his truth I now suffer for, for he would not laugh upon a lye, nor be witness with his comforts to a night-dream, I entreat for your prayers. & the prayer and blessing of a prisoner of Christ be upon you. Grace be with you

> Aberd. March. 14 1637.

Yours in his fweet Lord. Lesus, S. R.

216 Mr Rutherfoord's Epift. 118. 119.

To ALEXANDER GORDON Of Knockgray.

Dear Brother.

Have not leifure to write to you: Christ's wayes were known to you, long before I, (who am but a childe), knew any thing of him. What wrong & violence the Prelats may, by God's permiffion, doe unto you, for your trial, I know not but this I know, that your ten dayes tribulation will end : Consend to the last breath for Christ. Banishment out of these Kingdomes is determined against me, as I hear; this land dow not bear me: I pray you, recommend my case & bonds to my brethren & fifters , with you : I intrust more of my fpiritual comfort to you & them, that way, my dear Brother, then to many in this Kingdom b. fides. I hope, ye will not be wanting to Christ's prisoner. Fear nothing, for I affure you, Alex! ander Gordon of Knock gray shall win away, & get his foul for prey: And what can he then want that is worth the having? Your friends are cold (as ye write), and io are thefe, in whom I roufted much: Our husband docth well in breaking our idols in pieces: dry wells fend us to the fountain. My life is not dear to me, fo being I may fulfil my course with joy. I fear, you must remove, if your new bireling will not bear your discountenancing of him ; for the Prelat is affraid, Christ get you, & that he hath no will of. Grace be with you,

Aberd. 1637.

Yours in his sweet Lord & Master, S. R

TO JOHN FLEMING.

Bailiffe of Leitb.

Worthy & dearly beloved in the Lord.

GRace, mercy & peace be unto you: I received your letter: I wish I could fatisfic your defire, in drawing up & fram d

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framing for you a Christian directory : But the learned have done it before me, more judiciously then I can; especially Mr Rodgers , Greenhame & Perkins; notwithstanding , I shall shew you, what I would have been at my felf (howbeit I came alwayes short of my purpose.) 1. That hours of the day, less or more time, for the word and prayer, be given to God, non spareing the twelfth hour or midday, howbeit it should then be the shorter time. 2. In the midft of wordly employments, there would be some thoughts of fin , judgement, death er eternity, with a word or two of ejaculatory prayer (at least) to God. 2. To beware of wandering of heart, in privat pray ers. 4. Not to grudge, howbeit ye come from prayer, without sense or joy: Down-casting, seuse of guiltiness and hunger is often belt for us. q. That she Lord's day, from morning to night, bespent alwayes either in private or publike worship. 6. That words be observed, wandering and idle thoughts be avoided, sudden anger & deure of revenge, even of fuch as persecute the truth , be guarded against ; for we often mix our zeal with our own wilde fire. 7. That known, discovered & revealed fins, that are against the conscience, be eshewed, as most dangerous preparatives to hardness of heart. 8. That in dealing with men, faith & truth in covenants & traffiquing be regarded, that we deal with all menin fincerity, that conscience be made of idle & lying words, & that our carriage be fuch, as that they who fee it, may speak honourably of our sweet Master and profession. 9. I have been much challenged. 1. For not referring all to God, as the last end: That I doe not eat, drink, fleep, journey, speak and think for God. 2. That I have not benefited by good company, and that I left not fome word of conviction, even upon naturall and wicked men, as by reproving swearing in them, or because of being a filent witness to their loose carriage, and because I intended not in all companies to doe good. 3. That the woes and calamities of the Kirk and particular professors have not moved me. 4. That at the reading of the life of David, Paul and the like, when it humbled me, I (coming so far short of their holiness) labouredings to imitate them, a far off at least, according

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M' RUTHERFOORD'S. to the measure of God's grace. 5. That unrepented fins of youth were not looked to and lamented for. 6. That fudden ftirrings of pride, luft, revenge, love of honours were not refilted and mourned for. 7. That my charity was cold. 8. That the experiences I had, of God's hearing me in this & the other Particular, being gathered, yet in a new trouble I had alwayer (once at least) my faith to feek, as if I were to begin at A. B.C. again. 9. That I have not more boldy contradicted the ene. mies, speaking against the truth, either in publike church-meet. ings, or at tables, or ordinary conference. 10. That in great troubles, I have received falle reports of Chrift's love, and misbeleeved him in his chaftning, whereas the event hath faid, all was in mercy. 11. Nothing more moveth me & weightesh my foul, then that I could never for my heart, in my prosperity, fo wreftle in prayer with God , nor be fo dead to the world , fo hungry & fick of love for Chrift, so heavenly minded, as when ten stone weight of a heavy cross was upon me. 11. That the cross extorted vows of new obedience, which ease bath blowen away, as chaff before the wind. 13 . That practice was fo short and narrow, and light fo long and broad, 14. That death hath not been often meditated upon. 15. That I have not been carefull of gaining others to Christ. 16. That my grace and gifts bring forth little or no thankfulnels. There are some things also, whereby I have been helped: As, I. I have beninted by rideing alone a long journey, in giving that time to pray. er. 1. By abstinence, and giving dayes to God. 3. By praying for others , for, by making an errand to God for them, I have gotten something for my self. 4. I have been really confirmed, in many particulars, that God heareth prayers, and therefore I uled to pray for any thing, of how little importance foever. He enabled me to make no question that, this mocked way, which is nicknamed, is the onely way to heaven. Sir, thefe and many moe occurrances in your life would be looked unto: and, I. Thoughts of Atheisme would be watched over, as, If there be a God in heaven: Which will trouble and affault the beft, et sometimes. 2. Growth in grace would be cared for, above all things, and falling from our first love mourned for, 3. Con-

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3. Conscience made of praying for the enemies, who are blinded. Sir, I thank you most kindly for your care of my Brother & me also: I hope it is laid up for you, & remembred in heaven. I am still ashamed with Christ's kindness to such a sinner, as L am: He hath left a fire in my heart, that hell cannot cast water on, to quench or extinguish it. Help meto praise, and pray forme; for ye have a prisoner's blessing & prayers. Remember my love to your wife. Grace be with you.

Aberd. March. 15. 1367. Yours in Christ Ie-

TO ROBERT GORDON of Knokbrex.

My very dear Brother.

Race, mercy & peace be unto you; I thought to have Tanswered your two letters upon this occasion: though I cannot fay all that I would. Your timeous word (not to delight in the cross, but in him who sweetneth it) came to me, in dua time: I finde the confolations & off-fallings, that follow the cross of Christ, so sweet, that I almost forget my felf: my defire & purpole is, when Christ's honey combs drop, neither to refuse to receive & feed upon his comforts, nor yet to make jey, my bastard-god, or my new-found beaven: But what shall I fay! Christ very often, in his Iweet comforts, cometh unseat-for, and it were a sin to close the door upon him : It is not unlawfull to love and delight in Christ's apples, when I am not dottingly wooing, not eagerly begging killes; bus when they come clean fro a the timber, (like kindness it fels. that cometh ofit's own accord) then I cannot but laugh upon him, who laugheth upon me: If joy and comforts came fingle and alone, with our Christ himself, Ithink, I would send them back again the gate they came, and not make them welcome; But when the King's train cometh, and the King in the midst of the company, O how am I overjoyed with floods of love! I fear not , that too great freats

Epift. 120. M'RUTHER FOORD'S of love wash away the growing corn, and loofe my plants at the roots: Christ doeth no skaith where he cometh , but certainly, I would wish fuch spirituall wildom, as to love the bride. groom , better then his gifts , his propines or drink-money. I would be further in upon Chrift , then at his joyes ; they but Rand in the utter fide of Christ: I would wish to be in , asa feal on his heart; in, where his love & mercy ladgeth, belide his heart. My welbeloved hath ravished me; but it is done with consent of parties, and it is allowable enough: But, my dear Brother , ere I part with this subject , I must tell you , (that ye may life up my King in praises with me) Christ hath been keeping formething thefe fourteen years for me, that I have now gotten in my heavy dayes, that I am in for his names fake; even an opened coffer of perfumed comforts, & fresh joyescoming new,& green ,& powerfull from the faireft, faireftface of Chrift, my Lord. Let the fowre law , let croffes , let hell be cryed down: Love, love hath shamed me from my old wayes. Whether I have a race to run, or some work adoe, I see not; but I think, Christ seemeth to leave heaven (to say so) & his court, & come down to laugh, & play, & sport with a dast bairn. I am not this plain with many I write to: It is possible, I be miscons. tructed, & deemed to feek a name; but my witness above know. eth, I seekto have a good name raised upon Christ, I observe it to be our folly, to feek little from Christ; because our four-hours may not be our Supper: nor our propene fent by the Bridegroom our tocher good; nor our earnest our principal summe: But I trow, few of us know, how much may be had of Christ for a four-hours, & propine, & carnest : We are like the young heir, who knoweth not the whole bounds of his own Lordship. Cer. cainly it is more then my part to fay , O sweetest Lord lesus, what bowbeit I were split & broken in five thousand sheards or bits of clay, so being every sheard had a heart to love thee, and every one as many tongues as there are in heaven to fing praifes to thee, before man & ergels for evermore? Therefore if my lufterings cry godness, a praise,& honour upon Christamy stipend se well payed. Each cacknoweth not what a life Christ's love is: Ser not at fuffering for Chrift; for Chrift hath a chair, and a cushiga

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Letters. Epift. 120. curhion, & fweet peace for a fufferer: Chrift's trencher from the first mels of the high-table is for a finfull witness. O then, Bro. ther, who but Christ Who but Christ? Hold your tongue of lovers, where he cometh out! Oall flesh, Odust and ashes, O Angels, O glorified spirits, Oall the shields of the world, befilent before him . come hither and behold our Bridegroom's fland still & wonder for evermore at him! Why cease we to love & wonder , to kis & adore him ! It is a hard matter, that dayes lie betwixt me & him, and holdus afunder. O how long. how long! O how many miles are there to my Bridegroom's dwelling house! It is a pain to rift Christ's love any longer. But it may be, a drunken man lofe his feet, and mils a ftep, Ye write to me, hall binks are flippery : I doe not think my dating world will still last, and that feasts will be my ordinary food, I would have humility, patience and faith, to fet down both my feet, when I come to the north fide of the cold and thorny hill. It is ill my common, to be fireir to goe an errand for Chrift, and to take the windupon my face for him. Lord, let me never be a false witness, to deny, that I siw Christ takethe pen in his hand, and subscribe my writes. My dear Brother, ye complain to me, ye cannot hold fight of me; but were I a footman I should goe at leifure, but fo, netimes the King taketh meinto his coach , and draweth me ; and then I outrun my felf ; but alas I am still a forlorn transgressour : O how unthankfull! I will not put you off your fense of deadness, but let me say this, who gave you Proflour-fee, to speak for the law, that can speak for it felf, better then ye can do! I would not have your to bring your ditray in your own bosome with you to Christ 3 Let the old man and the new man be summoned before Christ's white throne, and let them be confronted before Christ, & let each one of them speak for themselves : I hope, howbeit the new man complain of his lieing among the pots, which maketh the beleever look black; yet he can fay also, I am comely as the tents of Kedar: Ye shall not have my advice, not to bemoan. your deadness; but I finde by some experience (which ye knew before I knew Christ) it suiteth not a ransomed man of Christ's buying, to got and plea for the fowre law, our old forecasten

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M' RUTHER FOORD'S. Epift 120. busband; for we are now not under the law (as a covenant) but under grace: Ye are in no man's common but Christ's: I knows he bemoaneth you more then ye doe your felf: I say this , because I am wearied of complaining. I thought it had been hu. mility, to imagine that Christ was angry with me, both because of my dumb fabbaths, & my hard heart; but I feel now nothing but aking wounds: my grief, whether I will ornot, welleth up. on me; Burlet us die in Grace's hall-floor , pleading before Christ: I deny nothing that the Mediator will challenge me of; but I turn it all back upon himfelf : Let him look his own old counts, if he be angry, for he will get no more of me: when Christ faith, I mant Repentance : I meet him with this , Trut Lord; but thou art made a King & Prince to give me Repensance. Act. 5: 31. When Christ bindeth a challenge upon us, we maft bindea promise back upon him: Be woe, & lay your self in the dust before God , (which is mitable;) but withall let Christ eake payment in his own hand, and pay himself, off the first end of his own merits; elfe he will come behinde, for any thing we can doe. I am every way in your case, as hard hearted and dead, as any man , but yet I fprak to Christ through my fleep: Let us then proclaim a free market for Christ, and swear out Selves bare, and cry on him, to come without money and buy and take us bome to ourranfom-payer's fire-fide, and let ms be Chrift's free-boarders : because wedow not pay the old, we may not refuse to take on Christ's new debt of mercy : Let as doe our beft, Christ will still be behinde with us, and many serms will run together." For my part , let me stand for evermore in his book, for a forlorn Dyvour : I must defire to be this far in his common of new, as to defire to kifshis feet: I know not how to win to a heart fom fill and feaft of Christ's love; for I dow meither buy, nor beg, nor borrow: and yet I cannot want it : I dow not want it. O if I could praise him! yea ! would reft content with a heart submiffive and dying of love for him; and howbeit I won never personally in at heaven's gates, O would to God, I could fend in my praises to my incomparable welbeloved, or cast my love-songs of that matchless Lord Jefus over the walls, that they might light in his lap, before

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before men and Angels! Now, grace, grace be with you. Remember my love to your wife, & daughter, & brother Iohn.

Aberd. June. 11.

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Yours in his faces Lord lefus. S. R.

TO ALEXANDER GORDON,

Of Earlestown

Much benoured & worthy Sir.

Race, Mercy & peace be unto you: I long to hear from Tyou: I received few letters fince I came hither: I am in need of a word: A dry plant would have some watering: My cale betwixt Christ my Lord & me standerh berween love & jesloufie. faith & suspicion of his love: It is a marvel ho keepeth house with me: I make many pleas with Christ. but he maketh as many agreements with me : I think his unchangeable love hath faid , I defie thee to break me & change me ? If Christ had such changeables new thoughts of my salvation, as I have of it, I think I should then be at a fad loss: He humoureth not a fool like me in my unbelief, but rebuketh me & fathereth kindness upon me: Christ is rather like the poor friend and needy prisoner , (begging love) then I am: I cannot for shame get Christ said Nay, of my whole love; for he will not want his errand for the seeking : God be thanked . my bridegroom tireth not of wooing: Honour to him, he is a wilfulf fuiter of my foul: But as love is his, pain is mine, that I have nothing to give him: His count - book is full of my debts of mercy , kindaels & free love towards me: Oh that I might read with watery eyes! O that he would give me the interest of intereft to pay back! Or rather my foul's defire is, that he would comprize my person, soul and body, love, joy, confidence, fear, forrow and defire, and drive the Puynd, & let me be rouped, & fold to Chrift, & taken home to my creditor's house and his fire-fide. The Lord knoweth, if I could, I would fell

M' RUTHERFOORD'S Epift. 121. 234. my felf without reversion to Christ. Ofweet Lord Jesus make a market, & over-bid all my buyers! I dare sweare, there is a Mystery in Christ, which I never faw : A mystery of love. O if he would lay by the lap of the covering that is over it, & let my griening foul feeit ! I would break the door, & be in upon him, to get a wombfull of love; for I am an hungered & famished foul. Oh, Sir, if ye or any other would tell him, how fick my foul is, dying for want of a hearty draught of Christ's love. Oh if I could dote (if I may make use of that word , in chiscase) as much upon himself, as I doe upon his love! It is a pity, that Christ himself should not rather be my heart's choice, chen Christ's manifested love : It would fatishe me , in some measure, if I had any bud to give for his love; shall I offer him my prailes? Alashe is more then prailes! I give it over to get him exalted according to his worth, which is above what can be known; yet all this time I am tempting him, to fee if there be both love & anger in him against me. I amplucked from his flock (dear to me,) & from feeding his lambs: I goe therefore in fackcloth, as one who hath loft the wife of his youth . Grief & forrow are suspicious, & spue out against him the smoke of jealoufies, & I lay often, Shew me wherefore thou contendeft with me? Tell me, Lord, read the process against me: but I know, I cannot answer his alleagance : I will lose the cause, when it cometh to open pleading. Oh if I could force my heart to beleeve dreams to be dreams! Yet when Christ giveth my fears the lye,& faith to me, thou art a lvar, then I am glad. I resolve to hope to be quiet, & to lie on the brink upon my fide, till the water fall, &the foord be rideable, & howbeit there be pain upon me in longing for deliverance, that I may speak of him in the great congregation; yet I think there is joy in that pain & on-waiting: & I even rejoyce, that he putteth me off for a time & shifteth me: Oh if I could waite on for all eternity, howbeit I should never get my foul's desire, so being he were glorified! I would wish, my pain & my ministery could live long to serve him, for, I know, I am a clay veffel, & made for his ute. O if my wery broken sheards could ferve to glorifie him! I defire Chrift's grace to be willingly content, that my hell (excepting his hatred

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Epift. 122. Letters. 235 red and displeasure, which I put out of all play: (for submission, to this is not called for) were a preaching of his glory to men & Angels, for ever & ever ! When all is done, what can I adde to him? or what can fuch a clav-shadow as I doe! I know, he needeth not me : I have cause to be grieved and to melt away in tears, (it I had grace to doit, Lord grant it to me) to fee my welbeloved's fair face spirted upon by dogs, to see lowns pulling the crown off my royall King's head, to fee my barlot-mother & my fweet Father agree foill, that they are going to skail, and give up house: My Lord's palace is now a nest of unclean birds. Oh if harlot, harlot Scotland would rue upon her provoked Lord; & pity her good husband, who is broken with her whorish heart ! But these things are hid from her eyes, I have heard of late of your new trial by the Bishop of Galloway: Feat not clay worm's meat : Let Truth & Christ get no wrong in your hand: it is your gain, if Christ be glorified; & your glory to be Christ's wienes: I perswade you: your sufferings are Christ's advantage & victory; for he is pleased to reckon them so. Let me hear from you: Christ is but winning a clean Kirk out of the fire: He will win this play : He will not be in your common. for any charges we are at, in his service: He is not poor to fit in your debt: He will repay an hundred fold more, it may be, even in this life. The prayers and bleffing of Christ's prisoner be with you.

> Aberd; 1637.

Your Brother in his sweet Lord Iesus, S. R.

To bis Reverend & loving Brother.

Mr JOHN NEVAY

Reverend & Dear Brother.

Rate, mercy & peace be unto you: I received yours of I Aprile II, As I did another of March. 25. and a letter for Mr Andrew Cant. I am not alittle grigged, that our mothers

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Epift. 122, Me RUTHERFOORD'S 236 mother-church is running fo quickly to the brothel - house , & that we are hiring lovers, & giving gifts to the great mother of fornications: Alas that our busband is like to quite us fo shortly! It were my part, (if I were able), when our husband is departing, to ftir up my felf to take hold of him, & keep him in. this land; for I know him to be a fweet fecond, & a lovely companion to a poor prisoner : I finde my extremity hath shupned the edge of his love & kindness, fo as he seemeth to devile new wayes of expressing the sweetness of his love to my foul: Suffering for Christ is the very element, wherein Christ's love liveth, & exerciseth it felt, in casting out flames of fire & sparks of hear, to warm such a frozen heart, as I have: And if Christ weeping in fackcloth be fo fweet, I cannot finde any imaginable thoughts to think what he will be, when we clay-bodies (having put off mortality) shall come up to the marriage hall, & great Palace, & behold the King clothed in his robes royall, fitting on his throat. I would defire no more for my heaven, beneath the moon, while I am fighing in this house of clay, but dayly renewed feafts of love with Christ, & liberty now & then to feed my hunger with a kils of that fairest face, that is like the sun in his strength at noon-day. I would willingly subscribe an ample relignation to Christ of the fourteen Prelacies of this land , & afall the most delightfull pleasures on earth, & forfeit my part of this clay-God, this earth, which Adam's foolish children worship, to have no other exercise, but to lie in a love-bed with Christ, & fill this hungred, & familhed foul with kiffing, embracing & reall enjoying of the Son of Gol: And I think, then I might write to my friends. That I had found the golden world, & look out, & laugh at the poor bodies, who are flaying one another for feathers: For verily, Brosher, fince I came to his prison, I have conceived a new & extraordinary opimion of Chrift, which I had not before; for I perceive we frift all our joyes to Christ, till he & webe in our own house above, as married parties : thinking that there is nothing of it here to be fought or found, but onely hope & fair promises: & that Christ will give us nothing here but tears, sadness, crosses: & that we shall never feel the smell of the flowers of that high garden Ep

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Epift. 122. Letters. garden of Paradife above, till we come there: Nay, but I finde, it is possible to finde young glory, & a young green Paradile of jev, even here: I know, Christ's killes will cast a more strong & refreshfull smell of incomparable glory & joy, in heaven; then they doe here; Because a drink of the well of life, up at the well's head , is more fweet & fresh by far , then that which we get in our borrowed, old, running-out veffele,& our mooden dishes here , yet I am now perswaded, it is our folly to frist all till the term day ; feing abundance of earnest will not diminish any thing of our principal fumme : We dream of hunger in Chrift's house, while we are here, although he alloweth feafts upon all the bairns, within God's houshold: It were good then to flore our felves with moe borrowed kiffes of Chrift , and with moe borrowed vilites, till weenter Heirs to our new inheritance and cur Tutour put us in possession of our own, when we are paff minority. Oh that all the young heirs would feek more, & agreater and a nearer communion with my Lord-Intour, the prime heir of all, Chrift! I wish for my part, I could fend you & that gentleman, who wrote his commendations to me, in to the kings innermoft cellar & house of wine, to be filled with love: A drink of this love is worth the having indeed : We carry our felves but too too nicely with Christ our Lord, & our Lord loveth not niceness, & dryness, & uncouthness in friends: Since need force we must be in Christ's common, then let us be in his common ; for it will be no otherwayes. Now for my present case, in my imprisonment, deliverance (for any appearance I fee) looketh cold like: My hope, if it looked to or leaned upon men, should wither foon at the root, like a May-flower: Yet I refolve to ease my self with on-waiting on my Lord, & to let my faith fwim where it lofeth ground: I amunder a necessity either of fainting (which I hope my master, of whom I boaft all the day, shall avert) or then to lay my faith upon omnipotency, and to wink and flick by my grip: And I hope my ship shall ride it out, feeing Christ is willing to blow his fweet wind in my failes, & mendeth & elofeth the leks in my ship, & tulethall! It will be strange, if a beleevingspassenger be casten overboard. As for your Mafter, My Lord & my Lady, I will

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Mr RUTHERFOORD'S Epift. 122. be loath to forget them: I think my prayers (fuch as they are) are due debt to him, & I shall be far more engaged to his Lo; if he be fast for Christ, (as I hope he will), now when so many of his coat & quality flip from Christ's back, & leave him to fend for himself. I entreat you, remember my love to that worthy Gentleman A. C. who faluted me in your letter: I have heard, that he is one of my Master's friends, for the which cause I am zied to him: I wish he may more& more fall in love with Chrift, Now for your question, as far as I rawly conceive: I think, God is praised two wayes: Firft, by a concional profession of his highmels before men, such as is the very hearing of the word, & receiving of either of the Sacraments, in which acts by profesfion, we give out to men, that he is our God, with whom we are in covenant, & our Lawgiver: Thus earing & drinking in the Lord's supper, is an annunciation and profession before men, that Christ is our flain Redeemer : Here, because God speaketh to us, not we to him, it is not a formal thanks giving, but an annunciation, or predication of Christ's death, concionall, not adorative; neither hath it God for the immediat object, and therefore no kneeling can be here. Secondly, there is another praising of God, formal, when we are either formally bleffing God, or speaking his praises: And this I take to be twofold: I. When we directly and formally direct praises and thankigiving to God: This may well be done kneeling, in toaken of our recognizance of his highnels , yet not fo, but it may be standing or fitting, especially seing joyfull elevation, (which should be in praiting.) is not formally fignified by kneeling. 1. When we speak good of God, and declare his glorious nature and attributs, extolling him before men, to excite men to conceive highly of him. The former I hold to be worship every way immediat, else I know not any immediat worship at all: the latter hath God for the subject, not properly the object, seing the predication is directed to men immediatly, rather then to God; for here we speak of God, by way of praising, rather then to God And for my own part, as I am for the present minded, I fee not, how this can be done kneeling, feeing it is pradicatio De Chrifti , non laudatio aut benedictio Dei: But observe that it

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Letters.

Epift. 123.

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is formal praising of God, and not meerly concional, as I diftinguished in the first member: for in the first member any speaking of God or of his works of creation, providence & redemption, is indirect & concional praising of him, & formally preaching or an act of teaching, not an act of predication of his praises; for there is a difference betwixt the simple relation of the vertues of a thing, which is formally teaching; & the extolling of the worth of a thing by way of commendation, to cause others to praise with us. Thus recommending you to God's grace, I reft.

Aberd. June, 15. 1633.

Yours in his fwees Lord Iefus. S. R.

To Mr J. R.

Dear Brother.

Race, mercy & peace be unto you; upon the report I hear Tof you, (without any further acquaintance, except our ftraitest bonds in our Lord Jesus) I thought good to write unto you, hearing of yourdanger to be thrust out of the Lord's house, for his name sake: Therefore my earnest & humble defire to God is, that ye may be firengthned in the grace of God, & by the power of his might, to goe on for Chrift . not ftanding in awe of a worm that shall die. I hope ye will not put your hand to the ark, to give it a wrong totch; & to overturn it, as many now doe, when the archers are shooting fore as Joseph's whose bow shall abide in it's strength: We owe to our royall King & Princely Mafter a testimony. O how bleffed are they. who can warde a blow off Christ, & his born-down truth! Men think Christ a gone man now , & that he shall never get up his head again: And they beleeve his court is failed, because he suffereth men to break their spears & swords upon him, and the enemies to plow Sion , & make long & deep their furrows on her back : But it would not be fo, if the Lord had not a fowing for his plowing: What can he doe, but melt an old droffie Kirk. that he may bring out a new bride out of the fire again? I think

M'. RUTHERFOORD'S Epift. 124. 240 I think Christ is just now reparing his house, & exchanging his old veffels with new veffels, and is going through this land, and taking up an inventure & a roll of fo many of Lete's fons,& good Professors, that he may make them new work for the fecond temple: And what foever shall be found, not to Be for the work, shall be caften over the wall: When the house shall be builded, he shall lay by his hammers, as having no more to doe with them: It is possible, he doe worse to them, then lay them by: & I think, the vengeance of the Lord, & the vengeance of his temple shall be upon them : I defire no more, but to keep weight when I am past the fire: & I can now, in some weak measure, give Christ a testimonial of a lovely & loving companion , under fuffering for him. I faw him before but afar off, his beauty to my - eye's fight groweth : a fig, a ftraw forten worlds-plaistered glory & for childishshadows; Theidol of elay (this God, the morld) that fools fight for. If I had a leafe of Christ of my own dateing (for whoever once cometh nigh hand, & taketh a hearty look of Christ's inner side, shall never wring nor wreftle themselves out of his love-grips again) I would rest contented in my prison; yea in a prison, without light of fun or candle, providing Christ & I had a love-bed, not of mine, but of Christ his own making; that we might lie together among the lilies, till the day break and the shadows flie away. Who knoweth how freet a drink of Christ's love is? C but to live on Christ's love is a King's life! The worst things of Christ, even that which feemeth to be therefule of Christ, his hard erofe, his black crofs, is white & fair : & the crofs receiveth a beautifull luftre and a perfumed smell from Jesus, My dear Brother, fcar not at it. While ye have time to ftand upon the watch tower, & to speak, contend with this land, plead with your barlot mother, who hath been a treacherous half marrow to ber husband Jefus; Fo: I would think liberty to preach one day, the root & top of my defires, & would feck no more of the bleffings, that are to be had on this fide of time, till I be over the water; but to fpend this my crazed chay-house in his ferwice & faving of fouls: Eut I hold my peace because he hath done it : my shallow & chbe thoughts are not the compais Chris

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Epift. 124. Letters. 241 Chrift faileth by : I leave his wayes to himfelf, for they are far .

Chrift faileth by: I leave his wayes to himleft, for they are far , far above me: Onely I would contend with Chrift for his love, and be bold to make a plea with Jesus, my Lord, for a heart-fill of his love; for there is no more left to me. What standeth beyond the far end of my sufferings, and what shall be the event, he knoweth; and I hope, to my joy, shall make me know, when God shall unfold his decrees concerning me; for there are windings and to's and fro's in his wayes, which blinds bodies like us cannot see. This much for surther acquaintance: So recommending you, & what is before you to the grace of God, I reft.

Aberd, Iune 16. Yaur very loving Brother in his fuett
1637. Lord Isfue, S. R.

To Mr

WILLIAM DALGLEISH:

Reverend & welbeloved Brother.

Race, mercy and peace be unto you: I have heard some what of your trials in Galloway: I bless the Lord, who hath begun first in that corner to make you a new Kirk to himself: Christ hath the less adoe behinde, when he hath refined you. Let me entreat you, my dearly beloved, to be fast to Christ: My witness is above, My dearest Brouber, that ye have added much joy to me in my bonds, when I hear that ye grow in the grace and zeal of God for your Master. Our ministery, whether by preaching or suffering, will cast a smell, through the world both of heaven and hell, a Cor. 2: 15, 16. I personate you, my dear Brother, there is nothing out of heaven, next to Christ, dearer to me, then my ministery, and the worth of it, in my estimation, is swelled, & paineth me exceedingly; yet I am content, for the honour of my Lord, to surrender it back again to the Lord of the vineyard:

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MERUTHERFOORD'S Epift. 124. 242 let him doe with me & it both, what he thinketh good : I think my felf too little for him: & let me speak to you, how kinde a fellow-prisoner is Christ to me! Beleeve me, this kinde of crofs (that would not goe by my door, but would needs visite me,) is still the longer the more welcome to me. It is true, my filent fabbaths have been & are still glaffy yee, whereon my faith can scarce hold it's feet, & I am often blowen on my back, and off my feet, with a ftorm of doubting; yet truly, my bonds allthis time cast a mighty and ranck smell of high and deep love in Christ: I cannot indeed see through my cross to the far end; Yet I beleeve, I am in Chrift's books, and in his decree (not yet unfolded to me) a man triumphing, dancing and finging over on the other fide of the red fea, and laughing and praiting the lamb, over beyond time, forrow, deprivation, Prelat's indignation , loffes , want of friends and death: Heaven is noe a foul flying in the air , (as men use to speak of things that are uncertain;) nay it is well paid for , Christ's comprizement lieth on Glory, for all the mourners in Zion, and shall never be loofed: Let us be glad &rejoyce that we have blood, loffes, & wounds to show our Mafter & Captain, at his appearance, & what we suffered for his cause. Woe is me, my dear Brother, that I fayloften, I am but dry bones, which my Lord will not bring out of the grave again, and that my faithless fears say, Ob I am a dry tree, that can bear no fruit, I am an ufeless body, ... who can beget no children to the Lord in his boufe 'Hopes of deliverance look cold & uncertain & afar off, as if I had done with it: it is much for Christ (if I may fay fo) toget Lawborrows of my forrow, & of my quarrelous heart: Christ's love play eth me fair play, I am not wronged at all a but there is a tricking & falle heart within me, that ftill playeth Chrift foul play ; I am a cumbersom nieghbour to Christ: It is a wonder, that he dwelleth beside the like of me; yet I often get the advantage of the hillsabove my temptations, & then I despise temptation, even hell it felf, & the flink of it , & the instruments of it , and am proud of my honourable Mafter: And I resolve, whether contrary winds will or not, to fetch Christ's harbour: & I think a willfull and stiff contention with my Lord Jelus for his love ACIA

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in the bud, ere they bloom alittle, & come to no fruit, I die with grief. O my God feek not an account of the violence done to me by my brethren, whose salvation I love & defire: I pray, that they & I be not heard as contrary parties, in the day of our

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M' RUTHERFOORD'S Epift, 1247 344 compearance before our judge , in that process led by them againft my ministery , which I received from Chrift : I know, a little inch,& lefs then the third part of this fpan-length & handbreadth of time, which is posting away, will put me without the stroke, & above the reach of either brethren or foce : And it is a short-lafting injurie done to me, & to my pains, in that part of my Lord's vineyard. Ohow filly an advantage is my deprivation to men, feeing my Lord, Jefus hath many wayes to recover his own loffer , & is irrefiftible to compass his own glorious ends, that his lilie may grow among ft thorns, & his little Kingdom exalt it felf, even under the lworde & fpeats of contrary powers! But, my dear Brosber, goe on in the strength of his rich grace, whom ye ferve: Stand fast for Christ: Deliver the Gospel off your hand, and your ministery to your Mafter, with a clean & undefiled conscience : Loofe not a pin of Christ's tabernacle: Doe not so much as picke with your naile at one board or border of the ark: Have no part or dealing upon any terms, in a hoof, in a closed window, or ina bowing of your knee, in casting down of the temple: But be a mourning & speaking witness, against them, who now ruine Zion. Our Mafter will be on us all, ina clap, ere ever we wit : That day will discover all our white's & our black's , concerming this controversie of poor oppressed Zion: Let us make our part of it good that it may be able to abide the fire, when hay and stuble shall be burnt to ashes: Nothing, nothing (I say nothing) but found fanctification can abide the Lord's fan : I fland to my testimony, that I preached often of Scotland: Lamentation, mourning & woe abideth thet O Scotland: O Scotland, the fearfull quarrell of a broken Covenant flandesh good wish the Lord. Now, remember my love to all friends, & to my parishoners, as if I named each one of them particularly : I recommend you and God's people, committed by Christ to your trust, to the rich grace of our alsufficient Lord, Remember my bonds: Praile my Lord, who beareth me up in my sufferings: As ye finde occasion (according to the wildom given you) shew our acquaintance, what the Lord heth done to my foul: This I feek not, verily, to hunt Epift. 125.

Letters.

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my own praise, but that my (weetest)& dearest Master may be magnified in my (ufferings, I rest.

Aberd. June. 17. Your brother in hie fweet Lord

TO MARION MCKNAUGHT.

Dearly beloved in our Lord Jefin Chrift.

Race, mercy & peace to you: Few know the heart of Taftranger & prisoner, I am in the hands of mine enemies : I would, honest & lawfull means were effect, for bringing me home to my charge, now when Mr A. R. & Mr H. R. are restored. It concerneth you of Galloway most, to use supplications and addreffes for this purpole, and try if by fair means I can be brought back again; As for liberry, without I be reftored to my flock, it is little to me, for my flencois my greateft prifon : However it be, I wait for the Lord , I hope not to rot in my fufferings : Lord give me submiffion to wait on, my heart is lad, that my dayes flee away, & I doe no fervice to my Lord in his house, now when his harvest and the fouls of perishing people require it; but his ways are not like my wayes, neither can I finde him out. Othat he would shine upon my darkness, and bring forth my morning light from under the thick cloud, that men have foread over me! O that the Almighty would lay my cause in a ballance and weigh me, if my foul was not taken up, when others were fleeping, how to have Christ betrothal with a Bride, in that part of the land! but that day, that my mouth was malt unjustly and cruelly closed, the bloom fell off my branches, and my joy did cast the flower; Howb it I have been casting my self under Christ's feet, and wrestling to beleeve under a hidden and covered Lord; yet my fainting cometh before I eat, and my fairh hith bowed with the fore caft, and under this almost insupportable weight: O that it break not! I dare not fay, that the Lord hath put out my candle, and hath caften water upon my poor coal, and broken the stakes of my tabernacle; But I have tafted bitternels and eaten gall

Epist. 125. Mr RUTHERFOORD'S 246 & wormwood, fince that day, my Master laid bonds upon my to speak no more: I speak not this, because the Lord is uncouth to me, but because beholders, that stand on dry land, see not my sea-florm: The witnesses of my cross are but strangers to my fad dayes and nights. O that Christ would let me alone & speak leve to me, & come home to me, & bring summer with him! O that I might preach his beauty &glory, as once I did, before my clay-tent be removed to darkness, & that I might life Christoff the ground, & my branches might be watered with the dew of God, & my joy in his work might grow green again, & bud, & fend out a flower! But I am but a short fighted creature, & my candle cafteth not light afar off : He knoweth all that is done to me, how that when I had but one joy & no more, & one green flower, that I effectmed to be my garland, he came in one hour & dried up my flower at the root, & took away mine onely eye, & mine onely one crown & garland: What can I fay ? Surely my guiltinels hath been remembered before him, and he was feeking to take down my fails, & to land the flower of my delights, and to let it lie on the coast, like an old broken ship , that is no more for the fea: But I praise him for this wailed Aroke, I welcome this furnace, God's wildom made choice of it for me, & it must be best because it was his choise. O that I may wait for him till the morning of this benighted Kirk break out! This poor afflicted Kirk had a fair morning; but her night came upon her before her noon-day, & she was like a traveller, forced to take house in the morning of his journey: & now ber adverfaries are the chief men in the land, her wayes mourn, her gates languish, her children figh for bread, Athere is none to be instant with the Lord, that he would come again to his house, & dry the face of his weeping spoule,& comfort Zion's mourners, who are waiting for him; I know, he shall make corn to grow upon the top of his withered mount Zion again. Remember my bonds, & forget me not: Oh that my Lord would bring me again among it you, with abundance of the Gofpel of Chrift! But O that I may fet down my defires, where my Lord biddeth me! Remember my love in the Lord to your husband, God make him faithfull to Christ, and

Epift. 126. Letters: 247
my blefling to your three children. Faint not in prayer for this
Kirk: Delire my people not to receive a ftranger, & intruder
upon my ministery: let me stand in that right & station, that
my Lord Jesus gave me, Grace, grace be with you:

Aberd. 1637.

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Yours in his swees Lord and Master, S, R.

TO JOHN GORDON.

At Rifco.

Dear Brother.

Earnestly defire to know the case of your soul, & to under-Istand, that ye have made fure work of heaven and salvation. 1. Remember, Salvation is one of Christ's dainties he giveth but to a few. 2. That it is violent sweating & striving that taketh heaven. 3. That it cost Christ blood to purchase that house to sinners, & to set mankinde down, as the King's free tennants & free-holders. 4. That many make a start toward heaven, who fall on their back, & win not up to the top of the mount, it plucketh heart & legs from them, & they fit down & give it over, because the devil setteth a sweet smelled flower to their nose (this fair busked world) wherewith they are bewitched & fo forget or refuse to goe forward. 5. Remember a many goe far on, & reform many things, & can finde tears, as Esau did; & suffer hunger for truth, as Iudas did; & wish & desire the end of the righteous, as Balaam did; & profes fair & fight for the Lord, as Saul did; & defire the faints of God to pray for them, as Pharaob & Simon Magus did; & prophetie & speak of Christ, as Caiaphas did; & walk fortly & mourn for fear of judgement, as Ahab did; & put away gross fins & idolatry, as lebu did; & hear the word of God gladly, & reform their life in many things according to the word, as Herod did; & fay, Mafter, to Christ, I will follow thet whither thou goeft, as the man who offered to be Christ's Ervant, Math. 8. & may tafte of the

M' RUTHERFOORD'S 448 vertues of the life to come, & be partaker of the wonderfull gifts of the holy spirit, &talteof the good word of God, as the Apollates whofin against the Holy Ghost, Hebs. & yer all these are but like gold is clink & colour, & watered brafs & bafe mettall. Thefe are written, that we should try our felves, & not reft till we be a Rep nearer Chrift, then fun-burnt & withering professors can come. 6. Confider, it is impossible that your Idol fins & ye, can goe to heaven together, & that they, who will not part with thefe, can indeed love Christ at the bottom; but onely in word & thew : which will not doe the bufiness. 7. Remember how fwiftly God's post, time, flieth away, & that your forenoon is already spent, your afternoon will come, & then your evening, & at last night, When ye cannot fee to work : let your heart be let upon finishing of your journey, and furnming and laying your accounts with your Lord. O how bleffed shall ye be, to have a joyfull welcome of your Lord at night! How bleffed are they, who in time rake fure course with their foul ! Blefs his great name, for what ye policis in goods and children . ease and worldly contentment, that he hath given you; and feek to be like Chrift, in humility & lowlinets of minde, & be not great & intire with the world : make it not your God, mor your lover, 'that ye truft înto; for it will deceive you; I eccommend Chrift & his love to you, in all things , let him. have the flower of your heart & your love, fet a low price upon all things but Christ, & cry down in your thoughts clay & dist, that will not comfort you, when ye get fummonds to remove, & compear before your Judge, to answer for all the deeds done in the body. The Lord give you wisdom in all things : I befeech you fanctifie God in your speaking, for holy & reverend is his name: & be temperate & fober; companionry (as it is called) is a fin, that holdeth men out of heaven. I will not beleeve, that ye will receive the ministry of a stranger, who will preach a new & uncouth doctrine to you: Let my Clyation Rand for it, if I delivered not the plain & whole counsel of God to you in his word. Read this letter to your wife, and remember my love to her, andrequest her to take heed to doe what I write to you : I pray for you & yours. Remember me

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in your prayers to our Lord, that he would be pleased to fend me amongst you again. Grace be with you.

Aberd. 1637.

Your lawfull & loving Pafter, S, R.

To Mr HUGH HENDERSON.

Reverend and dear Brother.

W Ho knoweth, but the wind may turn in to the West again, upon Chrift & his desolate bride in this land? And that Christ may get his summer by course again; for he hath had all eather this long time, and could not finde law or justice for himself & his truth these many years. I am sure, the wheels of this crazed & broken Kirk runall, upon no other axel-tree, nor is there any other to roll them , & cogge them , & drive them, but the wildom and good pleasure of our Lord : And it were a just trick, & glorious, of never- fleeping providence, to bring our brethrens darts, they have shot at us, back upon their own heads: Suppose they have two strings to their bow, & can take one as another faileth them, yet there are moe then three ftrings upon our Lord's bowe; and befides, he cannot mife the white that he shooteth at. I know, he shuffleth up & down in his hand the great body of heaven & earth, & that Kirk & Commonwealth are in his hand, like a flock of Cards, & that he dealeth the play to the mourners in Zion, & thefe that fays lye down, that we may goe over you, at his own foreraign pleafore: And I am fure, Zion's adverfaries, in this play, shall not take up their own flakes again. O how freet a thing is it to truft in him! When Chrift hath fleeped out his fleep (if I may fpeak 10 of him, who is the watch-man of I fratl, that neither flumbereth nor fleepesb) and his own are tried, he will arife as a ftrong man after wine, and make bare his holy arm, and put on yengeance as a cloak, and deal vengeance thick & double amongst the haters of Zion. It may be, we fee him fow, and fend down maledie-

M. RUTHERFOORD'S Epift. 127. 250 tions &vengances, as thick as drops of rain or hail, upon his enemies: For our Lord oweth them a black day, & he uleth duely to pay his debts: neither his friends & followers, nor his foes & ad. versaries shall have it to say, that he is not faithfull & exact in keeping his word. I know no bar in God's way, but Scotland's guiltinefs, & he can come over that impediment & break that bar also, & then say to guilty Scotland, as he said Ezek. 16. Not for your lakes, &c. On-waiting had ever yet a bleffed iffue, & to keep the word of God's patience keepeth still the faints dry in the water, cold in the fire, & breathing & blood-hot in the grave. What are prisons of iron - walls & gates of brass to Chrift! Not fo good as feal-dikes, fortifications of straw, or old tottering walls: If he give the word, then chains will fall off the arms & legs of his prisoners. God be thanked, that our Lord Jefus hath the tutouring of King and Court and Nobles, and that he can dry the gusters , and the mires in Sion , and lay causeys to the Temple with the carcases of bastard Lord-Prelate &idol-shepherds: The corn on the house-tops got never the husband-man's prayers, & fo is feen on it. for it filleth not the hand of movers. Christ & truth& innocency worketh even under the earth; & verily there is hope for the righteous: We fee not what conclusions pass in heaven anent all the affairs of God's house; we need not give hire to God to take vengeance of his enemies; for Justice workerh without hire. O that the feed of hope would grow again and come to maturity! And that we could imporeune Christ, & double our knocks at his gate, & cast our cries & shouts over the wall, that he might come out, and make our Ierusalem the praise of the whole earth, and give us Salvation formalls and bulwarks ! If Christ bud , & grow green , and bloom, & bear feed again', in Scotland, & his father fend him two fummers again in one year, & blefs his crop; O what cause have we, to rejoyce in the free falvation of our Lord, & to fet up our banners in the name of our God! O that he would haften the Confusion of the leprous firumpet, the mother & mistress of abominations in the earth, and take graven images out of the way, & come in with the Lews, in troops, & agree with his

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Epift. 128. Letters. 251 old outcaft & forfaken wife, & take them in again to his bed of love | Grace be with you.

Aberd. 1637.

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Yours in our Master and Lord, S. R.

L A R G I R I E.

MISTRESS. Race, mercy and peacebe to you: I exhort you in the I Lord, to goe on in your journey to heaven, and to be content of fuch fare by the way, as Christ & his followers have had before you; for they had alwayes the wind on their faces & our Lord hath not changed the way to us, for our cafe; but will have us following our sweet guide. Alas how doeth fin clog us , in our journey, and retard us! What fools are weter have a by-good, or an other love, or match to our fouls, befide Christ? It were best for us, like ill bairns (who are best heard at home,)to feek our own home, and to fell our hopes of this little clay Innes & idol of the earth, where we are neither well summered, not well wintered. Oh that our fouls would fall for at oddes with the love of this world, as to think of is, as a traveller docth of a drink of water, which is not any part of histreasure, but goeth away with the using; for ten miles journey maketh that drink to him as nothing! O that we had as foon done with this world, and could as quickly dispatch the love of it! But as a childe cannot hold two apples in his little hand, but the one putteth the other out of it's room; fo neither can we be mafters and Lords of two loves : Bleffed were we, if we could make our felves mafters of that invaluable treasure, the love of Christ; or rather, suffer our selves to be mastered and subdued to Christ's love, so as Christ were our all things, and all other things our nothings, & the refuse of our delights. O let us be ready for shipping against the time, our Lord's wind&tide call for us! Death is the last thief, that shall come without din or noise of fee, & take out souls away, & we

shall rake our leave at Time, & face Eternity, & our Lord shall lay together the two fides of this earthly Tabernacle, and fold us & lay us by, as a man layeth by clothes at night, & put the one half of us in an house of clay, the dark grave, & the other half of us in heaven or hell. Seek to be found of your Lord in peace, & gather in your flitting. & put your foul in order, for Christ will not give a nail-breadth of Time to our little sandglass. Pray for Zion, & for me his prisoner, that he would be pleased to bring me amongst you again, full of Christ, and fraughted & loaden with the blessing of his Gospel. Grace, grace be with you.

Aberd. 1637:

Yours in his onely Lord and Master, S. B.

To EARLESTOWN Tounger.

Worthy & dearly beloved in the Lord.

Race, morey & peace be to you: I long to hear from you: Il remain still a prisoner of hope, & doe think it service to the Lord, to wait on ftill with submission, till the Lord's moraing-skie break, & his fummer day dawn; for I am perswaded, it is a piece of the chief errand of our life, that God fent us, for fome yeras, down to this earth, among devils & men, the fire-brands of the devil , and temptations, that we might fuffer for a time here amongst our enemies; otherwise he might have made heaven to wait on us, at our coming out of the womb, and have carried us home to our countrey, without letting us fet down our feet in this knotty and thorny life; but feeing a piece of fuffering is carved to every one of ut, less or more, as infinite wildom hath thought good, our part is to harden and habituat our foft and thin skinned nature, to endure fire and water , devile , lions , men , losses , woe hearts , as thefe that are looked upon by God , Angels , men & devils. O what folly is it, to fit down and weep upon a decree of God, that Epi

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Epift. 129. Letters: 258 is both dumb & deaf at our tears, and meft ftand ftill as unmoyable, as God who made it; for who can come behinde our Lord, to alter or better what he hath decreed & done! It were better to make windows in our prilos, and to look out to God and our rountry Heaven, and to cry like fettered men, who long for the King's free air , Lord , les thy Kingdom come : O les the Bridegroom come! And O day, Ofair day, O everlasting summerday, dawn and shine out , break out from under the black skie and shine! I am perswaded, if every day, a little stone in the prison walls were broken , & thereby affurance given to the thained prisoner, lying under twenty stone of irons upon arms & legs, that at length his chain should wear in two pieces, and a hole should be made at length, as wide as he might come lafely out to his long defired liberty; he would in patience wait on, till time should hole the prison wall and break his chains : The Lord's hopefull prisoners under their trials are in that case: Years and moneths will take out now one little flone, then another, of this house of clay, & at length time shall win one the breadth of a fair door, and fend out the imprisoned foul to the free sir in heaven, and time shall file off, by little and little, our iron bolts, which are now on legs and arms, and out-date, and wear our trouble threed-bare and bollie, and then weare them to nothing: For what I suffered yesterday, I know, shall never come again to trouble me. O that we could breath out new hope, and new submission every day, in Christ's las ! For certainly, a weight of glory well weighed [yea encreasing to a far more exceeding and eternall weight] shall recompence both weight and length of light and clipped and sbors-dased croffes: Our waters are but ebbe, & come neither to our chin, nor to the ftopping of our breath. I may fee, [if I would berrow eyes from Christ,]dry land, and that near: Why then should we not laugh at adverfity, and fcorn our short-born and foon-dying temptations: I rejoyce, in the hope of that glory to be revealed, for it is no uncertain glory we look for; our hope is not hung upon such an unt wistedithreed, as, I imagine fo, or, is is likely, but the cable, the

fixing tow of our faltened anchors is the oath and the promise of him, who is eternall verity, our Salvation is fastened with God's

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Fpift. 129. Mr Rutherfoord's own hand, and with Chrift's own ftrength, to the ftrong flows of Sod's unchangeable nature. Mal. 3.6. I am the Lord , I change not, and therefore ye fons of I acob are not confumed: We may play, and dance, and leap upon our worthy and immoveable rock; the ground is fire & good, & will bide hell's brang. ling, and devils brangling, and the world's affaults. Oh if our faith could ride it out, against the high and proud winds and waves, when our fea feemeth all to be on fire! O how oft doe I let my grips goe! I am put to swimming and half linking : I finde the devil hath the advantage of the ground, in this battel, for he fighteth in known ground, in our corrupt nature: Alas! that is a friend neer of kin and blood to himself, and will not fail to fall foul upon us: And hence it is, that he, who faveth to the uttermoft, and, leadeth many fons to glory, is fill righting my falvation, and twenty times a day I ravel my heaven, and then I must come with my ill raveled work to Christ, to cumber him (asit were) to right it, & to feek again the right end of the threed, and to fold up again my eternall glory with his own hand, & to give a right cast of his holy & gracious hand to my marred, and spilt salvation. Certainly, it is a cumbersom thing, to keep a foolish childe from falls and broken brosss, and weeping for this and that toy, and rash running, and ficknels, & hairns difeafes; ere he win through them all, & win out of the mires, he cofteth meekle black cumber, & fashrie to his keepers: And fo is a beleever a cumbersom piece of work, and an ill raveled hefp (as we use to fay) to Christ: But God be thanked, for many spilt salvations, and many ill raveled lefps hath Christ mended, fince first he entered tutout to lost mankinde. O what could we, bairns, doe without him! how foon would we mar all! But the less of our weight be upon our own feeble legs, and the more that we be on Christ, the ftrong Rock, the better for us: It is good for us, that ever Christ gook the sumber of us : it is our heaven, to lay many weights, and burdens upon Christ, and to make him all we have, root, and top, beginning and ending of our falvation: Lord hold us here. Now to this tutour, and rich Lord, I recommend you:

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Epift. 130. Letters.

Hold fast till he come, and remember his prisoner. Grace, grace be with you.

Aberd. 1637. Yours in his and your Lord Jejus. S. R.

To Mr WILLIAM DALGLEISH.

Reverend & dear Brother.

Race, mercy &peace be to you; Ireeeived your letter: I blefs Your high and onely wife Lord, who hath broken the fnare that men had laid for you; & I hope, that now he shall keep you in his house, in dispite of the powers of hell. Who knoweth, but the freets of our Ierusalem shall yet be filled with young men,& with old men, & boyes. & women with childe; & that they shall plant vines in the mountains of Samaria? I am fure, the wheels, paces and motions of this poor Church, are tempered & ruled, not as men would, but according to the good pleasure & infinite wildom of our onely wife Lord. I am here waiting in hope, that my innocency, in this honourable cause, shall melt this cloud, that men have easten over me. I know, my Lord had his own quarrels against me, & that my dross stood in need of this hot furnace; but I rejoyee in this, that fair truth, beautifull truth, [whose glory my Lord cleareth to me more & more] beareth me company, Athat my weak aimes to honour my Mafter, in bringing guests to his house, now swell upon me in comforts, & that I am not affraid to want a witness in heaven, that it was my joy , to have a crown put upon Chrift's head, in that country. O what joy would I have to fee the wind turn upon the enemies of the crofs of Chrift, & to feemy Lord Jefus reftored with the voice of praise to his own free throne again; and to be brought amongst you, to see the beauty of the Lord's house! I hope, that countrey will not be so silly, as to suffer men to pluck you away from them, and that ye will use means to keep my place empty, and to bring me back again to the people. to whom I have Christs right, and his Church's lawfull call-

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356. Mr RUTHERFOORD'S Epift. 131: calling. Dear Brother , let Chrift be dearer and dearer to you , let the conquest of fouls be top and root, flower and bloom of your joyes and defires, in this fide of fun and moon ; and in the day, when the Lord shall pull up the four ftakes of this clay-tent of the earth, and the last pickle of fand shall be at the nick of falling down in your watch glass, and she mafter shall call the fervants of the vineyard to give them their hire; ye will efteem the bloom of this world's glory like the colours of the rain-bow, that no man can put in his purse and treasure; Your labours and pains shall then fimile upon you. My Lord sow hath given me experience [howbeit weak and fmall] that our best fare here is hunger; we are but at God's by-board, in this lower house, we have cause to long for supper-time, and the high table, up in the high palace; This world deserveth nothing but the utter court of our foul Lord haften the marriage-supper of the Lamb. I findeit still peace to give up with this present world , as with an old decourted and cast-off lover: My bread and drink in it , is not fo much worth , that I should not loath the Innes , and pack up my defires for Christ, that I have fent out to the feckleft creatures in it. Grace, grace be with you.

Aberd. 1637. Your affectionat Brother & Christ's prisoner. S. R.

To the Laird of

CALLY.

Much bonoured Sir.

Race, mercy & peace be to you: I long to hear how your foul prospereth: I have that considence, that your soul mindeth Christ & salvation: I beseech you in the Lord, give more pains & diligence to setch heaven, then the country-sort of lazie prosession; who think their own saith & their own godliness, because it is their own, best; & content themselves with a coldrife custom and course, with a resolution to summer and winter

Letters. Epift. Tat. winter in that fort of profession, that the multitude and the times favour most, and are still shaping and clipping and carving their faith, according as it may belt fland with their fummer fun and a whole skin; and so breath out both hot and cold in God's marters, according to the course of the times : This is their compass they fail toward heaven by, in stead of a better. Worthy and dear Sir, separate your self from luch, and bend your felf, to the utmost of your strength & breath in running fast for falvation; and in taking C'ist's Kingdom, use violence: It cost Christ and all his followers sharp showers & hot fweats, erethey won to the top of the mountain : But fill our fost nature would have heaven coming to our bed-side, when we are fleeping, & lying down with us, that we might goe to heaven in warm clothes; but all that came there found wet feet by the way , & sharp ftorms , that did take the hide off their face, & found to's & fro's & up's & down's, & many enes mies by the way. It is impossible, a man can take his lusts to heaven with him, fuch wares as thefe will not be welcome there. O how loath are we to forgoe our packalds & burdens, that hinder us to run our race with patience! It is no small workto displease & anger nature, that we may please God, O if it be hard to win one foot or half an inch, out of our own will, our own wit, out of our own case & worldly lusts; & so to deny our felf, & to fay, It is not I but Chrift, not I but grace, not I but God's glory, not I but God's love confiraining me, not I but the Lord's word, not I but Christ's commanding power as King in me ! O what pains, & what a death is it to nature, to tura me, my felf, my luft, my cafe, my credit, over in, my Lord, my Saviour, my King, & my God, my Lord's will, my Lord's grace! But alas! that idol, that whorish creature, my felf , in the mafter-idol we all bow to: What made Evab milearry? & what burried her headlong upon the forbidden fruit, but that wretched thing, ber felf ! What drew that brother-murtherer to kill Abel? That wilde bimfelf. What drove the old world on to corrupt their wayes ? Who but themfelves , and their own pleasure ? What was the cause of Solomon's falling into

MF RUTHERFOORD'S Epift. 1317 258 idolatry, & multiplying of ftrange wives : What but himfelf , whom he would rather pleasure then God? What was the hook that took David,& fnared him first in adultery, but his felf-luff, & then in murther, but his felf-credit & felf-bonour? What led Peter on to deny his Lord ? Was it not a piece of himfelf, & felf-love to a whole skin ? What made ludas fell his Mafter for 30 pieces of money, but a piece of felf love, idolizing of avaritions felf. What made Demas to goe off the way of the Gospel, to embrace this present world? even felf love & love of gain for himself : Every man blameth the devil for his fine, but the great devil, the house-devil of every man, the house-devil that eateth & lieth in every man's bosom, is that idol that killeth all, bimfelf. Obleffed are they, who can deny themfelves, & pur Christ in the room of themselves! O would to the Lord, I had not a my felf, but Christ; por a my lust, but Christ; por amy ease, but Christ; nor a my bonour, but Christ! O sweet word, Gal. 2: 20. I live no more, but Chrift liveth in me! Oif every one would put away himfelf, his own felf, his own eafe, his own pleasure, his own credit, & his own twenty things; his own hundred sbings, that he setteth up as idols above Christ! Dear Sir, I know ye will be looking back to your old felf, & to your felf-luft & felf-idol, that ye fet up in the lufts of youth, above Christ. Worthy Sir, pardon this my freedom of love: God is my witnels, that it is out of an earnest delire after your foul'seternal welfare, that I use this freedom of speech: Your fun I know is lower, and your evening-skie and fun-fetting nearer, then when I faw you last: Strive to end your task before night, and to make Christ your-felf, and to acquaint your love and your heart with the Lord: Stand now by Christ and his truth, when so many fall foully and are false to him. I hope, ye love him and his truth, let mehave power with you to confirm you in him. I think more of my Lord's fweet crofs, then of a crown of gold, and a free Kingdom lieing toit. Sir, I remember you in'my prayers to the Lord, according to my promise: Help me with your prayers, that our Lord would be pleased to bring me amongst YOU Epift. 132. Letters., 259
you again, with the Gospel of Christ: Grace, gracebe with
you.

Aberd. 1637.

Yours in his sweetest Lord and Master, S. R.

TO JOHN GORDON

Of Cardenes younger.

Dearly beloved in our Lord.

Race, mercy & peace be to you: I long exceedingly to Thear of the cale of your foul, which hath a large share both of my prayers & carefull thoughts. Sir, remember, that a precious treasure & prize is upon this short play, that ye are now upon, even the eternity of well or woe to your foul standeth upon the little point of your ill or well employed short& swift posting fand-glas: Seek the Lord, while he may be found; the Lord waiteth upon you: Your foul is of no little price: gold nor filver, of as much bounds as would cover the highest heavens round about, cannot buy it : To live as others doe, & to be free of open fins, that the world crieth shame upon, will not bring you to heaven: as much civility & country-diferenton , as would lie between you & heaven, will not lead you one foot or one inch above condemned nature: and therefore take pains upon seeking of salvation, and give your will, wit, humour, the green defires of youth's pleasures, off your hand to Christ. It is not possible for youto know, till experience teach you, how dangerous a time Youth is: It is like green & wettimber ; when Chrift calleth fire onit, it taketh not fire: There is need here of more then ordinary pains; for corrupt nature hath a good back friend of Youth, & finning against light will put out your candle, & stupitie your conscience, & bring upon it moe coverings & skin , & les feeling & fense of guiltineis; & when that is done, the Devil is like a mad horse, that hath broken the bridle, & runneth away with his rider, whither be lifterh. Learn to know that which the Apostle knew, the

260 Mr Rutherfoord's Epift. 132. deceisfulness of fin: ftrive to make prayer, & reading & holy company, & holy conference, your delight? & when delight cometh in , ye shall by little & little smell the sweetness of Chrift, till at length your foul be over head& ears in Christ's sweetness; then shall ye betaken up to the top of the mountain with the Lord, to know theravishments of spir tual love, & the glory and excellency of a feen, revealed, felt & embraced Christ; and then ye shall not be able to loofe your self off Christ, & to binde your foul to old lovers: then, & never till then, are all the paces, motions, walkings & wheels of your foul in a right tune, & in a spiritual temper; But if this world & the lusts thereof be your delight, I know not, what Christ can make of your ye cannot be mettall to be a veffel of glory & mercy. As the Lord liveth , thousand thousands are beguiled with security, because God & wrath & judgement is not terrible to them: frand in aw of God, & of the warnings of a checking & rebuking conscience: make others to fee Christin you moving, doing, speaking and thinking; your actions will smell of him, if he bein you : there is an instinct in the new born babes of Christ, like the instinct of nature, that leades birds to build their nested bring up their young, & love fuch & fuch places as woods, forests and wildernesses, better then other places: The inftinct of nature maketh a man love his mother-countrey, above all countreys: The inftinct of renewed nature, & supernaturall grace, will lead you to such and fuch works, as to love your countrey above, to figh to be clothed with your house not made with hands, and to call your borrowed prison here below, a borrowed prison, and to look upon it servant - like & pilgrim - like: And the pilgrim's eye and look, is a disdainfull-like discontented-cast of his eye, his heart erying after his eye, Fy, fy, this is not like my countrey. I recommend to you the mending of a hole, & reforming of a failing, one or other, every week, and put off a fin or a piece of it, as of anger, wrath, luft, intemperance, every day, that ye may more easily master the remnant of your corruption, God hath given you a wife, love her, & let her breafts fatisfie you; and for the Lord's fake, drink no waters but out of your own eiftern; Arange wells are poison. Strive to learn somenew way against your your corruption , from the man of God M. W. D. or other fervants of God: fleep not found till ye finde your felf in that cafe, that ye dare look death in the face, & durst hazard your soul upon eteraity. I am fure, many ells and inches of the short threed of your life are by hand, fince I faw you: and that threed bath an end, and ye have no hands to cast a knot, & adde one day or a finger-breadth to the end of it : When hearing, and feeing, and the utter walls of the clay-boufe shall fall down, & life shall render the besieged castle of clay to death & judgement, & ye finde your time worn ebbe & run out, what thoughts will ye then have of idol pleasures, that possibly are now sweet! what bad or hire would ye then give for the Lord's favour? and what a price would ye then give for pardon? It were not amiss to think, What if I were to receive a doom, & to enter into afurnace of fire & brimftone ? What if it come to this ; that I shall have no portion, but utter darknefs ? And what if I be brought to this, to be banished from the presence of God, & to be given over to God's serjeants, the Devil, of the power of the second Death ! Put your foul, by supposition, in such a case, & consider, what horrour would take hold of you, and what then ye would efteem of pleasing your felf in the course of fin! O dear Sir, for the Lord's fake, awake to live righteoutly, and love your wor foul, and after ye have feen this my letter, fay with your felf, The Lord will feek an account of this warning, I have received. Lodge Christ in your family. Receive no stranger hireling as your Pastor. I bless your children. Grace be wish you.

> Aberd. 1637.

Your lawful and loving Pafter. S.R.

To my Lord B O Y D.

My very bonourable & good Lord.

CRace, mercy & peace be to your Lo: Out of the worthy report that I hear of your Lo: zeal, for this born down R 3

Epift. 133. Mr RUTHERFOORD'S. 262 & oppressed Gospel, I am bold to write to your Lo: besceehing you by the mercies of God, by the honour of our royal and princely King Jefus, by the forrows, tears and defolation of your afflicted mother-church, and by the peace of your conscience, & your joy in the day of Christ, that your Lo: would goe on, in the ftrength of your Lord, and in the power of his might, to bestir your self, for the vindicating of the fallen honour of your Lord Jelus. O bleffed hands for evermore, that shall help to put the crown upon the head of Christ again, in Scotland! I dare promise, in the name of our Lord, that this shall fasten & fix the pillars, & the stakes of your own honourable house upon earth, if ye lend, & lay in pledge in Christ's hand, (upon spiritual hazard) life, estate, house, honour, credit, moyen, friends, the favour of men (suppose Kings with three crowns) fo being ye may bear wirness, & acquit your felf as a man of valour & courage, to the Prince of your salvation, for the purging of his temple, & sweeping out the Lordly Dietrepheses, tune. courting Demases; corrupt Hymeneuses & Philituses & other fuch oxen, that with their dung defile the Temple of the Lord. Is not Christ now crying, Who will belp me? Who will come out with me, to take part with me, & share in the honour of my victory, over these mine enemies, who have faid, Wee will not have this man to rule over us? My very bonourable and dear Lord, joyn, joyn (as ye doe) with Christ, he is more worth ro you & your posteriry, then this world's May flowers & withering Riches & Honour, that shall goe away as smoke, & evanish in a night vision, & shall in one half hour, after the blaft of the Archangel's trumpet, lie in white shes. Let me befeech your Lo: to draw by the lap of Tim's curtain, & look in through that window to great & endless Eternity, & consider, if a worldly price (suppose this little round clay globe of this ashie & dirty earth, the dying idol of the fools of this world, were all your own) can be given for one smile of Christ's God-like & soul-rawishing countenance, in that day, when so many joints & knees of thousand thousands wailing shall stand before Christ, trembling, shouting & making their prayers to hills & mountains, to fall upon them, & hide them from the face of the Lamb, O how many

Aberd. 1637.

be with your Lo:

Your Lo: at all respective obedience in Christ. S. R.

TO ROBERT GORDON.

Bailiffe of Ayr.

Worthy Sir.

Race, mercy & peace be to you: I long to hear from you:
Our Lord is with his afflicted Kirk, so that this burning bush is not consumed to ashes. I know, submissive on-wairing for the Lord shall at length ripen the joy & deliverance of his own, who are truly bleffed on-waiters: What is the dry & miscarrying hope of all them, who are not in Christ, but coossison & wind? O how pitifully and miserably are the children of this world beguiled, whose wine cometh home to them water, & their gold brais & tin! And what wooder, that hopes builded upon find R & should

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Mr RUTHERFOORD'S should fall and fink! It were good for us all to abandon the forlorn, & blafted, & withered hope, we have had in the creasure, & let us henceforth come, & drink water out of our own well, even the fountain of living waters, & build our selves & our hope upon Christ our rock; Bur alas, that naturall love, that we have to this borrowed home, that we were born in; and that this clay-city, the vain earth, should have the largest share of our heart! Our poor, lean and empty dreams of confidence, in something befide God, are no further travelled, then up & down the naughty & feekless creatures. God may say of us, as he faid, Amos 6: 12. Ye rejoyce in athing of nought. Surely, we fpin our spider's web with pain, and build our rotten & tottering house upon a lye, & falshood, & vanity. O when will we learn to have thoughts, higher then the fun & moon, & learn our joy, hope, confidence and our foul's defires, to look up to our best countrey, and to look down to clay-tents, fet up for a night's lodging or two, in this uncouth land, & laugh at our childish conceptions & imaginations, that fuck our joy out of creatures, woe, forrow, lofles & grief. O fweeteft Lord Jefus! Ofairest Godhead! O flower of man and angels, why are we such ftragers to, & far-off beholders of thy glory ? Oit were our happinels for evermore, that God would cast a pest, a botch, a leprosie upon our part of this great whore, a fair and wellbusked World, that clay might no longer deceive us ! but O that God may burn and blaft our Hope hereaway, rather then our Hope should live to burn us! Alas the wrong fide of Christ, (to speak so) his black side, his suffering side, his wounds, his bare coat, his wants, his wrongs, the oppressions of men done to him, are turned towards mens eyes, and they fee not the best & fairest fide of Christ, nor see they his amiable sace & his beauty, that man and angels wonder at. Sir, lend your thoughts to these things, and learn to contemn this world, & to turn your eyes and heart away, from beholding the masked beauty of all things under Time's law and doom. See him who is invitible, & his invitible things; draw by the curtain, & look in with liking and longing to a Kingdom undefiled, that fadeth not away, referred for you in the heaven: This is worthy of

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Epift. 135. Letters: 165 your pains and worthy of your foul's sweating, and labouring & feeking after, night & day : Fire will flee over the earth and all that is in it , even destruction from the Almighty : Fy, fy upon that hope, that shall be dryed up by the root! Fy upon the drunken night-bargains, And the drunken and mad covepants, that finners make with death and hell aftercups, and when mens fouls are mad and drunken, with the love of this lawless life! They think to make a nest for their hopes, and take quarters and conditions of hell and death, that they shall have case, long life, peace; & in the morning, when the last trumpet shall awake them, then they rue the block. It is time, & high time for you, to think upon death and your accounts, and to remember what ye are, where ye will be before the year of our Lord 1700. I hope ye are thinking upon this: pull at your foul, and draw it alide from the company that it is with a & round & whileer-in to it newes of eternity, death, judgement, heaven and hell. Grace, grace be with you.

Aberd. 1637.

Yours in his sweet Lord Jesus. S. R.

TO ALEXANDER GORDON,

Of Earlestown.

Much bonoured Sir.

Race, mercy & peace be to you: It is like if ye, the Gentry & Nobility of this nation, be men in the firets (as the word speeketh) for the Lord, that he will now deliver his flock, & gather & rescue his seattered sheep, from the hands of cruek & rigorous Lords, that have ruled over them with sorce. O that mine eyes might see the moon-light turn to the light of the sun? But I fill fear, the quarrel of a broken Covenant in Scotland standeth before the Lord: However it be, I avouch it before the world; that the tabernacle of the Lord shall again be in the midst of Scotland, and the glory of the Lord shall dwell in beauty, as the light of many days in one, in this land. O what

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M' RUTHER FOOR D's. Epift-135 266 could my foul defire more, next to my Lord Jefus, while I am in this flesh , but that Christ and his Kingdom might be great amongst Jews and Gentiles , and that the Isles (and amongst them, overclouded and darkned Britan) might have the glory of a noon-day's fun ? . Oh that I had any thing (I will not ex. cept my part in Christ) to wodiet or lay in pledge, to redeem & buy such glory to my highest and royal Prince, my sweet Lord Jesus! my poor little heaven were well bestowed, if it could fland a pawne for ever, to let on high the glory of my Lord; But I know, he needeth not waiges nor hire at my hand : Yea, I know, if my eternal glory could weigh down in weight, its alone, all the eternal glory of the bleffed Angels, & of all the spirits of just and perfect men glorified and to be glorified, Oh alas! how far am I engaged to forgoe it for, and give it over to Chrift; so being he might thereby be set on high above ten thousand thousand millions of heavens, in the conquest of many, many nations to his Kingdom! Oh that his Kingdom would come! O that all the world would stoop before him! O blessed hands that shall put the crown upon Christ's head in Scotland | But alas! I can fearceget leave to ware my love on him: I can finde no wayes to out my heart upon Christ: & my leve, that I with my foul bestew on him, is like to die upon my hand, and I think it no bairns-play to be hungred with Christ's love: To love him and to want him , wanteth little of hell, I am fure, he knoweth, how my jey would swell upon me, from a little well to a great fea, to have as much of his love, and as wide a foul answerable to comprehend it, till I cried , hold Lord, no more: But I finde, he will not have me to be mine ownsteward, nor mine own carver : Christ keepeth the keys of Chrift, (to speak so,) and of his own love, and he is a wifer diftributer , then I can take up : I know , there is more in him, then would make me run-over, like a coaft-full fea. I were happy for evermore, to get leave to stand but beside Christ and his love, and to look in, suppose I were interdicted of God to come near, touch or embrace, kils or let to my finfull head, and drink my felf drunken with that lovely thing. God fend me that which I would have, for I now verily

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Epift. 125. Letters. 267 fee, more clearly then before, our folly in drinking dead waters, & in playing the whote with our foul's love upon running . out wells, and broken sheards of creatures of yesterday, whom Time will willaw, with the penalty of loting their being & natural ornaments. O! when a foul's love is itching (to fpeak fo) for God, and when Christ in his boundless and bottomless love, beauty & excellency, cometh & rubbeth up & exciteth that love. what can be heaven, if this be not heaven? I am fure, this bit feekless, narrow & short love of regenerated sinners, was born for no other end, but to breath, & live, and love, & dwell in the bosom, and betwixt the breasts of Christ: Where is there's bed or a lodging for the faints love but Chrift? O that he would take our felves off our hand, for neither we, not the creatures, can be either due conquest, or lawfull heritage to love! Christ. & none but Christ, is Lord and proprietour of it. Oh alas, how pitifull is it, that fo much of our love goeth by him! O but we be wretched wasters of our soul's love ! I know, it is the deep of bottomless and unsearchable providence, that the saints are fuffered to play the whore from God, and that their love goeth a hunting, when God knoweth, it shall roft nothing of that , at suppeer time. The renewed would have it otherwise : and why is it fo, feeing our Lord can keep us without nodding. tottering or reeling, or any fall at all? Our desires, I hope, shall meet with perfection; but God will have our fins an office-house for God's grace, and hath made fin a matter of an unlaw and penalty, for the Son of God's blood; and howbeit fin should be our forrow, yer there is a fort of acquielding and refting upon God's dispensation required of us, that there is such a thing in us as Sin, whereupon mercy, forgiveness, healing, curing, in our fweet Phylician, may finde a field to work upon. O what a deep is here, that created wit Cannot take up! However matters goe, it is our happinels to win new ground daily in Christ's love, and to purchase a new piece of it daily, and to adde conquest to conquest, till our Lord Jefus and we be fo near other, that Satan shall not draw a straw or a threed betwixt us. And for my felf, I have no greater joy, in my welfa-

youred bonds for Christ, then that I know, time shall put him

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268 Mr Ratherroond's Epift. 136.

amidft my bonds & foet (whereof there are not a few here of all ranks) to goe vitit the borders, & utter coasts of my Lord Jesus's countrey; & see, at least a far off & darkly, the countrey which shall be mine inheritance, which is my Lord Jesus's dae, both through birth and conquest. I dare avouch to all that know God, that the saints know not the length & largness of the sweet earnest, & of the sweet green sheaves before the harvest, that might be had on this side of tho water, if we would take more pains: And that we all goe to heaven with less earnest, & lighter purses of the hoped. For summer, then otherwise we might doe, if we took more pains to win surther in upon Christ, in this pilgrimage of our absence from him. Grace, grace and glory be your portion.

Aberd. 1637.

Yours in his sweet Lord Fesus. S. R.

To JOHN LAWRIE.

Am forry, that ye, or fo many in this Kingdom, should expect To much of me, an empty reed: Verily, I am a naughty & poor body: But if the tinkling of my Lord Jesus's iron-chains on legs & arms, could found the high praises of my royall King, whose prisoner I am, O how would my joy run over ! If my Lord would bring edification to one foul by my bonds, I am farisfied; but I know not, what I can doe to fuch a princely & beansifull welbeloved: He is far behinde with me: Little thanks to me, to fay to others, his wind bloweth on me, who am but withered & dry bones: But fince ye defire me to write to you, either help me to fet Christ on high, for his running-over love, in that the beat of his sweet breath hath melted a frozen heart, else I think ye doe nothing for a prisoner. I am fully confirmed, that it is the honour of our Law-giver I suffer for now: I am not ashamed to give out letters of recommendation of Christ's love, to as many as will extoll the Lord Jefus & his crofs. If I Epi

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Epift. 136. Letters. 269 not failed this fea - may to heaven, but had taken the land may, as many doe, I should not have known Christ's sweetness, in fuch a measure : But the truth is , let no man thank me ; for I caused not Christ's wind to blow upon me: His love came upon a withered creature, whether I would or not; [& yet by coming it procured from me a welcome] A heart of iron, & iron doors will not hold Christ out: I give him leave to break ironlocks & come in, & that is all: & now I know not, whether pain of love for want of policifion, or forrow that I dow not thank him, paineth me most: but both work upon me. For the First, O this he would come, & fatisfie the longing foul, & fill the hungry foul with these good things? I know indeed, my guiltiness may be a bar in his way ; but he is God, & ready to forgive: And for the other, woe, woe is me, that I cannot finde a heart to give back again my unworthy little love, for his great fea-full of love to me : O that he would learn methis piece of gratitude ! O that I could have leave to look in, thorow the hole of the door, to fee his face, & fing his praises! or could break up one of his chamber windows, to look in upon his delighting beauty, till my Lord fend more; any little communion with him, one of his love-looks should be my begun heaven; I know, he is not Lordly, neither is the bridegroom's love proud, though I be black, & unlovely, & unworthy of him. I would feek but leave, & withall, grace, to spend my love upon him: I counsel you, to think highly of Christ, & offree, free grace, more then ye did before; for I know, that Christ is not known amongst us. I think, I see more of Christ, then ever I saw; & yet I see but little of what may be feen : O that he would draw-by the courtains, & that the King would come out of his gallerie and palace, that I might fee him! Christ's love is young glory & young heaven: It would foften hell's pains to be filled with it : What would I refuse to fuffer, if I could but get a draught of love at my hearts defire? O what price can be given for him! Angels cannot weigh him, O his weight, his worth, his sweetness, his overpassing beauty! If men and Angels would come, and look to that great and Princely one, their ebbness would nevertake up his depth. their narrowness would never comprehend his breadth, height & length

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length: If ten thousand thousand worlds of Angels were created, then might all tire themselves in wondering at his beauty, & begin again to wonder of new. Othat I could win nigh him, to kis his seet, to hear his voice, to sinde the smell of his ointments! But Oh also, I have little, little of him; yet I long for more! Remember my bonds, and help me with your prayers, for I would not niffer, or exchange my sad hours, with the joy of my velvet adversaries. Giaco be with you.

Aberd. June. 10.

Yours in his sweet Lord Jesus. S. R.

To Mr JAMES FLEMING.

Reverend and welbeloved in our Lord.

Race, mercy & peace be to you. I received your letter, Twhich hath refreshed me, in my bonds. I cannot but testifie unto you, my dear Brother, what sweetness I finde in our Master's croft; but alas! what can I either doe or fuffer for him? If I my alone had as many lives, as there have been drops of rain fince the creation, I would think them too little for that lovely one, our welbeloved; but my pain and my forrow is above my fufferings, that I finde not wayes how to fet out the praises of his love to others: I am notable, by tongue, pen or fufferings, to provoke many to fall in love with him, but he knoweth, whom I love to serve in the spirit, what I would doe, & fuffer by his own strength , so being I might make my Lord Jefus lovely and sweet to many thousands in this land. I think it amongst God's wonders, that he will take any praise or glory, or any testimony to his honourable cause, from such a forlorn finner as I am : But when Christ worketh, he needeth not ask the question, by whom he will be glorious: I know, feeing his glory at the beginning did shine out of poor nothing, toict up fuch a fair house for man & Angels, and so many glorious creatures, to proclaim his goodness, power and wildom, if I were burnt to ashes, out of the smoke and powder of my dissolved body

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Letters. Epilt. 137. body, he could raise glory to himself: His glory is his end, Oh that I could joyn with him, to make it my end ! I would think that fellowship with him (weet and glorious. But alas, few know the guiltiness that is on my part : it it a wonder , that this good cause hath not been marred and spile, in my foul hands : But I rejoyce in this , that my fweet Lord Jefus hath found. fomshing adoe, even a ready market for his free grace, and incomparable and matchless mercy, in my wants: Onely my louthforn wretchednele, and my wants have qualified me for Christ, and the riches of his glorious grace , he behooved to take me for nothing , or elfeto want me : Few know the unfeen and private reckonings betwire Christ and me; yet his love, his boundless love would not bide away, nor stay at home with himself; and yet I dow not make it welcome, as I ought, when it's come unfent-for and without hire. How joyfull is my heart, that ye write, ye are defirous to joyn with me in praising; for it is charity to help a Dyvour to pay his debes; but when all have helped me, my nameshall stand in his count book under ten thousand thousands of summes unpayed: But it eafeth my heart, that his dear fervants will but speak of my debts, to such a sweet creditour. I defire, he may lay me in his own ballance and weigh me, if I would not fain have a feast of his boundless love made to my own foul, and to many others. One thing I know, we shall not all be able to. come neer his excellency with eye, heart or tongue, for he is above all created thoughts; All nations before him are as nothing, & less then nothing , He fitteth in the circuit of beaven, and the inhabitants of the earth are as grashoppers before him ! O that men would praise him! Ye complain of your private case: Alas, I am not the man, who can speak to such an one as ye are: Any sweet presence, I havehad in this town; is (I know) for this cause, that I might express & make it known to others; but I never finde my felf nearer Chrift, that royal and Princely One, then after a great weight and sense of deadness. and gracelefnes! I think the sense of our wants, when with all we have a restlesness, and a fort of spirituall impatience under them, and can make a din, because we want him, whom our

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Mr Rutherpoord's Epift. 1371 foul loreth, is that which maketh an open door to Chrift : & when we think, we are going backward because we feel deadness we are going forward : For the more fenfe the more life , & no Sense argueth polife, There is no sweeter fellowship with Christe then to bring our wounds & our fores to him. But for my felf, I am ashamed of Christ's goodness & love, fince the time of my bonds; for he hath been pleased, to open up new treasures oflove & felt sweetnes, & give visitations of love, & access to himself. in this strange land. I would think a fill of his love, young & green heaven: & when he is pleased to come, & the tide is in, & the feafull, & the King & a poor prisoner together in the house of wine, the black tree of the cross is not so heavie as a feather. I cannot, I dow not, but give Christ an honourable and glorious testimony: I see, the Lord can ride through his enemies bands, & triumph in the fufferings of his own , & that this blinde world feeth not, that Suffering is Christ's armour, wherein he is victorious: and they that contend with Zion fee not what he is doing, when they are fet to work, as underfmishs & fervants, to the work of retining of the laints, (Satan's hand also by them is at the melting of our Lord's vessels of mercy) and their office in God's house, is to scour & cleanse veffels for the King's table. I marvel not to fee them triumph, & fit at eafe in Zion ; our father muft lay up his rods , and keep them carefully. for his own use: our Lord cannot want fire in his house, his furnace is in Zion & his fire in Ierusalem ; but little know the adversaries the counsel and the thoughts of the Lord. And for your complaints of your ministry, I now think all I did too little : Plainnels, freedom, watchfulnels, fidelity, shall (well upon you, in exceeding large comforts, in your lufferings: The feeding of Christ's lambs in private vilitations. & catechiling, in painfull preaching, and fair, honest & free warning of the flock, is a fufferer's garland. O ten thousand times bleffed are they, who are honoured of Christ to be faithfull & painfull, in wooing a Bride to Chrift! My dear Brother. I know, ye think more on this, then I can write; & I rejoyce that your purpose is, in the Lord's strength, to back your wrong. ed Mafter, & to come out, & call your felf Chrift's man, when

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Epist. 138.

Letters.

for many are now denying him. as fearing, that Christ cannot doe for himfelf & them. I am a lost man for ever, or this, this is the way to Salvation, even this way, that they call Herefie, that Christ will accept of his servants sufferings, as good service to him, at the day of his appearance, and that ere is be loog he will be upon us all, and men in all their black's and mbite's shall be brought out before God, Angels & men. Out Master is not far off: Oh if we could wait on, & be faithfull! The good will of him who dwelt in the bush, the tender favour and love, the grace of our Lord Jesus Christ be with you. Help me with your prayers, and desire from me other brethien, to take courage for their Master.

Aberd. Aug. 15.

Yours in his sweet Lord Jesus, S.R.

TO Mr JOHN MEINE.

Horthy & dear Brother.

Race, mercy & peace be to you: I have been too long in I answering your letter , but other bufinels took me up. I am here waiting, if the fair wind will turn upon Chrift's fails, in Scotland; & if deliverance be breaking out to this overclouded & benighted Kirk. Oh that we could contend by prayers and supplications with our Lord for that effect! I know, be hath not given out his last doom against this land. I have little of Chrift in this prilon, but groanings, & longings, & defires; All my flock of Christis Tome hunger for him [And yet I cannot fay, but I am rich in that] my faith, & hope, & holy practice of new obedience are scarce worth the speaking of: But bleffed be my Lord, who taketh me, light, & clipped, & naughty, & feckless, as I am. I fee Christ will not prig with me, nor stand upon flepping flones , but cometh in at the broad fide, without ceremonies, or making it nice, to make a poor ranfomed one his own. Othat I could feed upon his breathing, & kiffing, and

M' RUTHERFOORD'S Epift, 139. 274: embracing, & upon the hopes of my meeting and his, when love-letters shall not goe betwixt us, but he shall be meffenger himself: But there is required parience on our part, till the fummer-fruit in heaven be ripe for us; it is in the bud, but there be many things to doe, before our harvest come; And we take ill with it, & can hardly endure to fet our paper-face to one of Chrift's florms, and to goe to heaven with wet feet, & pain,& forrow : We love to carry heaven to heaven with us, & would have two fummers in one year, and no less then two heavens; but this will not be for us : one, & luch an one, may luffice us wellenough: The man Christ got but one onely, and shall we have two? Remember my love in Christ to your Father, & help me with your prayers. If ye would be a deep Divine, I recommend to you Sanctification: Fear him, & he shall reveal his Covenant to you. Grace be with you.

Aberd. Jan. 5. Yours in his sweet Lord Jesus, S. R.

To CARDONNESS Elder.

Much bonoured Sir.

Race, mercy & peace be to you: I have longed to heaf from you, & to know the estate of your soul, & the estate of that people with you: I befeech you, Sir, by the salvation of your precious soul and the mercies of God, make good & sure work of your salvation, & try upon what ground-stone ye have builded. Worthy & dear Sir, if ye be upon sinking sand, a storm of death, and a blast will loose Christ and you, and wash you close off the rock: O for the Lord's sake, look narrowly to the work. Read over your life, with the light of God's day-light and sun; for Salvation is not casten down at every man's door: It is good to look to your compass, & all ye have need of, ere ye take shipping; for no wind can blow you back again. Remember when the race is ended, and the play eisher won or lost, & yeare in the utmost circle & border of time, and shall pur your

mortified & dead to the world, then another common man: Ye

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672 Mr RUTHERFOORD'S. Epist. 139. will take a low cbbe, & a deep cut, & a long lance, to goe to the bottom of your wounds, in faving humiliation, to make you a won prey for Christ: Be humbled, walk softly; down, down for God's fake, my dear & worthy Brother, with your topfail; Stoop, Stoop, it is a low entry to goe in at heaven's gates; There is infinite Justice in the party, ye have to doe with; it is his nature not to acquit the guilty & the tinner : . The Law of God will not want one farthing of the finner: God forgetteth not both the Cautioner & the finner ; & every man must pay, either in his own person [O Lord save you from that payment] or in his cautioner, Christ. It is violence to corrupt nature, for a man to be holy, to lie down under Christ's feet, to quite will, pleasure, worldly love, cutbly hope, & an itching of heart after this fairded & overguilded world, and to be content that Christ trample upon all. Come in , come in to Christ , and see what ye want, and findeie in him . He is the short cut [as we use to say] and the nearest way to an outgate of all your bur-I dare avonch, ye shall be dearly welcome to him, my foul would be glad, to take part of the joy, ye should have in I dare fay, Angels pens, Angels tongues, nay as mamy worlds of Angels, as there are drops of water in all the leas,& fountains and rivers of the carth, cannot paint him out to you: I think his sweetness, since I was a prisoner, hath swelled upon me to the greatness of two heavens: O for a foul as wide as the outmost circle of the highest heaven that containeth all, to conrain his love! And yet I could hold little of it. O world's wonder! O if my foul might but lie within the smell of his love, suppose I could get no more but the smell of it! O but it is long to that day, when I shall have a free world of Christ's love! O what a fight to beup in heaven, in that fair orchard of the new Paradile; & to fee, and fmell, & touch, & kis that fair field-flower, that ever-green tree of life! His bare shadow were enough for me; a tight of him would be the earnest of heaven to me. Fy, fy upon us, that we have love, lieing rulling beside us , or, which is worse, wasted away upon loathsom objects, & Christ should lie his alone. Woe, woe is me, that Sin hath made so many mad men, seeking the fool's Paradife, Epift. 140. Letters. fireunderice . & some good and defireable thing , without and apart from Chrift, Chrift, Chrift, nothing but Chrift, can cool our love's burning languor: O thirfly love, milt those fet Christ, the well of life, to thy head, or drink thy fill; drink @ [pare not , drink love , & be drunken with Chrift. Nay alas, the distance betwixt us and Christ is death : Oif we were clasped in other's arms! We should never twin again, except heaven twinn'd and funder'd us; & that cannot be. I defire your children to feek this Lord: Defire them from me to be requested, for Christ's sake, to be blessed & happy, and come & take Christ & all things with him: Let them beware of glaffy & flippery youth, of foolish young motions, of worldly lufts, of deceivable gain, of wicked company, of curting, lying, blaspheming and foolish talking: Let them be filled with the Spirit . acquaint themselves with daily praying, & with the store house of wildom and comfort, the good word of God. fouls of the poor people: O that my Lord would bring me again among them, that I might tell uncouth & great tales of Christ to them ! Receive not a stranger to preach any other doctrine to thein. Pray for me, his prisoner of hope. I pray for you without ceasing : I write my bleffing, earnest prayers, the love of God, and the fweet presence of Christ to you, and

Aberd. 1637.

Your lawful and loving Pafter. S. R.

To the Earle of . LOTHIAN.

yours and them. Grace, grace, grace be with you.

Right bonourable & my very worthy and Noble Lord.

Out of the honourable & good report, that I hear of your Lo: good will & kindnessin taking to heart the honourable cause of Christ, & his afflicted Church, & wronged truth, in this land, I make bold to speak a word in paper to your Lo: at

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Epist. 140. 178 M'RUTHER FOORD'S this distance, which I trust your Lo: will take in good part. It is your Lo: honour & credit, to put to your hand (as ye doe, all honour to God) to the falling & tottering tabernacle of Christ, in this your mother - Church, & to own Christ's wrongs, as your own wrongs. O bleffed hand, which shall wipe and dry the watery eyes of our weeping Lord Jelus, now going mourning in fackcloth in his members, in his spoule, in his truth, & in the prerogative royal of his Kingly power! He needeth not fervice and help from men; but it pleaseth his wisdom to make the wants & loffer, fores and wounds of his Spoule, a field & an office-house, for the zeal of his servants, to exercise themselves in: Therefore', my noble and dear Lord, goe on, goe on in the firength of the Lord, against all opposition, to fide with wronged Christ: The defending & warding of Arokes off Christ, his Bride, the King's daughter, is like a piece of the rest of the way to heaven, knotty, rough, Ror. my & full of thorns: Many would follow Christ, but with a refervation, that by open proclamation Christ would cry down croffes, & cry up fair weather, & a summer-skie & sun, till we were all fairly landed at heaven. I know your Lo: hath not so learned Christ, but that ye intend to fetch beaven, suppose your father were standing in your way; & to take it with the wind on your face; for so both storm & wind was on the fair face of your lovely fore-runner Christ, all his way. It is posfible, the success answer not your deure, in this worthy cause: what then ? Duties are ours, but events are the Lord's : and I hope, if your Lo: & others with you shall goe on, to dive to the lowest ground & bottom of the knavery & perfidious treachery to Christ, of the curfed & wretched Prelats, the Anti-Christ's first-born, & the first fruit of his foul womb, & shall deal with our Soveraign, (Law going before you) for the rea-Sonable & impartial hearing of Christ's bill of complaints, & fet you felves finglely to feek the Lord & his face, your righecouinefe shall breakthrough the clouds, that prejudice hath drawn over it: & ye shall in the strength of the Lord, bring our banished & departing Lord Jesus home again to his Sanctuary. Neither must your Lo; advise with flesh & blood in this, but Wink

Epift. 140. Letters.

wink, & in the dark reach your hand to Chrift, & follow him. Let not mens fainting discourage you . neither be afraid of mens canny wildom, who in this ftorm take the nearest shore, & goe to the lee & calm fide of the Gospel, & hide Christ (if ever they had him) in their cabinets; as if they were ashamed of him, or as if Christ were stoln wares, & would blush before the fun. My very dear & noble Lord, ye have rejoyced the hearts of many , that ye have made choice of Christ & his Gofpel, whereas fuch great temptations doe stand in your way: But I love your proleftion the better, that it endureth winds: If we knew our selves well, to want temptations is the greatest temptation of all : Neither is father nor mother, nor court, nor honour, in this overlustred world, with all it's paintry & fairding, any thing elfe, when they are laid in the ballance with Christ, but feathers, shadows, night-dreams & straws: O if this world knew the excellency, sweetness & beauty of that high & lofty one, that fairest among the sons of men! verily they should fee, if their love were bigger then ten heavens, all in circles without other, that it were all too little for Christ our Lord. I hope your choice shall not repent you, when lifeshall come to that twilight betwixt Time & Eternity, and ye shall fee the utmost border of Time, & shall draw the curtain, & look in to Eternity, and shall one day fee God take the heavens in his hands, & fold them together, like an old holly garment, & fer on fire this clay part of the creation of God, and confume away in Imoke and ashes the idel-hope of poor fools, who think there is not a better countrey, then this low countrey of dying. clay. Children can not make comparison aright betwixt this life and that to come; and therefore the babes of this world, who fee no better, mould in their own brain a heaven of their own coyning, because they see no further, then the nearest side of Time. I date lay in pawne my hope of heaven, that this reproached way, is the onely way of peace: I finde, it is the way that the Lord hath fealed with his comforts, now in my bonds for Chrift: and I verily efteem, & finde chains & ferters for that lovely one Christ, to be watered over with sweet confolations, & the love-fmiles of that lovely Bridegroom, for whole

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bux iok 280 Mr Rutherfoord's Epift. 141. whose coming we wait : & when he cometh, then shall the black's& white's of all men come before the fun, then shall the Lord put a finall decision upon the pleas that Zion hath with her adversaries: And as fast as Time posteth away, (which ocither fitterh, nor standeth, nor sleepeth,) as fast is our handbreadth of this short winter-night flying away, and the skie of our long lafting day drawing near it's breaking. Except your Lo: be pleased to plead for me, against the tyranny of Prelatt, 1 shall be forgotten in this prison: for they did shape my doom, according to their new lawless Canons, which is, that a deprived minister shall be utterly silenced, and not preach at all, which is a cruelty, contrary to their own former practices. Now the onely wife God , the very God of peace confirm , Arengthen and establish your Lo: upon the stone laid in Zion, and be with you for ever.

Aberd. 1637. Your Lo: at all respective obedience in his sweet Lord Jesim, S. R.

To JEAN BROWN.

MISTRESS.

Race, mercy and peace be to you: I long to hear how Tyour foul prospererh: I carnestly desire your on-going toward your countrey: I know, ye see your day melteth away by little & little, and that in short time ye will be put beyond Time's bounds; for life is a post that standeth not still, & our joyes here are born weeping, rather then laughing, & they die weeping. Sin, Sin, this body of sin & corruption, imbittereth & poisoneth all our enjoyments. O that I were where I shall sin no more to to be freed of these chains & iron fetters, that we carry about with us! Lord loofe the sad prisoners. Who of the children of God have not cause to say, that they have their fill of this vain life, & like a full & sick stomack, to wish at mid-supper, that the supper were enoted, & the table drawen, that the sick man might win to bed & enjoy rest? We have cause to sire at mid-supper of the

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the best messes, that this world can dress up for us, & to cry to God, that he would remove the table, & put the fin-fick fouls to reft with himself. O for a long play-day with Christ, & our long lasting vacance of rest! Glad may their souls be that are fate over firth, Christ having payed the fraught: Happy are they, who have palt their hard and weariforn time of apprenticship, and are now free-men and citizens, in that joyfull high city, the new Iernfalem. Alas! that we should be glad of, and rejoyce in our fetters, & our prilon-houle, & this dear Innes, a life of fin, where we are absent from our Lord, and so far from our home. O that we could get bonds & law-furetiship of our love, that it fasten not it self on these clay-dreams, these clay-shadows and worldly vanities! We might be oftener feeing what they are doing in heaven, & our heart more frequently upon our fweet treasure above: We smell of the smoke of this lower house of the earth, because our heart & our thoughts are here: If we could haunt up with God, we should finell of heaven and of our countrey above, and we should look like our country, and like strangers or people not born or brought up here away: Our crofles would not bite upon us, if we were heavenly minded. I know no obligation the faints have to this world, feeing we fare but upon the smoke of it; & if there be any sinoke in the house, it bloweth upon our eyes; all our part of the table is scarce worth a drink of water, and when we are ftriken we dare not weep, but fteal our grief away betwixt our Lord and us, and content our selves with stollen forrow behinde backs. God be thanked, we have many things that fo stroake us against the hair, as we may pray, God keep our better home, God blessour Fasher's bouse, & not this smoke, that bloweth us to feek our beft lodging. I am fure, this is best fruit of the cross, when we, from the hard fare of the dear Innes, cry the more, that God would fend afair wind, to land us, bungred & oppressed ftrangers, at the door of our Father's boufe, which now is made in Christ our kindly heritage. O then let us pull up the stakes and floups of our tent, & take our tent on our back, & goe with our flitting to our best bome, for here we have no continuing city? I am watting in hope here, to fee what my Lord will doe with met

LS

282 Mr RUTHERFOORD'S Epift. 142:
Let him make of me what he pleafeth; providing he make
glory to himselfour of me, I care not. I hope, yea I am now
fure, that I am for Christ, and all that I can or may make is for
him: I am his everlasting debeer or dyvour, and sill shall
be; for alas I have nothing for him, & he getteth little service
of me! Pray for me, that our Lord would be pleased to give
me house-room, that I may serve him in the calling he hath
called me unto. Grace be with you.

Aberd. 1637.

Yours in his sweet Lord less. S. R.

TO ROBERT STUART.

My Very dear Brother.

Race, mercy & peace be to you: Ye are heartily wel-I come to my world of fuffering, & heartily welcome to my Matter's house, God give you much joy of your new Matter? If I have been in the house before you, I were not faithfull to give the house an ill name, or to speak evil of the Lord of the family: I rather wish God's Holy Spirit (O Lord breath upon me with that Spirit) to tell you the fashions of the house. One thing I can fay, by on-waiting ye will grow a great man with the Lord of the house: Hang on, till ye get some good from Christ: Lay all your loads & your weights by faith upon Christ: Ease your self, & let him bear all: he can, he dow, he will bear you, howbeit hell were upon your back. I rejoyce that he is come , & hath chosen you in the furnace, it was even there where ye & he fet tryft: that is an old gate of Christ's, he keepeth the good old fashion with you, that was in Hofea's dayes, Hof. 2, 14. Therefore behold I will allure her, & bring her to the wilderness, & speak to her beart : There was no talking to her heart, while he & she were in the fair & flourishing city, & at eafe; but out in the cold, hungry, waste wilderness, he allure eth her, he whispered newes in to her car there, & said, Thou art mine. What would ye think of such a bod? Ye may soon

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it shall not goe back on my fide. Ye have gotten a great advantage in the way to heaven, that ye have started to the gate lin the morning: Like a fool as I was, I suffered my sun to be high in the heaven, & near afternoon, before ever I took the gate by the end: I pray you now, keep the advantage ye have: My heart, be not lazie, fet quickly up the brae on hands & feet, as if the last pickle of land were running out of your glass, & death were coming to turn the glass: & be very carefull to take heed to your feet, in that flippery & dangerous way of youth, that ye are walking in: The devil & temptations now have the advantage of the brae of you, & are upon your mand-hand & your working hand: Dry timber will foon take fire: Be covetous & greedy of the grace of God, & beware that it be not holiness that cometh onely from the crofs, for too many are that way disposed, Pfal. 78. 34. When he flew them then they fought him, of they returned or enquired early after God. v. 36. Neverthen less they did flatter him with their mouth, or they lyed unto him with their tongues. It is a part of our hypocrific, to give God fair white words, when he hath us in his grips (if I may fpeak fo) and to flatter him, till we win to the fair fields again. Try well green godliness, and examine, what it is yelove in Christ: Ifye love but Christ's sun side, and would have onely summer-weather and a land gate, not a fea way to heaven, your profession will play you a slip, and the winter well will goe dry again in summer: Make no sports nor bairns play of Christ: But labour for a found and lively fight of fin, that ye may judge your felf an undone man, a damned flave of hell and fin , one dying in your own blood, except Christ come and rue upon you, and take you up; and therefore make fure and fast work of conversion : Cast the earth deep; and down, down with the old work, the building of confusion, that was there before; and let Christ lay new work, and make a new creation within you: look if Christ's rain goeth down to the root of your withered plants, and if his love wound your heart, while it bleed with forrow for sin, and if ye can pant and fall a swoon, and be like to die for that lovely one, Jesus: I know, Christ will not to be hid

M' RUTHER FOORD'S. Epift raz. where he is, grace will ever fpeak for it felf, & be fruitfull in weldoing: The fanctified crofsis a fruitfull tree, it bringerh forth many apples. If I should tell you by some weak experience, what I have found in Christ, ye or others could hardly beleeve me: I thought not the hundred part of Christ long fince, that I doe now; though alas my thoughts are still infinitely below his worth. I have a dwining, fickly and pained life, for a reall possession of him , and am troubleds with lovebrashes and love-fevers, but it is a sweet pain: I would refuse no conditions, not hell excepted, [referving alwayes God's hatred] to buy poffession of Jelus; but alas I am not a merchant, who have any money to give for him; I must either come to a good cheap marker, where wares are had for nothing, elle I goe home empty: But I have casten this work upon Christ, to get me himself: I have his faith & truth & promise [as a pawne of his] all engaged, that I shall obtain that, which my hungry defires would be at, & I efteem that the choice of my happiness: And for Christ's cross, especially the garland & the flower of all crofles, to suffer for his name, I effeem it more; then I can write or speak to you: And I write it under mine own hand to you, it is one of the steps of the ladder up to our countrey, & Christ [who ever be one] is still at the heavy end of this black tree, & foit is but as a feather to me: I need not run at leifure, because of a burthen on my back; my back never bare the like of it, the more heavily croffed for Chilt the foul is, it is fill the lighter for the journey. Now would to God, all coldblooded, faint-hearted fouldiers of Christ, would look again to Jesus, & to his love; & when they look, I would have them to look again & again, and fill themselves with beholding of Christ's beauty; & I dare say then , that Christ should come in great court & request with many: The virgins would flock fast about the Bridegroom, they would embrace and take hold of him, and not let him goe. But when I have fooken of him till . my head rive, I have faid just nothing, I may begin again: A God head, a God head is a world's wonder: Set ten thoufand thousand new made worlds of angels and elect men, and double them in number, ten thousand, thousand, thousand zimes

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Letters. 285 Epilt. 143. times, let their heart and tongues be ten thousand thousand times more agile and large, then the heart & tongues of the Seraphims, that stand with six wings before him, Ifa. 6. 2. When they have faid all for the glorifying & praising of the Lord Jefus, they have but spoken little or nothing: his love will bide all possible creatures to praise. Oh if I could wear this tongue to the flump, in extolling his highness but it is my daily growing forrow, that I am confounded with his incomparable love, & he dorth fo great things for my foul, & he got never yet any thing of me worth the speaking of. Sir, I charge you, help me to praise him: It is a shame to speak of what he hath done for me, & what I doe to him again ,! I am fure, Christ hath many drowned Dyvours in heaven befide him, and when we are conveened, man & angel, at the great day, in that fair laft meeting, we are all but his drowned Dyvours: It is hard to fay, who oweth him most; If men could doe no more, I would have them to wonder: If we cannot be filled with Christ's love we may be filled with wondering. Sir, I would I could perfwade you, to grow fick for Christ, and to long after him, & be pained with love for himfelf; but his tongue is in heaven, who can docit! To him and his rich grace I recommend you. I pray you, pray for me, and forget not to praife,

> Aberd. June. 17. 1637.

Yours in his sweet Lord Jesus, S. E.

G A I T G I R T H

MISTRESS

MISTRESS.

CRace, mercy & peacebe to you: I long to know how matters stand betwire Christ and your soul: I know ye finde him still the longer the better: time cannot change him in his love: ye may your selfebbe and slow, rise & fall, war & wane, but your Lord is this day as he was yesterday: & it is your comfort, that your salvation is not rolled upon wheels of your own making, neither have ye to doe with a Christ

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M' RUTHERPOORD'S Epift. 143 a Christ of your own shaping : God hath fingled out a Mediator, ftrong & mighty, if ye & your burdens were as heavy as ten hills or hells, he is able to bear you, & fave you to the uttermost: Your often seeking to him cannot make you a burden to him. I know, Christ compassionateth you, & maketh a moan for you, in all your dumps, & under your down-castings; but it is good for you that he hideth himself sometimes, it is not nicenes, drienels, nor coldnels of love, that caufeth Christ withdraw, & flip-in under a curtain & a vail , that ye cannot fee him ; but he knoweth, ye could not bear with up-failes, a fair gaile, a full moon & a high spring-tide of his felt love, & alwayer a fair summer-day & a fummer-fun of a felt & poffeffed & embracing Lord Tefus: His kilfes & his vifits to his dearest ones are thin sowen; He could not let out his rivers of love upon his own, but thefe rivers would be in hazard to loofe a young plant at the root; & he knoweth this of you: Ye should therefore frist Christ's kind. ness, astoit's sensible and full manifestations, till ye and he be above fun and moon: that is the countrey where ye will be enlarged for that love, which ye dow not now contain. Cast the burden of your sweet babes upon Christ, and lighten your heart by laying your All upon him, he will be their God. I hopetolee you up the mountain vet, and glad in the falvation of God: Frame your felf for Christ, and gloom not upon I finde him so sweet, that my love, suppose I would charge it to remove from Chrift, would not obey me: His love hath ftronger fingers then to let goe it's grips of us, bairns, who cannot goe but by fuch a hold as Christ. good that we want legs of our own, fince we may borrow from Chrift : & it is our happinels that Chrift is under an all of cautionry for heaven, & that Christ is booked in heaven, as the principal debter, for such poor bodies as we are. I request you, give the Laird your hushand thanks for his care of me, that he hath appeared in publike for a prisoner of Christ: I pray & write mercy & peace and bleffings to him and his. grace be with you for ever.

Aberd, 1637.

Yours in his sweet Lord Jesus S. R.

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To Mr JOHN FERGUSHILL.

Reverend & Dear Brother.

Race, mercy & peace be to you. My longings & defires I for a fight of the new builded tabernacle of Christ again in Scotland, that rabernacle that came down from heaven, hath now taken some life again, when I see Christ making a mint to fowe vengeance among his enemies. I care not, if this land be ripe for fuch a great wonderfull mercy; but I know, he must doe. when ever it is done, without hire. I finde the grief of my filence & my fear to be holden at the door of Chrift's house swelling upon me; and the truth is, were it not that I am dated now and then with pieces of Christ's sweet love and comforts, I fear I should have made an ill browft of this honourable cross, that I know fuch a foft & filly-minded body as I amais not worthy of: For I have little in me but foftness and superlative and excessive apprehentions of fear, and fadness, and forrow, and often God's terrors doe surround me, because Christ looketh not so favourably upon me, as a poor witness would have him: And I wonder, how have past a year & a quarter's imprisonment, without shaming my fweet Lord, to whom I defire to be faithfull, & I think I shall die but even minting and aiming to ferve and honour my Lord Jefus: Few know how toom & empty I am at home; but it is a part of Marriage-love & husband-love, that my Lord Jefus goeth not to the streets with his chiding against me: It is but follen & concealed anger that I finde & feel, and his glooms to me are kept under roof, that he will not have mine enemies hearing what is betwixt me & Christ: And beleeve me, Isay the truth in Christ the onely gall and wormwood in my cup, & that which hath filled me with fear; hath been left my fins, that fun & moon & the Lord's children were never witness to, should have moved my Lord to ftrike me with dumb fabbaths: Lord pardon my fost & weak jealousies, if I be here in an error. My very dear Brother, I would have looked for more large & more particular letters from you, for my comfort in this; for your words before have strengthned me: I pray you, mend this, and be thankfull

Epift. 1444 M'RUTHERFOORD'S 288 & painfull, while ye have a piece or corner of the Lord's vine. vard to drefs, O would to God, I could have leave to follow you to break the clods! but I wishI could command my foul filence, & wait upon the Lord. I am fure, while Chrift lives I am well enough friend-flead: I hope he will extend his Kindness & power for me; but God be thanked, it is not worse with me, then a cross for Christ & his truth. I know he might have spitched upon many more choise & worthy witnesses, if he had pleased; but I feek no more (be what timber I will, suppose I were made of a piece of hell) then that my Lord, in his infinite art, hew glory to his name & enlargment to Christ's Kingdom out of me. Oh that I could attain to this, to delire that my part of Chift might be laid in pledge for the heightning of Chrift's throne in Britain ! Let my Lord redeem the pledge, or , if he pleafe, let it fink & drown unredeemed: But what can I adde to him ? Or what way can a smothered & born-down prisoner fet our Christin open market, as a lovely & desireable Lord, to many fouls? I know, he feeth to his own glory, better then my ebbe thoughts can dream of, & that the wheels & paces of this poor distempered Kirk are in his hands, & that things shall roll as Christ will have them : Onely, Lord tryft the matter fo, as Christ may be made a housholder & Lord again in Scotland, & wet faces for his departure may be dried, at his sweet & much defired melcome home. I fee in all our trials, our Lord will not mix our wares & his grace over head through other, but he will have each man to know his own, that the like of me may fay, in my fufferings, This is Christ's grace, & this is but my course fluff, this is tree grace of this is but nature or reason: We know, what our legs would play us , if they should carry us through al! our waters: and the leaft thing our Lord can have of us, is, to know we are grace's debters, or grace's dyvours, and that nature is of a base house and blood, and grace is better born, & of kin & blood to Chrift & of a better house. Oh that I were free of that Idol, that they call my felf, and that Christ were for my felf, & my felf a decourted cipher & a denied & forfworn thing ! But that proud thing, my felf, will not play, except it ride up fide for fide with Chrift, or rather have place

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place before him. O my felf, another devil , as evil as the prince of devils, if thou could give Christ the way & take thine own room , which is to fit as low as nothing or corruption ! O but we have much need to be ransomed & redeemed , by Chrift , from that mafter-tyrant , that cruel & lawlefs Lord , our felf , Nay , when I am feeking Chrift , & am out of my felf, I have the third part of a fquint eye upon that vain, vain thing, my felf, my felf, & fomething of mine own ! But I muft hold here. I defire you to contribute your hele, to fee if I can be reftored to my wasted & lost flock. I see not how it can be except the Lords would procure me a liberty to preach; and they have reason: 1. Because the opposers & my adversaries have practifed their new Canons upon me, whereof one is, That no deprived Minister preach, under the pain of excommunicasion. 2. Because my opposing of these Canons was a special thing that incented Sidfer against me. 3. Because I was judicially accufed for my book against the Arminians, & commanded by the Chancellour to acknowledge, I had done a fault in writing against Dr Lack fon , a wicked Arminian. Pray for a room in the house to me. Grace, grace be (as it is) your portion.

Aberd. 1637.

Yours in his sweet Lord Jesus. S. R.

TO JOHN STUART.

Provest of Ayr.

Worthy Sir. _

Rece, mercy & peace be to you: I long for the time, when I shall fee the beauty of the Lord in his house, & would be as glad of it, as of any tight on earth, to see the halt, the blinde & the lame, come back to Zion with supplications. Ier: 31.8.9. going & weeping & seeking the Lord, asking the way to Zion with their faces thitherwardser. 50.5, 6.8 to see the woman travelabing in birth, delivered of the man childe, of a blessed Reformation

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Mr Rutherfoord's 290 tion. If this land were humbled, I would look that our skie should clear, & our day dawn again; & ye should then bless Christ, who is content to fave your travel, & to give himself to you, in pure ordinances on this fide of the fea. I know, the mercy of Christ is engaged by promise to Scotland, not withstanding he bring wrath, as I fear he shall, upon this land, I am waiting on for enlargement, & half-content that my faith bow, if Christ, while he bow it, keep it unbroken; for who goeth through a fire without a mark or a scald. I see the Lord making use of this fire, to four his vessels from their rust. Oh that my will were filent, & as a childe weaned from the breafts ! Pfal. 13 1. But alas, who hath an heart that will give Christ the last word in flyting, & will hear & not speak again! Oh! contestations & quarrelous replies (as a foon-fadled spirit, I doe well to be an. gry, even to the death, Ion. 4: 9.) fmell of the flink of ftrong corruption. O bleffed foul that could facrifice his will & goe to heaven, having lost his will, & made resignation of it to Christ! I would seek no more, but that Christ were absolute King over my will, & that my will were a sufferer in all crosses, without meeting Christ with such a word, why is it thus? I wish ftill, that my love had but leave to ftand beside beautifull Jesus, & to get the mercy of looking to him & burning for him, suppole pollession of him were suspended & fristed, till my Lord fold together the leaves & two fides of the little shepherds tent of clay. Oh what pain is in longing for Christ, under an overclouded and eclipfed affurance ! What is harder then to burn, and dwine with longing and deaths of love, and then to have blanks & uninked paper, for affurance of Christin real fruition or possession? O how sweet were one line or halfa letter of a written affurance under Christ's own hand! But this is our exercife daily, that guiltine & shall overmift and darken affurance; It is a miracle to beleeve, but for a sinner to beleeve is two miracles. But O what obligations of love are we under to Chrift, who beareth with our wilde apprehensions, in suffering them to nick-name sweet Jesus, & to put a lye upon his good name ! If he had not been God , and if long-fuffering in Christ were not like Christ himself, we should long agoe have broken

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broken Chrift's mercies in two pieces, and put an iron bar upon our own falvation, that mercy should not have been able to break or overleap; but long fuffering in God, is God himfelf, & that is our falvation , & the flability of our heaven is in God: He knew (who faid, Christ in you the hope of glory. Col. 1. 27. For our hope & the bottom & pillars of it is Christ-God finners are anchor-fast & made stable in God: So that if God doe not change (which is impossible) then my hope shall not fluctuat. O sweet stability of sure-bottomed salvation! Who could win heaven if this were not ? & who could be faved if God were not God, & if he were not such a God as he is? O God be thanked. that our Salvation is coafted & landed & shored upon Chrift, who is mafter of winds & florms ! & what fea- winds can blow the coast or the land out of it's place? Bulwarks are often casten down, but coasts are not removed; but suppose that were, or might be, yet God cannot reel nor remove. Ch that we goe from this strong and unmoveable Lord, and that we look our selves (ifit were in our power) from him! Alas, our green & young love hath not taken with Christ, being unacquainted with him : He is fuch a wide and broad and deep and high and surpaffing sweetness, that our love is too little for him: But O ifour love, little as it is, could take band with his great and huge sweetness and transcendent excellency! Othrice bleffed and eternally bleffed are they , who are out of themselves & above themselves, that they may be in love united to him! I am often rolling up & down the thoughts of my faint & fick defires, of expressing Christ's glory before his people; but I see not through the throng of impediments, &cannot finde eyes to look higher, and fol put many things in Christ's way to hinder him, that I know he would but laugh at, & with one flridelet his foot over them all. I know not, if my Lord will bring me to his fanctuary or not; but I know, he hath the pleeing of me, either within or without the houle, & that nothing will be done without him: But I am often thinking & faying, within my felf, that my dayes flee away, and I fee no good, neither yet Christ's work thriving; and it is like the grave shall prevent the answer

of my defires of faying fouls, as I would:

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Mr RUTHERFOORD'S Epift. 146:
make right work of his wayes, I neither spell nor read my
Lord's providence aright: My thoughts goe a way, that I feat
they meet not God; for it is like God will not come the way
of my thoughts: and I cannot be taught to crucifie to him my
windom & defires, & to make him King over my thoughts;
for I would have a Princedom over my thoughts, & would
boldly & blindly prescribe to God, & guide my self in a way
of my own making: Eut I hold my peace here, let him doe
his will, Grace, grace be with you.

Aberd. 1637.

Your: in his sweetest Lord and Master, S. R. E

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TO CARSLUT H.

Much honcured Sir.

Long to hear how your foul prospercth. I earnessly desire you, to try how matters stand between your soul & the Lord: think it no easy matter to take heaven by violence: Salvation cometh now to the most part of men, in a night dream: there is no scarcity of faith now, such as it is; for ye shall not now light upon the man, who will not fay, he hath faith in Chrift; Fut alas! dreams make no man's rights. Werthy Sir, I befetch you in the Lord, give your foul no reft, till ye have reall affurance, & Christ's rights confirmed & scaled to your foul : The common faith & countrey bolinefs & week-day's zeal, that is among people, will never bring men to heaven: Take pains for your falvation; for in that day, when ye shall fee many mens labours & conquetts & idol-tiches lying in ashes, when the earth & all the works thereof shall be burne with fire, O how dear a price would your foul give for God's favour in Christ! Icisa bleffed thing to feek Christ with up-fun, & to read over your papers & foul-accounts with fair day light : It will not be time to cry for a lamp, when the Bridegroom is entred into his chamber, & the door shut. Fy, fy upon blinded & bale fouls, who are commit-

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mitting whoredom with this idol-clay, & hunting a poor wretched hungry heaven-a hungry break-fast, aday's meat, from this hungry world, with the forfeiting of God's favour, & the drinking over their heaven over the board [is men use to speak] for the laughter & sports of this short forenoon! All that is under this vault of heaven & betwixt us & death, & in this fide of fun & moon, are but toyes night-visions, head-funcies, poor shadows, watery froth, godlefs vanities, at their beft, & black hearts, & falt, & fowre mileries, fugared over & confected with an hour's lughter or two, & the conceit of riches, honour, vain, vain Court & lawless pleasures. Sir, if ye look both to the laughing side & the weeping tide of this world, & if ye look not onely upon the skin & colour of things, but in to their inwards, & the heart of their excellency, ye shall fee that one look of Christ's sweet& lovely eye, one kils of his fairest face, is worth ten thousand worlds of such rotten Ruff, as the foolish fons of men fet their heart up. on. Oh Sir, turn, turn your heart to the other fide of things, & get it cace free of these entanglements, to confider Eternity Death, the clay-bed, the Grave, awform Judgement, everlasting burning quick in Hell, where Death would give as great a price [striere were a Market, where Death might be bought & fold] as all the world. Confider heaven & glory: But alis, why fpeak I of contidering thefe things, which have not entered into the heart of man to confider? Look into those depths [without a bottom) of loveliness, sweetness, beauty, excellency, glory, goodnels, grace & mercy, that are in Christ, & ye shall then cry down the whole world & all the glory of it, even when it is come to the fummer-bloom, & ye shall cry, up with Christ, up with Christ's father , up with exernity ofglory. Sir , there is a great deal of less fand in your glass, then when I faw you, & your afternoon is nearer even tide now then it was. As a flood carried back to the fea, fo doth the Lord's fwift post, Time, carry you & your life with wings to the grave: Yeeat & drink, but Time ftandeth not ftill; ye laugh, but your day fleeth away; ye fleep , but your hours are reckoned & put by hand. O how foon will Time shut you out of the poor & cold & hungry Innes of this life! & then what will yesterday's short-born pleasures doe to you, but be

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Epift. 146 Mr RUTHERFOORD'S as a fnow ball melted away, many years fince, or worfe; for the memorie of these pleasures useth to fill the soul with bitternesse. Time & experience will prove this to be true; & dying men, if they could speak, would make this good. Lay no more on the creatures, thenthey are able to carry: Lay your foul and your weights upon God: Make him your onely, onely best beloved: Your errand to this life is to make fure an eternity of glory to your foul, and to match your foul with Christ: your love, if it were more then all the love of angels in one, is Christ's due: Other things worthy in themselves, in respect of Christ, are not worth a windlestram, or a drink of cold I doubt not, but in death ye will fee all things more distinctly, and that then the world shall bear no more bulke then it is worth, & that then it shall couch and be contracted into nothing, & yeshall fee Christ longer, higher, broader & deeper, then ever he was. O bleffed conquest, to lose all things & to gain Christ! I know not what ye have, if ye want Christ: Alas, how poor is your gain, if the earth were all yours in free heritage, holding it of no man of clay, if Christ be not yours? O feek all midfes, lay all oars in the water, put forth all your power, and bend all your endeavours, to put away & part with all things, that ye may gain and enjoy Christ : try & search his word, & strive to goe a step above and beyond ordinary profesfours, & resolve to sweat more and run faster then they doe, for Salvation; mens mid-way, cold and wife courfes in godliness, & their neighbour-like, cold & wife pace to heaven, will cause many a man want his lodging at night, & lie in the fields. I recommend Christ & his love to your seeking, and your self to the tender mercy & rich grace of our Lord. Remember my love in Christ to your wife: I desire her to learn to make her soul's anchor fast upon Christ himself: Few are saved: Let her confider, what joy the smiles of God in Christ will be, & what the love-killes of fweet , fweet Jefus , & a melcome-home to the new Ierusalem from Christ's own mouth, will be to her soul; when Christ shall fold together the clay tent of her body , & lay it by his hand for a time, till the fair morning of the generall refurrection. I arouch before God, man and Angel, that I have

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pefus: 1 would not exchange or wifer him with ten heavens: I heaven could be without him, what could we doe there? Grace, grace be with you.

Aberd. 1637.

Your foul's eternal wellwisher, S.R.

TO CASSINCARRIE.

Much honoured Sir.

Race, mercy and peace be to you: I have been too long I in writing to you. I am confident ye have learned to prize Christ, & his love & favour, more then ordinary professours, who scarce see Christ with half an eye, because their fight is taken up with eying & liking the beauty of this over-guilded world, that promifeth fair to all it's lovers, but in the push of atrial, when need is, can give nothing but a fair beguile. I know we are not ignorant; that men come not to this world, as fome doe to a market, to fee and be feen; or as fome come to behold a May-game, and onely to behold and to goe home again: Ye came hither to treat with God, and to tryft with him in his Chrift, for falvation to your foul, & to feek reconciliation with an angry and wrathful God, in a covenant of peace made to you in Christ, & this is more then an ordinary fport, or the play, that the greatest part of the world give their And therefore, Worthy Sir, I pray you by the heart unto: falvation of your foul, and by the mercy of God, & your compearance before Christ, doe this in sad earnest, & let not salvation be your by-work, or your holy-day's task onely, or a work by the way: For men think, that this may be done in three dayes space on a feather-bed, when death & they are fallen in hands together, and that with a word or two they shall make their foul-matters right: Alas, this is to fit loofe and unfure in the maters of our falvation: Nay, the feeking of this world & the glory of it, is but an olde & by-errand, that we may flip, so being we make salvation sure. Oh when will men learn to

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Mr Rutherfoord's Epift. 147. 296 be that heavenly-wife, as to divorce from & free their foul of all Idol-lovers , & make Christ the onely , onely One, & trim & make ready their lamps, while they have time & day! How foon will this house skail, and the Innes where the poor soul lodgeth fall to the earth! How foon will some few years pass away, & then, when the day is ended, & this life's leafe expired, what have men of world's glory, but dreams & thoughts? O how bleffed a thing is it to labour for Chrift, and to make him fure! Know and try in time your holding of him , & the rights & charters of heaven, and upon what terms ye have Christ and the Gospel, and what Christis worth in your estimation, and how lightly ye esteem of other things, and how dearly of Christ! I am fure, if ye fee him in his beauty and gloty, ye shallfee him to be all things, and that incomparable jewel of gold, that ye should feek, howbeit ye should fell, wod-fet & forfeit your few years portion of this life's joyes. O happy foul for evermore, who can rightly compare this life with that long lafting life to come, & can bellance the weighty glory of the one, with the light golden vanity of the other! The day of the Lord is now near hand, & all men shall come out in their black's & white's; as they are: There shall be no borrowed lying colours in that day, when Christ shall be called Christ, & no longer nicknamed; now men borrow Christ & his white colour, & the lustre & fairding of Christianity; but how many counterfeit masks will be burnt in the day of God, in the fire, that shall burn the earth & the works that are in it: And how beit Christ have the hardest part of it now, yet in the presence of my Lord, whom I serve in the spirit , I would not niffer or exchange Chrift's prison , bands and chains, with the gold chains & Lordly rents, & smiling & hap. py-like heavens of the men of this world. I am far from thoughts of repenting, because of my losses & bonds for Christ. I wish all my adversaries were as I am, except my bonds. Worthy, worthy, worthy for evermore is Christ, for whom we should suffer pains like hell's pains, far more the short hell that the faints of God have in this life. Sir, I wish your foul may be more acquainted with the sweetness of Christ. Grace, grace be with you. Aberd. 1637. Yours in his onely Lord & Mafter, S. R.

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To

To his Parishoners at Anwoth.

Dearly beloved in our Lord.

Race, mercy & peace from God our father & from our I Lord Ielus Christ be multiplied upon you: I long exceedingly to hear of your on-going & advancement, in your journey to the Kingdom of God: My onely joy out of heaven is, to hear that the feed of God fowen among you is growing & coming to an harvest; for I ceased not, while I was among you, in season & out of lealon. [according to the measure of grace given unto me] to warn & stir up your mindes: & I am free from the blood of all men , for I have communicated to you the whole counsel of God: And I now again charge & warn you, in the great & dreadfull name, and in the loveraign authority of the King of Kings and Lord of Lords; and I befeech you also by the mercies of God, and by the bowels of Christ, by your appearance before Christ felus our Lord, by all the plagues that are written in God's book, by your part of the holy city, the new ferufalem, that ye keep the truth of God, as I delivered it to you, before many witnesses, in the fight of God & his holy Angels; for now the last dayes are come & coming, when many fortake Christ lefus, & he with to you will ye also leave met Remember that I forewarned you to forbear the dishonouring of the Lord's bleffed name, in fwearing, blaspheming, curting, And the profaning of the Lord's fabbath; willing you to give that day from morning to night to praying, praifing, hearing of the word, conferring, and speaking not your own words but God's words , thinking and meditating on God's nature , word and works; And that every day at morning and at night [at least] ye should sanctifie the Lord by praying in your houses, publickly in the hearing of all; shat ye should in any fort forbear the receiving of the Lord's supper, but after the form that I delivered it to you, according to the example of Christ our Lord, that is, that ye should fit as banquetters, at one table with our King, & eat & drink, & divide the elements one

MIRUTHERFOORDS to another: The timber & stones of the church walls shall bear witness, that my foul was refreshed with the comforts of God in that supper: and that erossing in baptisme was unlawfull, and against Christ's ordinance : And that no day (besides the lab. bath, which is of his own appointment) should be kept boly, and fanctified with preaching & the publick worship of God, for the memory of Christ's birth, death, refurrection and ascention; scing such dayes so observed are unlawfull, wil-worship, and not warranted in Christ's word; And that every thing in God's worship, not warranted by Christ's Testament & word, was unlawfull; And also, that Idolatry, worshiping of God before ballowed creatures, & adoring of Christ by kneeling before bread O wine was unlawfull; And that ye should be humble, fober, modest, forbearing pride, envy, malice, wrath, hatred, contention, debate, lying, flandering, flealing, & defrauding your neighbours in grafs, corn or cattel, in buying or selling, borrow. ing or lending, taking or giving, in bargans or covenants; And that ye should work with your own hands, The content with shat, which God bath given you; That ye should fludie to know God & his will, & keep in minde the dodrine of the Catechifme, which I taught you carefully, of peak of it in your houses of in the fields, when ye lie down at night, or when ye rife in the morning; That ye should believe in the Son of God & sbey his command. ments clearn to make your accounts in time with your judge, because death & judgment are before you; & if ye have now penury & want of that word, which I delivered to you in abundance, yea (to God's honour I speak it, without arrogating any thing to my felf, who am but a poor empty man) ye had as much of the word, in nine years while I was among you, as some others have had in many. Mourn for your loss of time, & repent: My foul pitieth you, that ye should fuck dry breafts, and be put to draw at dry wells. O that ye would esteem highly of the lamb of God, your welbeloved Christ Jesus, whose vertues and praises I preached unto you with joy, and which he did countenance and accompany with some power; and that ye would call to minde the many fair dayes, & glorious feafts in our Lord's house of wine, that ye and I have had with

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Christ Jesus! But if there be any among you that take liberty

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Epift. 148.

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with hrift to fin, because I am removed from amongst you, and forget that word of truth, which ye heard, and turn the grace of God into wantonness; I here, under my hand, in the name of Christ my Lord, write to fuch persons all the plagues of God, or the curses that ever I preached in the pulpit of Anwork against the children of disobedience: And, as the Lord liveth, the Lord Jesus shall make good what I write unto you: Therefore, Dearly beloved, fulfill my joy: Fear the great and dreadfull name of the Lord: feek God with me. Scotland's judgement fleepeth not : awake & repent : the fword of the Lord shall goe from the North to the South, from the East to the West, and through all the corners of the land, and that fword shall be drunk with your blood amongst the first; and I shall stand up as a witness against you, if ye doe not amend your wayes and your doings, and turn to the Lord, with all your heart : I bestech you also, my beloved in the Lord, my joy & my Crown, offend not at the lufferings of me, the prisoner of Jesus Christ; I am filled with joy and with the comforts of God: Upon my falvation, I know & am perswaded, it is for God's Truth, and the Honour of my King & Royall Prince Jefus, I now fuffer: and howbeit this town be my prison, yet Christ hath made it my palace, a garden of pleasures, a field & orchard of delights: I know likewife, albeit I be in bonds, that yet the word of God is not in bonds, my spirit also is in free ward: Sweet, sweet have his comforts been to my foul: my pen, tongue & heart have not words to express the kindness, love & mercy of my welbeloved to me, in this house of my pilgrimage. I charge you, to fear & love Christ, & to feek a house not made with hands, but your father's house above: This laughing & whiteskinned world beguileth you, & if ye feek it more then God, it shall play you a flip, to the endless forrow of your heart? Alas, I could not make many of you fall in love with Christ, howbeit I endeavoured to speak much good of him, & to commend him to you [which as it was your fin , fo it is my forrow] yet onceagain suffer me to exhort, beseech & obtest you in the Loid, to think of his love, & to be delighted with him, who

Mr Ruthertoord's Epist. 149, is altogether lovely: I give you the word of a King, ye shall not repent it; yeare in my prayers night & day, I cannot forget you: I doe not eat, I doe not drink, but I pray for you all: I entreat you all, & every one of you, to pray for me. Grace, grace be with you.

Aberd. Sept. 23.

Your lawfull & loving Pastor, S. R. E

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CARDONNESS,

MISTRESS.

Befeech you in the Lord Iefus, make every day more & more for Christ; & try your growth in the grace of God, & what new ground ye win daily on corruption; for travellers are day by day either advancing further on, & nearer home; or elfe they goe not right about to compais their journey : I think still the better & better of Chuit; Alis, I know not where to fet kim, I would fo fain have him high! I cannot fet heavens above heavens, till I were tired with numbering, and fet him upon the highest step & story of the highest of them all : But I wish , I could make him great through the world, suppose my lots & pain & shame were fet under the foles of his feet, that he might stand upon me. I request you faint not, because this world & ye are at yea & nay, & because this is not a home that laugheth upon you, The wife Lord, who knoweth you, will have it fo, because he casteth a net for your love, to catch it & gather it into himself; therefore bear patiently the loss of children, and butdens, and other discontentments, either within or without the house: Your Lord in them is seeking you, and seek ye him: Let none be your love & choice, & the flower of your delights, but your Lord Ielus : Set not your heart upon the world, tince God hath not made it your portion; for it will not fall you to get two portions, and to laugh twice, and to be happy twice, and to have an upper-heaven and an under-heaven too: Chill cur Lord and his fiints were not fo; and therefore let

Letters. Epilt. 149. 101 goe your grip of this life, and of the good things of it: I hope your heaven groweth not hereaway: Learn daily both to pollels & mils Chrift, in his fecret bridegroom- miles: He muft goe & come, because his infinite wildom thinketh it beft for you: we will be together one day: We shall not need to borrow light from fun, moon or candle: There shall be no complaints on either fide in heaven: There shall be none there, but He & we, the bridegroom & the bride; Devils, temptations, trials, defertions, loffes, fad hearts, pain & death shall all be put out of play, & the Devil must give up his office of Tempting. O bleffed is the foul, whose hope hath a face looking straight out to that day! It is not our part to make a treasure here: Any thing under the covering of heaven we can build upon, is but ill ground, & a landy foundation: Every goodthing, except God, wanteth a bottom, & cannot stand it's alone; how then can it bear the weight of us? Let us not lay a load upon a windleftraw, there shall nothing finde my weight, or found my happiness, but God: I know all created powershould fink under meaif I should lean down upon ir; & therefore it is better to reft on God, then fink or fall: & we weak fouls must have a bottom & a beingplace; for we cannot stand our alone: let us then be wise in our choice, & chuse & waile our own bleffednels, which is to trust in the Lord: Each one of us hath a whore and idol, besides our husband Christ: But it is our folly to divide our narrow & little love: I will not ferve two 'ts best then to hold it whole & together, & giveit to Christ; for then we get double interest for our love, when we lend it to, & lay it out upon Christ, & we are fure bilides, that the flock cannot perish. Now, I can fay no more, remember me: I have God's right to that people; howbeit by the violence of men, ftronger then I, I am banished from you & chaled away: The Lord give you mercy in the day of Christ: It may be God clear my sky again; howbeit there is small appearance of my deliverance: But let him doe with me what feemeth good in his own eyes: 1 am his clay, let my potter frame and fashion me as he pleaseth. Grace be with you.

> Your lawfull & loving Pastor. S. R.

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Aberd. 1637.

TO SIBILLA MC ADAM.

MISTRESS.

Race, mercy & peace be to you : I can bear witness in I my bonds, that Christ is still the longer the better, & no worse, yea, inconceivably better then he is, or can be, called: I think it half an heaven, to have my fill of the smell of his sweet breath, & to fleep in the arms of Christ my Lord, with his left hand under my head, & his right hand embracing me: There is no great reckoning to be made of the withering of my flower, in comparison of the foul & manifest wrongs done Nay, let never the dew of God lie upon my branto Christ: ches again, let the bloom fall from my joy, and let it wither, let the Almighty blow out my candle, fo being the Lord might be great among Fems and Gentiles, and his oppressed church delivered : Let Christ fare well , suppose I should eat ashes: I know, he must be sweet himself, when his cross is fo freet : And it is the part of us all, if we marrie Himfelf, to marrie the croffes, loffes, & reproaches also, that follow him; for mercy followeth Christ's cross: His prison for beauty is made of marble & ivory, his chains, that are laid on his prisoners, are golden chains, & the fighes of the prisoners of hope are perfumed with comforts, the like whereof cannot be bred, or found in this side of sun & moon : Follow on after his love, tire not of Christ; but come in, & see his beauty & excellency, & feed your foul upon Christ's sweetness; world is not yours, neither would I have your heaven made of fuch mettall, as mire & clay: Ye have the choice & waile of all lovers. in heaven or out of heaven, when ye have Christ, the onely delight of God his father: Climb up the mountain with joy, & faint not; for time will cut off the men, who pursue Christ's followers: Our best things here have a worm in them : Our joyes besides God, in the inner halfare but woes & sorrowes: Christ, Christ is that which our love and desires can sleep fweetly and rest safely upon. Now the very God of peace establish

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establish you in Christ: Help a prisoner with your prayers , and entreat that our Lord would be pleased to vilite me, with a fight of his beauty in his house, as he hath sometimes done. Grace be with you.

Aberd. 1617.

Yours in his sweet Lord Fefus. S. R.

To the Laird of

Y.

Worthy Sir.

Race, mercy & peace be to you: I have been too long. Il confess in writing to you. My fute now to you in paper (tince I have no access to speak to you as formerly) is, that ye would lay the foundation fure in your youth: begin to feek Chrift, try, I pray you, upon what terms ye covenant to follow him, and lay your accounts what it may coft you; that fummer nor winter, nor well nor woe, may not cause you change your master, Christ: Keep fair to him, & be honest & faithfull, that he finde not a crack in you: Surely, ye are now in the throng of temptation: When youth is come toit's fairest bloom, then the Devil, & the lusts of a deceiving world, & fin are upon horse-back, & follow with up fails: If this were not, Paul needed not to have written to a fanctified & holy youth Timothy, (a faithfull preacher of the Gospel) fice the lufts of youth. Give Christ your virgin-love, ye cannot put your love and heart in a better hand. Oif ye knew him, and law his beauty! Your love, your liking, your heart, your defires would close with him & cleave to him. Love by nature, when it feeth, cannot but cast out it's spirit and strength upon amiable objects, & good things, & things love-worthy: and what fairer thing then Christ ? Ofair sun, and fair moon and fair stars, and fair flowers, and fair roles, and fair lilies, and fair creatures ; but O ten thousand thousand times fairer Lord Jelus!

Epitt, 191 304 M' RUTHERFOORD's Jefus! Alas, I wronged him in making the comparison this way! Oblack fun & moon, but O fair Lord Jefus! Oblack flowers, & blacklilies & roses, but O fair, fair, ever fair Lord Jesus! O all fair things, black & deformed without beauty, when ye are belide that fairest Lord Jesus! O black heaven but O fair Christ! O black Angels, but O surpassingly fair Lord Jesus! I would seek no more to make me happy for evermore, but a through & clear fight of the beauty of Jelus my Lord; Let my eyes enjoy his fairnels, & stare him for ever in the face, & I have all that can be wished. Get Christ rather then gold or filver: feek Christ, howbeit ye should lose all things for him: They take their marks by the moon, & look afquint, in looking to fair Chrift, who resolve for the world & their ease; & for their honour & court & credit; or for fear of loffes & a foreskin, will turn their back upon Christ & his truth. Alas , how many blinde eyes & squint lookers look this day in Scotland upon Christ's beauty , & they fee a spot in Christ's fair face ! Alas, they are not worthy of Christ, who look this way upon him, & fee no beauty in him why they should defire him! God fend me my fill of his beauty, ifit be possible, that my foul can be full of his beauty here: But much of Chaift's beauty needeth not abate the eager appetite of a foul [fick of love for himfelf] to fee him in the other world, where he is feen as he is. I am glad with all my heart, that ye have given your greeneft morning-age to this Lord Jelus: Hold on, & weary not, faint not, refolve upon suffering for Christ, but fear not ten dayes tribulation, for Christ's sowre cross is sugared with comforts, and hath a tafte of Christ himself. I efteem it my glory, my joy and my crown, & I bless him for this honour, to be yoked with Christ, & married with him in suffering, who therefore was born, & therefore came into the world, that he might bear witness to the truth. Take pains above all things for salvation, for. without running, fighting, fweating, wreftling, heaven is not taken. O happy foul, that croffeth nature's stomack, & delight. eth to gain that fair garland & crown of glory! What a fecklese loss is it for you, to goe through this wilderness, & never talte of fin's fugared pleafures! What poorer is afoul to want pride, luft, love

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Epift. 152.

Letters.

love of the world, & the vanities of this vain & worthless world!

Nature hath no cause to weep at the want of such toyes as these.

Esteem it your gain to be an heir of glory, O but that is an eyelest to a fair ren! The very hope of heaven, under troubles, is like wind & sails to the soul, & like wings, when the seet come our of the siare. O! for what stay we here? Up, up, after our Lord sess, this is not our rest, nor our dwelling: What have we to doe in this prison, except onely to take meat & house-room in its for a time! Grace, grace be with you.

Aberd. 1637.

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Your foul's welwisher & Chrift's prisoner, S. R:

TO WILLIAM GORDON.

At Kenmure.

Dear Brother.

Race, mercy &peace be to you: I have been long in answer-Ting your letter, which came in good time to me. ilt is my aim & hearty defire, that my furnace, which is of the Lord's kindling, may sparkle fire upon standers - by, to the warming of their hearts with God's love. The very dust that falleth from Christ's feet, his old ragged clothes, his knotty & black crofs, is fweeter to me, then Kings golden crowns , & their time-eaten pleasures: I should be a liar & falle witness, if I should not give my Lord I clus a fair testimonial, with my whole soul:my word I know will not heighten him, he needeth not fuch props under his feet, to raise his glory high : But Oh that I could raise him the height of heaven, & the breadth & length of ten heavens, in the estimation of all his young lovers! for we have all shapen Christ but too narrow & too short, & formed conceptions of his love in our conceit, very unworthy of it. Oh that men weretaken & catched with his beauty& fairness! They would give over playing with idols, in which there is not half room for the love of one foul to expatiat it felf, & man's love is but heart hungered

Epift. 152. M'RUTHERFOORD'S in gnawing upon bare bones, & fucking at dry breafts: It is mell wared they want, who will not come to him, who hath a world of love and goodness & bounty for all. We feek to thave our frozen hearts, at the cold smoke of the short-timed creature, & our fouls gather neither heat , nor life , nor light ; for these cannot give to us, what they have not in themselves. Oh that we could thrust in, through these thorns & this throng of bastard. lovers, and be ravished and fick of love for Christ- We should finde fome footing & fome room, & fweet eafe for our tottering & wittels fouls in our Lord. I wish it were in my power, after this day, to cry downall love but the love of Christ, & to cry down all Gods but Chrift, all Saviours but Chrift, all welbeloveds but Christ, & all foul-futers, all love-beggers but Ye complain, that ye want a mark of the found work of grace & love in your foul. For answer, confider for your fatiliaction (till God fend more) I. Joh. 3: 14. And as for your complaint of Deadness & Doubtings; Christ, I hope, will take your deadness & you together . They are bodies full of holes, running boils, & broken bones that need mending, that Christ the Physician taketh up: whole vessels are not for the Mediator Christ's art: Publicans, sinners, whores, harlors, are ready market-wares for Christ: The onely thing that will bring finners within a cast of Christ's drawing arm, is that which ye write of, some feeling of death & Sin, that bringeth forth complaints: & therefore out of sease complain more, & be more acquaint with all the cramps, stirches & soul-swoonings that trouble you: The more pain, & the more night, watching, & the moe fevers, the better; A foul bleeding to death, till Christ were fent-for, & cried-for in all hafte, to come & frem the blood, and close up the hole in the wound, with his own hand & balm, were a very good disease, when many are dying of a whole heart. We have all too little of hell-pain and terrours that way: Nay, God fend me fuch a hell, as Christ hath promised to make a heaven out of. Alas, I am not come that far on in the way, as to fay in Sad earnest, Lord lesus, great & soveraign Physician, here is a pained parient for thee. But the thing that we mistake, is the want of victory, we hold that to be the mark of one that hath no grace Nay,

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Letters. Epift. 153. Nay , I fay, the want of fighting were a mark of no grace, but I shall not fay , the mant of victory is fuch a mark. If my fire & the Devil's water make crackling, like thunder in the air, I am the less feared; for where there is fire, it is Christ's part, that I lay & binde upon him , to keep in the coal , and to pray the father that my faith fail not, if I in the mean time be wreftling and doing and fighting and mourning; For prayer putteth not Paul's deril [the prick in the flesh, & the meffenger of Satan] to the door, at first; but our Lord will have them trying every one another, and let Paul fend himself by God's help, God keeping the stakes, & moderating the play: And ye doe well, not to doubt, if the ground-stone be fure, but to try if it be fo; for there is great odds between doubting that we have grace, & srying if we have grace : the former may be fin , but the latter is good. We are but loofe in trying our free-holding of Christ, & making fure work of Christ: Holy fear is a fearching the camp, that there be no enemy within our bosom to betray us, and a feeing that all be fast & fure: For I fee many lecking vessels fair before the wind, & professours who take their conversion upon truft, & they goe on fecurely, & fee not to the under-water, till a ftorm fink them : Each man had need twice a day & oftper ! to be ryped & fearched with candles. Pray for me, that the Lord would give me bouje-room again, to hold a candle to this dark

Aberd. 1637. Yours in his sweet Lord Master, S. R.

TO MARGARET FULLERTON

MISTRESS.

Race, mercy and peace be to you: I am glad that cver ye did cast your love on Christ, fasten more and more love every day upon him. O if I had a river of love, a sea of love, that would never goe dry, to bestow upon him! But alas the pity, Christ hath beauty for me, but I have not love for him. O what pain is it, to see Christian

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308 Mr Rutherfoord's Epift. 153. his beauty , & then to want a heart & love for him ! But I fee, want we muft , till Christ lend us , never to be payed again. O that he would empty these vaults and lower houses of these poor fouls, of these bastard and base lovers, which we follow! And verily, I fee no object in heaven or in earth, that I could ware this much of love upon, that I have, but upon Christ, Alas! that clay and time and shadows run away with our love, which is ill frent upon any but upon Christ: each fool at the day of judgement shall feel: back his love from the creatures, when he shall fee them all in a fair fire, but they shall prove irresponsal debters: And therefore tis best here, me look ere me leap, and look ere we love. I finde now under his crofs, that I would fain give him more then I have to give him , if giving were in my power: But I rather wish him my heart then give him it : except he take it, and put himself in possession of it, for I hope he hath a market right to me, fince he hath ranformed me] I fee not how Christ can have me. O that he would be pleased to be more homely with my foul's love, and to come in to my foul and take his own ! But when he goeth away & hideth himself, all is to me that I had of Christ, as if it had fallen in the sea bottom. Oh that I should be fo fiekle in my love, as to love Christ onely by the eyes and the note! That is, to love him onely in as far , as fond & foolish lense carrieth me, & no more: And when I fee not , & fmell not , and touch not , then I have all to feek. I cannot love parquier, nor rejoyce parquier: But this is our weakness, till we be at home, & shall have aged mens fromacks to bear Christ's love. Pray for me, that our Lord would bring me back to you, with a new bleffing of the Sefpel of Chrift. I forget not you. Grace, grace be with you.

Aberd. 16;7.

Yours in his sweet Lord Jesus. S. R.

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TO WILLIAM GLENDINING.

Dear Brother. 7 E are heartily welcome to that honour, that Christ bath made common to us both, which is to fuffer for his name. Verily, I think it my garland & crown 2& if the Lord should ask of me my blood & life, for this cause, I would gladly, in his strength pay due debt to Christ's honour & glory, in that kinde. Acquaint your felf with Christ's love, & ye shall not miss to finde new golden mines & treasures in Christ: Nay truly. we but stand beside Christ, we goe not in to him, totake our fill of him. But if he should doe two things, 1. Draw the curtains, & make bare his holy face; & then 2. Clear our dim& bleared eyes, to fee his beauty &glory, he should finde many lovers. I would feek no more happinels, but a fight of him fo near hand, as to fee, hear, finell& touch & embrace him: But obsclosed doors, & vails, & curtains, & thick clouds hold me in pain, while I finde the freet burning of his love, that many waters cannot quench! O what fad hours have I, when think, that love of Christ scarreth at me, & bloweth by me! If my Lord Jefus would come to bargaining for his love, I think, he should make price himfelf, I should not refuse ten thousand years in hell, to have a wide foul enlarged & made wider, that I might be exceedingly [even to the running over] filled with his love. O what am I to love fuch an one, or to be loved by that high & lofty On. ! I think the Angels may blush to look upon him; & what am I, to file fuch infinite brightness with my finfull eyes? Othat Christ would come near, & stand still, & give me leave to look upon him! For to look feemeth the poor man's priviledge, unce he may, for nothing & without hire, behold the fun. I should have a King's life, if I had no other thing to doe, but for evermore to behold & eye my fair Lord Jesus: Nay, suppose I were holden out, at heaven's fair entry, I should be happy for evermore, to look through an hole in the door, & fee my dearest & fairest Lord's face. O great King, why standest thou aloof? Why remainest thou beyond the mountains? O melbeloved, why doeft thou pain a poor foul wish delayes?

Epift. 154. Mr RUTHERFOORD'S. a long time out of thy glorious presence is two deaths and two hells to me; We must meet, I must see him, I dow not want him; hunger & longing for Christ hath brought on such a necessity of enjoying Christ, that, cost me what it will, I cannot but affure Chrift , I will not, I dow not, want him : For I cannot mafter or command Christ's love: nay , hellfas I now think? and all the pains in it laid on me alone, would not put me from loving: Yea, suppose my Lord Issus would not love me, it is above my strength or power, to keep back or imprison the weak love I have, but it must be out to Christ: I would set heaven's joy afide, and live upon Christ's love it's alone: Let me have no joy, but the warmnels and fire of God's love: I feek no other; God knoweth, if this love be taken from me, the bottom is fallen out of all my happiness and joy; and therefore I beleeve, Christ will never doe me that much harm, as to bereave a poor prisoner of his love; it were cruelty to take it from me; & he who is kindness it self cannot be cruel. Dear Brother, weary not of my fweet Mafter's chains, we are fo much the fibber to Christ that we fuffer: Lodge not a hard thought of my royal King: rejoyce in his cross: Your deliverance sleepsth not, he that will come is not flack of his promise: Wait on for God's timeous salvation, ask not when, or How long? I hope, he shall lose nothing of you in the furnace, but dross: Commit your cause in meekness (forgiving your oppressours) to God, and your fentence shall come back from him laughing: Our Bridegroom's day is posting fast on, and this world, that seemeth to goe with a long and a short foot, shall be put in two ranks: Wait till your ten dayes be ended, and hope for the crown, Christ will notigive you a blinde in the end. Commend me to your wife and father, and to Bailiffe M. A. And fend this letter to him. The prayers of Christ's prisoner be upon you, and the Lord's presence accompany you.

Aberd. July. 6. 1647.

Yours in his sweet Lord Jesus. S. R.

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TO ROBERT LENNOX.

of Disdore.

Dear Brother.

Race, mercy and peace be to you : I beseech you in the Lord Ielus, make fast and sure work of life eternall; not rotten feed: every man's work will speak for it self, what his feed hath been. O how many fee I, who fow to the flesh! Alas! what a crop will that be; when the Lord shall put in his hook to reap this world, that is ripe & white for judgement? I recommend to you holinels & fanctification, and that ye keep your felf clean from this present evil world : We delight to tell our own dreams, & to flatter our own flesh with the hope we have? It were wildom for us to be free, plain, honest & sharp with our own fouls, and to charge them to brew better, that they may drink well, and fare well, when time is melted away like fnow in a hot fummer. O how hard a thing is it, to get the foul to give up with all things on this fide of death and doomsday ! We say, we are removing and going from this world; but our heart stirrech not one foot off it's feat. Alas! I fee few heavenly minded fouls, that have nothing upon the earth, but their body of clay going up and down this earth, because their soul & the powers of it are up in heaven, and there their hearts live, defire, enjoy, rejoyce. Oh! mens fouls have no wings, and therefore night and day they keep their nest, and are not acquaint with Christ. Sir, take you to your one thing, to Christ, that we may be acquainted with the tafte of his fweetness & excellency, & charge your love not to date apon this world; for it will not doe your butiness in that day, when nothing will come in good fread to you, but God's favour : Build upon Christ some good, choice&fast work; for when your foul for mamy years hath taken the play, & hath posted, &wandered through the creatures, ye will come home again with the wind : They are not good, at least not the souls good, it is the infiniteGodhead that must allay the sharpness of your hunger after happineis ;

Mr RUTHERFOORD'S Epift. 155: nels; otherwise there shall still be a want of satisfaction to your defires: And if he would cast in ten worlds in your defires, all shall fall thorow, & your foul shall ftill cry red bunger, black bunger: But I am fure, there is sufficient for you in Christ, if ye had seven souls & seven desires in you, Oh if I could make my Lord Jelus marker- freet, lovely, defireable, & fair to all the world, both to Jew and Gentil! O let my part of heaven goe for it, fo being he would take my tongue to be his instrument, to fet out Chrift in his whole braveries of love, vertue, grace, sweetness & marchless glory, to the eyes & hearts of Jews & But who is sufficient for these things ! O for the help of Angels tongues, to make Christ eye-sweet and amiable to many thousands! O how little docth this world see of him, & how far are they from the love of him, feeing their is fo much loveliness, beauty and sweetness in Christ, that no created eye did ever yet see! I would that all men knew his glory, and that I could put many in at the bridegroom's chamber door, to fee his beauty, & to be partakers of his high, and deep, and broad, and boundless love. O let all the world come nigh and see Christ, and they shall then see more, then I can fay of him! O if I had a pledge or pawne to lay down for a fea-full of his love! that I could come by fo much of Christ, as would satisfie griening and longing for him, or rather increase it, till I were in full possession ! know, we shall meet, & therein I rejoyce. Sir , ftand fast in the rruth of Christ, that ye have received : Yeeld not to winds, but ride out , & let Christ be your anchor , & the onely He, whom ye shall look to fee in peace; Pray for me his prisoner, & that the Lord would fend me among you to feed his people. Grace, grace be with you.

Aberd. 1637.

Yours in his sweet Lord Jesus, S. R. all

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TO JOHN FLEMING

Bailiffe of Leith.

Worthy Sir.

Race, mercy and peace be to you: The Lord hath Ibrought me fafe to this strange town: Bleffed be his boly name: I finde his cross easie and light, and I hope he shall be with his poor fold Joseph, who is separated from his brethren: His comforts have abounded towards me, as if Christ thought shame [if I may speak so] to be in the common of fuch a poor man, as I am, and would not have me lose any thing in his errands: My enemies have, beside their intention, made me more bleffed, and have put me in a sweeter possession of Christ, then ever I had before: the memory of the fair dayes, I had, with my welbeloved, amongst the flock intrusted to me, keepeth me low, and fowreth my unfeen joy : Bur it must befo, & he is wife, who tutoureth me this way: For that which my brethren have and I want, & others of this world have, I am content, my faith will frist God my happines: No Son offendeth, that his father giveth him not hire twice a year; for he is to abide in the house, when the inheritance is to be divided: It is better God's children live upon hope, then upon hire. Thus remembring my love to your worthy and kinde wife: I blefs you and her, and all yours, in the Lord's name.

Aberd. Sept. 20.

Yours in his onely, onely Lord Jesus. S.R.

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To

TO WILLIAM GLENDINING. Bailiffe of Kirkeudbright.

Worthy Sir.

Race, mercy & peace be to you: I am well, honour be Ito God, & aswell as a rejoycing prisoner of Christ can be, hoping that oneday He, for whom I now fuffer, shall calarge me, & put me above the threatnings of men: I am sometimes fad, heavy & casten down, at the memory of the fair dayes I had with Christ, in Anworth, Kirkcudbrighter cer: The remembrance of a feast encreaseth hunger in a hungry man; but who knoweth, but our Lord will yet cover a table in the wilderness to his hungry bairns, & build the old wasteplaces in Scotland, & bring home Zion's captives: I desire to see no more glorious fight, till I fee the Lambon his throne, then to fee Mount Zion all green with grass, & the dew lying upon the tops of the grass, & the crown put upon Christ's head in Scotland again: And I beleeve it shall be fo, & that Christ shall mowe down his enemies, & fill the pits with their dead bodies. I finde people here dry & uncouth: A man pointed at for suffering dare not be countenanced; fo that I am like to fit mine alone upon the But my Lord payeth me wel home again; for I have neither tongue, nor pen, nor heart to express thesweeines & excellency of the love of Christ: Christ's honey combs drop hony, & floods of confolation upon my foul: My chains are gold: Christ's cross is all overguilded and perfumed: His prifon is the garden and orchard of my delights: I would goe through burning-quick to my lovely Christ: I sleep in his arms all the night, and my head betwirt his breafts: My welbeloved is altogether lovely: This is all nothing, to that which my foul hath felt : Let no man, for my cause, scar at Christ's eross: If my stipend, place, countrey, eredit, had been an Earledom, a Kingdom, ten Kingdoms, & a whole earth; all were too little for the crown and scepter of my royall King: Mine enemies, mine enemies have made me bleffed . have fent me to the bridegroom's chamber: Love is his banEpist. 158. Letters. 315
ner over me: I live a Kings life: I want nothing but heaven, and the possession of the crown; my earnest is great, Christ is no niggard to me. Dear Brosber, be for the Lord Jesus and his heart-broken bride. I need not [I hope] remember my distressed brosber to your care, Remember my love to your mise, Let Christ want nothing of us: His garments shall be rolled in the blood of the slain of Scotland. Grace, grace be with your pray for Christ's prisoner.

Aberd. Sept. 21.

Yours in his facet Lord Iefus. S. R.

TO ROBERT GORDON.

Of Knockbrex.

Dear Brother.

Race, mercy & peace be to you: I am by God's mercy I come now to Aberdeen, the place of my confinement, and fetled in an honest man's house : I finde the town's-men cold, generall, & dry in their kindness, yet I finde a lodging in the heart of many strangers: My challenges are revived again, & I finde old fores bleeding of new lo dangerous & painfull is an undercotted conscience; yet I have an eye to the blood, that is phyfick for fuch fores: But verily , I fee Christianis, is conceived to be more easie & lighter then it is; so that I so metimes think, I never knew any thing, but the letters of that name; for our nature contenteth it felf with little in godlinels. Our Lord, Lord, scemeth to us, ten Lord Lords: little holiness in our ballance is much, because it is our own holiness; & we love to lay small burdens upon our soft natures, & to make a fair courtway to heaven: And I know it were necessary to take more pains then we doe, & not to make heaven a city more eafily taken, then God hath made it: I perswade my self, many runners shall come short & get a disappointment. Oh! how easie is it to deceive our selves, & to sleep, & wish that heaven may fall

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316 M' RUTHERFOORD'S Epist. 159. down in our laps ! Yet for all my Lord's glooms , I finde him fweet, gracious, loving, kinde: & I want both pen & words to fer forth the fairnels, beauty & sweetnels of Chrift's love, and the honour of this crofs of Christ, which is glorious to me, though the world thinketh shame thereof; I verily think, that the crofs of Christ would blush & think'shame of these thinskined worldlings, who are so married to their credit, that they are ashamed of the sufferings of Christ. Othe honour, to be Scourged, stoned with Christ, & to goe through a furious-faced death to life eternall ! But men would have Lamborroms a. gainst Christ's cross. Now, My dear Brother, forget not the prisoner of Christ; for I see very few here, who kindely fear God. Grace be with you. Let, my love in Christ & hearty affection be remembred to your kinde wife, to your Brother Iohn , & to all friends. The Lord Jesus be with your Spirit.

> Aberd. Sept. 20. Yours in his onely, onely Lord 1636. Jesus, S. R.

To EARLESTOWN Tounger.

Much Honoured Sir.

Race, mercy & peace be to you: I am well, Christ triumphoreth in me, blessed be his name: I have allithings, I burden no man: I see, this earth and the sullness thereof is my father's: sweet; sweet is the cross of my Lord. The blessing of God upon the cross of my Lord Jesus. My enemies have contributed (beside their designe) to make me blessed. This is my palace, not my prison; especially, when my Lord shineth & smileth upon his poor afflicted and sold Joseph, who is separated from his brethen: But often he hideth himself, & there is a day of law, & a court of challenges within me; I know not; if sinced in God's name, but Oh my neglects! Oh my unseen guiltiness! I imagined, that a sufferer for Christ kept the keys of Christ's treasure, and might take out his mombfull of comsotts, when he pleased; but I see, a sufferer and witness

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Aberd: Sept: 22.

grace be with you.

Yours in his sweet Lord Jesus. S: R.

TO JOHN GORDON.

Worthy & dear Brother

Race, mercy and peace be to you: I have been too long in writing to you, but multitude of letters taketh much time from me. I blefs his great name, whom I ferve in the spirit, if it came to voting amongst Angels and men, how excellent and sweet Christis, even in his reproches and in his cross, I cannot but vote with the first, that all that is in him, both cross and crown, kisses and glooms, embracements and frownings and strokes are sweet and glotious: God send me no more happiness in heaven or out

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Mr RUTHER FOORD'S. Epift 160. 318 of heaven, but Chrift: For I finde this world, when I have looked upon it on both fides, within & without; & when I have feen even the laughing and lovely-like fide of it, to be but a fool's idol, a clay prison: Lord, let it not be the nest that my hope buildeth in. I have now cause, to judge my part of this earth not worth a blaft of fmoke, or a mouth-full of brown bread. I wish my Hope may take a running-leap, & skip over Time's pleasures, Sin's plaistering & gold-foile, this vain earth, & rest upon my Lord. O how great is our night-darkness in this wilderness! To have any conceit at all of this world, is, as a man would close his handfull of water, & , holding his hand in the river, say, all the water of the flood is his; as if it were indeed all within the compais of his hand; Who would not laugh at the thoughts of such a crack-brain? Verily, they have but an handfull of water, & are but like a childe clasping his two hands about a night-shadow, who idolize any created hope, but God. I now lightlie, & put the price of a dream, or fable, or black nothing, upon all things, but God, & that defirable & loveworthy one, my Lord Jefus; Let all the world be nothing (for nothing was their feed & mother) & let God be all things. My very dear Brosber, know, ye are as near heaven, as ye are far from your felf, & far from the love of a bewitching & whorish world: For this world, in it's gain & glory, is but the great and notable common whore, that all the fons of men have been in fancy & lust withall these 5000 years: the children, that they have begotten with this uncouth & luftfull lover, are but vanity, dreams, gold imaginations & night thoughts: For there is no good ground here under the covering of heaven, for men,& poor wearied fouls to let down their foot upon. O! he who is called God, that one whom they term lefus Christ, is worth the having indeed, even if I had given away all without my eyeholes, my foul. & my felf for (weet Jelus my Lord! O let the claim be cancelled, that the creatures have to me, except that claim my Lord Iefus hath to me! Oh that he would claim poor me, my filly, light & worthleft foul! O that he would purfue his claim to the utmost point, & not want me. For it is my pain, & remediless forrow to want him. I fee nothing in this life,

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but finks, & mires, and dreams, and beguiling ditches, and ill ground for us robuild upon. Iam fully perswaded of Christs victory in Scotland, but I fear this land be not yet ripe and white for mercy : Yet I dare he balfer (upon my falvation) with the loffes of the church of Scotland, that her foes afternoon shall fing dole and forrow for evermore, and that her joy shall once again be cried up, and het skie shall clear : But vengeance and burning shall be to her adversaries, & the finners' of this land. Oh that we could be awakened to prayers and humiliation ? Then should our fun shine like feven funs in the heaven, then should the temple of Christ be builded upon the mountaintops, and the land from coast to coast should be filled with the glory of the Lord. Brother, your day-task is wearing short, your hour-glass of this span-length & hand-breadth of life wil quickly pals, and therefore take order and course with matters betwixt you and Christ, before it come to open pleading: there are no quarters to be had of Chrift, in open judgement. I know, ye fee your threed wearing short, & that there are not many inches to the threed's'end; and therefore lose not time. Remember me his prisoner, that it would please the Lord, to bring me again amongst you with abundance of the Gospel. Grace, grace be with you.

Aberd. 1637.

Yours in his sweet Lord Jesus. S. R.

TO MY HUGH MCKAILL

Reverend & dear Brother.

I thank you for your letter: I cannot but shew you, that ast never expected any thing from Christ, but much good & kindness; so he hath made me to finde it, in the house of my pilgrimage: And believe me, Brother, I give it to you under mine own hand-writ, that who so looketh to the white side of Christ's cross, and can take it up handsomely with faith and courage.

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MIRUTHERFOORD'S Epift: 1627 320 shall finde it fuch a burden , as fails are to a ship , or wings to a bird. I finde my Lord hath overguilded that black tree, & hath perfumedit, & oiledit, with joy & consolation. Like a fool; once I would chide and plead with Chrift, and flander him to others of unkindness: but I trust in God, not to call his glooms. unkinde again; for he hath taken from me my fackcloth; and I verily cannot tell you, what a poor Joseph & priloner (with whom my mother's children were angry) doeth now think of kinde Chrift; I will chide no more, providing he will quite me all by-gones; for I am poor. I am taught in this ill weather, to goe on the lee-fide of Chill, & to put him in between me and the ftorm: & I thank God I walk on the funny fide of the brae. I write it that ye may speak in my behalf the praises of my Lord to others, that my bonds may preach. O if all Scotland knew the feasts, & love-blenks, & vifices . that the Prelate have fent me unto ! I will verily give my Lord Iefus a free difcharge of all, that I, like a fool, laid to his charge, and beg him pardon to the mends. God grant, that in my temprations, I come not on his urrong fide again, and never again fall a raving against my Phylician, in my fever, Brother, plead with your mother, while ye have time: A pulpit would be a high feaft to me, but I dare not lay one word against him, who hath doneit . I am not out of the house as yet , my sweet Master faith: I shall have house-room at his own elbow: albeit their fynagogue will need force cast me out. A letter were a work of charity to me. Grace be with you. Pray for me.

Aberd. Novemb. 22. 1636. Your Brother & Christ's prisoner, S. R.

TO JAMES MURRAY:

Dear Brother.

Received your letter: I am in good health of body, but far better in my feul. I finde my Lord no worfe then his word, I will be with him in trouble, is made good to me now! He hear-

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eth the fighing of the prisoner. Brother, I am comforted in my royal Prince and King : The world knoweth not our life, it is a myfterie to them : We have the funny fide of the world , & our Paradife is far above theirs, yea our weeping above their laughing, which is but like the crackling of thorns under a pot; And therefore, we have good caule to fight it out, for the day of our Laureation is approaching. I finde my prison the sweetest place, that ever I was in: my Lord Jefus is kindero me, and hath taken the mask off his face, and is content to quite me all by-gones: I dare not complain of him. And for my filence, I lay it before Chrift, I hope it shall be a peaking filence : He, who knoweth what I would, knoweth that my foul defireth no, more, but that King Jesus may be great in the North of Scotland, in the South, and in the E.ift & West, through my sufferings, for the freedom of my Lord's house and Kingdom. If I could keep good quarters in time to come with Christ, I would fear nothing : But Oh! Oh! I complain of my wofull outbreakings ; I tremble at the remembrance of a new out-cast betwirt him and me; and I have cause, when I confider, what fick & fad dayes I have had, for his absence, who is now come. I finde Christ dow not be long unkinde, our Ioseph's bowels yern within him, he cannot smother love long, it must break out at length. Praile, praile with me, Brother, & defire my acquaintance to help me: I dare not conceal his love to my foul, I wish you all a part of my feast, that my Lord Jesus may be honeured: I allow you not to hide Christ's bountie to me, when ye meet with fuch as know Christ. Ye write nothing to me, what are the cruel mercies of the Prelats toward me: The ministers of this town, as I hear, intend that I shall be more strickly confined, or else transported, because they finde some peopleaffect me. Grace be with you.

Aberd. Nov. 21.

Yours in the Lord Jefus. S. R.

TO JOHN FLEMING.

Bailiffe of Leith.

My very worthy friend.

Race, mercy & peace be to you: I received your letter: II blefs my Lord through Jefus Chrift. I finde his word good, Ifai, 48, 10. I have chosen thee in the furnace of affliction. And Pfal. 91. 15. I will be with him in trouble. I never expected other at Christ's hand, but much good & comfore; & I am not disappointed : I finde my Lord's cross overguilded & oiled with comforts: My Lord hath now showne me the white fide of his cross: I would not exchange my weeping in prilon with the fourteen Prelats laughter, amidit their hungry & lean joyes . This world knoweth not the fweetness of Christ's love, it is a mystery to them. At my first coming here, I found great heavinels, especially because it had pleased the Prelats, to adde this gentle cruelty to my former fufferings, (for it is gentle to them) to inhibite the Ministers of the town to give me the liberty of a pulpit : I said, what aileth Christ at my service ? But I was a fool, he hath chide himself friends with me: If ye & others of God's children shall praise his great name, who maketh worthless men witnesses for him, my filence & fufferings shall preach more, then my tongue could doe; if his glory be fcen in me, I am fatisfied; for I want no kindness of Chrift; And, Sir, I dare not fmother his liberality : I write it to you, that we may praise, & defire your brother & others to joyn with me in this work. This land shall be made desolate; our inquities are full; the Lord faith , we shall drink & fpue & fall. Remember my love to your good kinde wife. Grace be with you.

Aberd. Nov. 13.

Yours in his sweet Lord Jesus, S. R.

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To EARLESTOWN ELDER.

Rev. 12:11. And they overcame the Dragon by the blood of the Lamb, & the word of their testimony, & they loved not their lives unto the death.

Much benoured Sir.

Race, mercy & peace be to you: I long to fee you in pa-I per, & to be refreshed by you. I cannot but defire you, & charge you to help me to praise him , who feedeth a poor prifuner with the fatness of his house. O how weighty is his love ! O but there is much telling in Christ's kindness! The Amen , the faithfull & true witness hath payed me my hundred fold, well told & one to the hundred: I complained of him, but he is oweing me nothing now. Sir, I charge you to help me to praile his goodness, & to proclaim to others my Bridegroom's kind nels, whole love is better then wine, I took up an action against Christ, & bought a plea against his love, & libelled unkindness against Christiny Lord; & I faid, this is my death, He hash jurgotten me: But my meek Lord held his peace, & beheld me . & would not contend for the last word of flyting , & now he hath chided himself friends with me: And now I see, He must be God, & I must be flesh: I pais from my tummonds , I acknowledge he might have given me my fill of it, and never troubled himfelf : But now he hath taken away the mask, I have been comforted, he could not fmother his love any longer to a prisoner & a stranger : God grant that I may never buy a plea against Christ again, but may keep good quarters with him. I want no kindness, no love-tokens; but Oh, wise is his love! for not withstanding of this hot summer-blenk, I am keeped low with the griefof my filence; for his word is in me, as a fire in my bowels; and I see the Lord's vineyard laid waste, and the heathen entred into the fanctuary, and my belly is pained, and my foul in heaviness, because the Lord's people is gone intecaptivity, and because of the fury of the Lord, and that wind, [but neither to fan nor to purge] that is coming upon Apostate Scotland. Also I am kept awake with the late wrong done to my brother; but I trust ye will council & comfort him. Yet inthis mist, I see & beleeve, the Lord will heal this halting Kirk, & will lay her flones with fair colours. Ther foundations with Saphires. Twill make her windows of Agates, & her gates Carbuneles, I sa: 11. 12. And for brass he will bring gold: He hath created the smith that formed the sword, no weapon in warshall prosper against us. Let us be glad & rejoyce in the Lord, for his Salvation is near to come. Remember me to your wife & your son lohn: And I entreat you to write to me. Grace, grace be with you.

TO MY IOHN FERGUSHILL.

Reverend & melbeloved in our Lord lefus:

Yours in his onely, onely Lord

Ichus. S. R.

Aberd, Decemb. 30.

1636.

Must still provoke you to write by my lines, whereat we need not wonder ; for the crofs is full of talke, & fpeak it mult, either good or bad : Neither can grief be filent, I have no dettay nor inditement to bring against Christ's cross, seing he hath made a friendly agreement betwixt me & it, & we are in terms of love together : If my former miscarriages, & my nowfilent fabbaths feem to me to speak wrath from the Loid, I dare Cay, it is but Satan borrowing the use & loan of my cowardly & feeble apprehensions, which start at straws. I know, faith is not fo faint & foolish, as to tremble at every falfe alarm; Yet I gather this out of it, Bleffed are they, who are grac'd of Godto guide across well ; & that there is some art required berein. I pray God, I may not be to ill friend-fread, as that Christ my Lord should leave me, to be my own Tutour & my own Phifician. Shall I not think but my Lord Jesus, who deserveth his own place very well, will take his own place upon him, as it becometh him, & that he will fill his own chair ? For in this is his officesto comfort us, or thefe that are easten downsin all their

tribulations, 2 Cor1: 4. Alas, I know, I am a fool to feek an hole,

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Letters. Epist. 165. or defect in Christ's way with my foul. If I have not a stock to present to Christ at his appearance, yet I pray God, I may be able with joy, faith & constancy, to shew the Captain of my falvation. in that day, a bloody head, that I received in his fervice: how beit my faith hang by a small tack & threed, I hope, the tack shall not break; & howbeit my Loid get no fervice of me but broken wishes; yet I truft, thefe shall be accepted upon Chrift's account. I have nothing to comfort me, but that I fay, Oh! will the Lord disappoint an hungry on-waiter ? The fmell of Christ's wine & apples, which furpaffe the uptaking of dull fenfe, bloweth upon my foul, & I get no more for the mean time. I am fure, to let a famishing body fee meat & give him none of it, is a double paint Our Lord's love is not fo cruell, as to let a poor man fee Christ & heaven, & never give him more, for want of money to buy : nay I rather think Christ such fair market-wares ,as buyers may have without money & without price: And thus I know, it shall not stand upon my want of money ; for Christ upon his own charges must buy my wedding garment, & redeem the inheritance, which I have forfeited, & give his word for one the like of me, who am not lam biding of my felf: Poor folks must cither borrow or beg from the rich & the onely thing that commend. eth finners to Chrift, is extream necessity &want : Christ's love is ready to make & provide a ranfome & money, for a poor body, who hath loft his purse. Ho, ye that have no money come & buy Ifa. 55: 1. That is the poor man's market. Now, Brother, I fee, old croffes would have done nothing at me, & therefore Christ hath taken a new fresh rod to me, that feemeth to talk with my foul, & make me tremble. I have often more adoe now with faith, when I lose my compasse, & am blown on a rock, then those who are my beholders, standing upon the shore, are aware of: a counsel to a fick man is sooner given then taken : Lord send the wearied man a borrowed bed from Chrift: I think often it is after supper with me, & I am heavie! O but I would sleep soundly, with Christ's lese hand under my head, & his right hand embracing met the devil could not spill that bed. When I consider, how tenderly Christ hath cared forme in this prison, I think, he hath handled me as the bairn , that is pitied & bemoaned: I

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M' RUTHERFOORD'S Epift, 16; 326 defire no more till I be in heaven, but such a feast & fill of Christ's love, as I would have: This love would be fair & adorn. ing passements, which would beautifie & set forth my black unplealant crofs: I cannot tell, my dear Brother, what a great load I would bear, if I had a hearty fill of the love of that love. ly one, Christ Fesus: Ohis ve would seek & pray for that to me! I would give Christ all his love stiles and titles of honour, if he would give me but this: nay, I would fell my felf (if] could) for that love. I have been waiting to fee, what friends of place & power would doe for us; But when the Lord loofeth the pins of his own Tabernacle, he will have himself to be acknowledged as the onely builder up thereof; & therefore I would take back again my hope, that I lent and laid in pawne in men hands, & give it wholly to Christ; it is no time for me now to let upidols of my own: it werea pity to give an ounce weight of hope to any besides Christ: Ithink him well worthy of all my hope, though it were as weighty as both heaven & earth; Happy were 1, if I had any thing that Christ would feek or accept of: But now alas, I fee not what fervice I can doe to him, except it be to talk a little & bable, upon apiece of paper, concerning the love of Christ. I am often as if my faith were mod. fer, so that I cannot command it , and then when he hideth himfelf, I run to the other extream, in making each wing and toe of my case as big, as a mountain of iron : And then misbelief can fpin out an hell of heavy & desponding thoughts; then Christ seeketh Law-borrows of my unbeleeving apprehentions, & chargeth me to beleeve his day-light at midnight: But I make pleas with Chrift, though it be ill my common fo to doe: It were my happinels, when I am in his house of wine, & when I finde a feast-day, if I could hearken & bear, for the time to come, Ifa. 42: 23. But I fee , we must be off our feet , in wading a deep water ; & then Christ's love findeth timeous employment, at such a dead lift as that: And beiides, after broken brows, bairns learn to walk more circumspectly: If I come to heaven any way, howbeit like a tired traveller upon my guide's shoulder, it's good enough for those, who have no legs of their own for such a journey. I never Ep

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Aberd. 1637.

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Yours in Christ Jefus his Lord, S.R.

TO WILLIAM GLENDINNING.

second & fellow prisoner, Chrift. Grace be with you.

Dear Brother.

Race, mercy & peace be to you: Your case is unknown to me, whether ye be yet our Lord's prisoner at Wigton, or not: However it be, I know, our Lord Jesus harb been enquiring for you; & that he hath honoured you to bear his chains, which is the golden end of his cross; & so hath wailedout a chosen & honourable cross for you: I wish you much joy & comfort of it, for I have nothing to say of Christ's cross but much good: I hope, my ill word shall never meet either Christ, or his sweet & easie cross. I know, he seeketh of us an out-cass with this house of clay, this mother-prison, this earth, that we love full well: & verily, when Christ souffettle my candle, & causeth my light to shine upward, it is one of my greatest wonders, that dirt & clay hath so much court with a loul not made of clay, & that our soul goeth out of kinde so far,

828 MIRUTHERFOORDS as to make an idel of this earth, finch a deformed harlot, as that it should wrong Christ of our love. How fast, how fast doeth our ship fail ! And how fair a wind hath Time, to blow us off these coasts, & this land ofdying & perishing things! And alas, our ship faileth one way , & fleeth many miles in one hour, to haften us upon eternity, & our love & hearts are failing close back over, & swimming towards ease, lawless pleasure, vain honour, perishing riches, & to build a fool's neft, I know not where, & to lay our egges within the fea-mark, & fasten our bits of broken auchors upon the worst ground in the world, this Aceting& perishing life;& in the mean while, time&tide carry us upon another life, & there is daily less & less oile in our lamp,& less & less fand in our watch-glass. O what a wife course were it for us, to look away from the falle beauty of our borrowed prison, & to minde & eye & luft for our countrey! Lord, Lord, take us bome. And for my felf. I think, if a poor, weak. dying sheep feek for an old dike, & the lee fide of au hill, in a ftorm, I have cause to long for a covert from this storm in heaven: I know none will take my room over my head there: But certainly, fleepy bodies would be at reft & a well made bed, & an old crazed bark at a shore, & a wearied traveller at home, & a breathless horse at the rink's end. I see nothing in this life but fin, & the fowre fruits of fin: & O what a burden isfin? & what a flavery& miserable bondage is it, to be at the nod & yea's&nay's of fuch a lord- mafter as a body offin ! Truly when I think of it, it is a wonder that Christ maketh not fire & ashes of such a dry branch, as I am. I would often lie down under Christ's feet, & bid him trample upon me, when I confider my guiltiness: But feeing he hath fworn, that in shall not loofe his unchangeable covenant, I keep house-room, amongst the rest of the ill learned bairns , & must cumber the Lord of the house , with the rest, till my Lord take the fetters of legs & armes, & destroy this body of tin, & make a hole or a breach in this cage of earth, that the bird may flee out, and the imprisoned foul be at liberty. In the mean time, the least intimation of Christ's love is sweet, & the hope of marriage with the Bridegroom holdeth me in some joyfull on-waiting that when Christ's summer-birds shall sing, upon

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Epist. 167.

Letters.

upon the branches of the tree of life, I shall be tuned by God himfelf, to help them to sing the home-coming of our welbeloved & his Bride to their house together. When I think of this, I think winters, & summers, & years, & dayes, & time doe me a pleasure, that they shorten this untwifted & weak threed of my life, & that they put sin & miseries by hand, & that they shall carry me to my Bridegroom within a clap. Dear Brother, pray for me, that it would please the Lord of the vineyard, to give me house-room, to preach his righteonsness again to the great congregation. Grace, grace be with you. Remember me to your wife.

Aberd.

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Yours in hes fareet Lord Icfus. S. R.

To the Lady C U L R O S S.

Rcv. 7: 14. These are they which came out of great tribulation, & have washed their robes, & made them white in the blood of the Lamb.

MADAM.

Race, mercy & peace be multiplied upon you: I greatly I long to be refreshed with your letter: I am now [all honour Eglory to the King eternal, immortal & invisible] in better terms with Christ, then I was, I, like a fool, summoned my hufband & Lord, & libelled unkindness against him; but now, I pals from that foolish pursuit , I give over the plea; he is God & I am man: I was looking a falt stone, & digging at the groundftone [the love of my Lord] to shake & unsettleit; but God be thanked, it is fast; all is sure: In my prison, he hath shown me daylight; he dought not hide his love any longer: Christ was disguised & masked, & I apprehended it was not he; & he hath faid, It is l,be not afraid: & now his love is better then wine. Oh that all the virgins had part of the Bridegroom's love, whereupon he maketh me to feed! Help me to praise: I charge you, Madam, help me to pay prailes, & tell others, the daughters of Jerusalon, how kin ie Christ is to a poor prisoner; he hath payed me my hundred X 5

Mr RUTHERFOORD'S Epift. 168 fold, it is well told me, & one to the hundred: I am nothing behinde with Christ: Let not fools, because of their lazie soft flesh, raise a flander & an ill report, upon the eross of Christ; it is sweet. er then fair : I see , grace groweth best in winter : This poor, persecuted Kirk, this lilie amongst the thorns, shall blossom, and laugh upon the gardiner; the husband-man's bleffing shall light upon it. Oh if I could be free of jealoufies of Chrift, after this; & beleeve, & keep good quarters with my dearest husband ! for he hath been kinde to the ftranger: & yet in all this fair hot fummer weather, I am keeped from faying, it is good to be here , with my filence. & with grief, to fee my mother wounded, & her vail raken from her, & the fair Temple casten down: & my belly is pained, my foul is heavy for the captivity of the daughter of my people, & because of the fury of the Lord, & his tierce indignation against Apost ate Scotland. I pray you, Midam, let me have that which is my prayer, here, that my fufferings may preach to the four quarters of this land; and therefore tell others, how open-handed Chrift hath been to the prisoner, & the oppressed stranger: Why should I conceal it? I know no other way how to glorifie Christ, but to make an open proclamation of his love, and of his foft and sweet killes to me in the furnace, & of his fidelity to fuch as fuffer for him. Give it me under your hand, that ye will help me to pray & praile; but rather to praile and rejoyce in the falvation of God. Grace, grace be with you.

Aberd. Dec. 30. Yours in his dearest, & onely, onely 1636. Lord Iesus, S. R.

CARDONNESS.

My dearly beloved er longed for in the Lord.

Race, mercy & peace be to you: I long to hear how your foul prospereth, & how the Kingdom of Christ thriveth in you

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Epist. 168. Letters. you. I exhort you & befeech you, in the bowels of Christ, faint not, weary not: There is a great necessity of heaven; ye must needs have it: All other things, as houses, lands, children, husband, friends, countrey, credit, health, wealth, honour, may be wanted; but Heaven is your one thing necessary, the good part that shall not be taken from you: See that ye buy the field where the pearl is : fell all, & make a purchase of falvation: think it not easie, for it is a fleep ascent to eternal glory: Many arelieing dead by the way, that are flain with fecurity. I have now been led by my Lord Jefus to fuch a nick in Christianity, as I think little of former things. Oh what I want! I want fo many things, that I am almost asking, if I had any thing at all : Every man thinketh heis rich enough in grace, till he take out his purfe, & tell his money, & then he findeth his pack but poor & light, in the day of a heavy trial. I found, I had not to bear my expences, and should have fainted, if want & penury had not chased me to the ftore-house of all. I beseech you, make conscience of your wayes: deal kindly & with conscience with your Tennants: to fill a breach or an hole, make not a greater breach in the confeience: I wish plenty of love to your foul: let the world be the portion of bastards, make it not yours : after the last trumpet is blown, the world & all its glory will be like an old house, that is burnt to ashes; & like an old fallen caffle without a roof. Fy, fy upon us, fools, who think our felves debters to the world. My Lord hath brought me to this, that I would not give a drink of cold water for this world's kindness: I wonder that men long after, love, or care for these feathers: it is almost an uncouth world to me, to think, that men are fo mad as to block with dead earth: to give out conscience & to get in clay again, is a strange bargain. I have written my minde at length to your husband: write to me again his cale, I cannot forget him in my prayers, I am looking, Christ hath some claim to him: My counsel is, that ye bear with him, when passion overtaketh him, A foft answer putteth away wrath;answer him in what he speaketh, & apply your self in the fear of God to him, & then ye will remove a pound weight of your heavy crofs, that way, &

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Mr Rutherfoord's Epist. 169. foir shall become light. When Chrift hideth himself, wait on, & make din till he return, it is not time then to be carelefly patient; I love it, to be grieved when he hiderh his fmiles: yet beleeve his love in a patient on-waiting and beleeving, in the dark: Ye must learn to swim & hold up your head above the water; even when the fense of his presence is not with you. to hold up your chin: I truk in God, he shall bring your ship Safeto land, I counsel you, fludy fanctification, & to be dead to this world: urge kindness on Knockbrex; labour to benefite by his company, the man is acquaint with Christ. I begthe help of your prayers, for I forget not you: counsel your hus. band, to fulfill my joy, & to feek the Lord's face: shew him from me, that my joy & defire is to hear be is in the Lord; God casteth him often in my minde, I cannot forget him : I hope, Christ & he have something to doe together : Bless John from me, I write bleffings to him, & to your husband & the rest of your children. Let it not be faid, I am not in your house, through neglect of the Sabbath exercise.

Aberd. Febr 20. 1637. Your lawfull & loving Pastor in bis onely, onely Lord, S. R.

TO I O NET Mc CULLO CH.

Dear Sifter.

Race, mercy & peace be to you: Ilong to hear how your foul propereth. I am as well as a prisoner of Christ can be, feasted & made fat with the comforts of God: Christ's histories are madesweeter to my soul, then ever they were. I would not change my Master with all the Kings of clay upon the earth.

O, my welbeloved is altogether lovely & loving. I care not what she he can doe. I perswade my soul, I delivered the truth of Christ to you, slip not from it, for no boasts or fear of men: If ye goe against the truth of Christ, that I now suffer for . I shall bear witness against you, in the day of Christ. Sister, fasten your grips fast on Christ; follow not the guises of this sinful world:

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world: Let not this clay-portion of earth take up your foul, it is the portion of bastards, & ye are a childe of God; therefore seek your father's heritage: send up your heart to see the dwelling house & sair rooms, in the new City: Fy, sy uponthese, who cry, up with the world, & down with Conscience & Heaven: We have bairns wits. & therefore we cannot prize Christ aight. Counsil your husband & mother, to make them for eternity: that day is drawing nigh. Pray for methe prisoner of Christ; I cannot forget you.

Aberd. Febr. 20.

Your lawfull Paftor & Brother, S. R.

To my Lord

My Lord.

ReceivedM: L's letter with your Lo:& his learned throughts, in the matter of Ceremonies: I owe respect to the man's learning, for that I hear him opposite to Arminian Heresies : bat (with reverence of that worthy man) I wonder to hear fuch popish-like expressions, as he hath in his letter, as, Your Le may spare doubtings, when the King or Church have agreed in the lettling of fuch orders, Wthe Church's direction in things indifferent & circumftantial (as if Indifferent & Circumftantial were all one) should be the rule of every private Christian. I onely viewed the papers two hours space, the bearer hasting me to write. I finde the worthy man not fo feen in this controversie, as some turbulent men of our countrey, as he calleth refusers of conformity: & lee me lay it, I am more confirmed in non-confermity, when I fee fuch a great wit play the agent fo flenderly; but I will lay the blame on the weakness of the cause, not on the meannels of Mr L's, learning. I have ever been & still am confident that Britain cannot answer one argument à scandalo! & I longed much to hear Mr L. speak to the cause; & I would say if some ordinary Divine had answered as Mr L. doeth, that he under-Road not the nature of Scandal : but I dare not vilifie that wor-

Mr Ruther foord's. 334 thy man fo. I am now upon the heat of some other employment, I shall, God willing, answer this, to the satisfying of any not prejudged. I will not fay, that every one is acquaint with the reason, in my letter, from God's presence & bright shining face, in suffering for this cause: Aristotle never knew the medium of the conclusion; & Christ faith, few know it. See Rev. 2: 17. 1 am fure, a conscience, standing in aw of the Almighty, & fearing to make a little hole in the bottom for fear of under-water, is a strong medium, to hold off an erroneous conclusion, in the least wing or lith of fweet, fweet Truth, that concerneth the royal Prerogative of our Kingly & highest Lord Jelus : And my witnels is in heaven, I law neither pleasure nor profit nor honour, to book me, or earch me, in entring in prison for Christ; but the wind on my face for the present : And if I had loved to sleep in a whole skin, with the ease & present delight, that I saw on this fide of fun & moon, I should have lived at eafe in good hopes, to fare as well as others. The Lord knoweth, I preferred preaching of Christ, & still doe, to any thing next to Christ himself; and their new Canons took my one, my one joy from me, which was to me, as the poor man's one eye that had no moe; & alas, there is little lodging in their heart for pity or mercy, to pluck out a poor man's one eye, for a thing indifferent, i.e. for knots of straws, & things (as they mean) off the way to heaven. I defire not, that my name take journey, & goe a pilgrim to Cambridge, for fear I come in the ears of Authority. I am sufficiently burnt already. In the mean time, be pleased torry, if the Bishop of St Andrews, & Glasgom, Galloway's Ordinary, will be pleased to abate from the heat of their wrath, and let me goe to my charge, Few know the heart of a prisoner; yet I hope the Lord shall hew his own glory, out of as knotty timber, as I am. Keep Chrift, my dear & worthy Lord: pretended paper-arguments from angering the mother-Church, that can reel and nod & stagger, are not of such weight, as peace with the father & husband: let the wife gloom, I care not, if the husband laugh. Remember my service to my Lord your father, & Mother, & your Lady. Grace be with you. Yours at all obodience in Christ, S,R. Aberd. Jan. 24. 1637.

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To

To his Reverend & dear Brother

Mr ROBERT BLAIR.

Reverend & dear Brosher,

He reason ye gave for your not writing to me, affecteth me much , & giveth me a dash , when such an one as ye conceive an opinion of me, or any thing in me: The truth is. when I come home to my felf, O what penuty doe I finde, and how teckless is my supposed stock, & how little have !! He, to whom I am as cryftal , & who feeth through me, & perceiveth the least more that is in me, knoweth that I speak, what I think & am convinced of: But men cast me through a gross & wide fieve: my very dear Brother, the room of the least of all faints is too great for the like of me : But left this should feem art, to fetch home reputation, I speak no more of it : It is my worth , to be Christ's ransomed finner & fick one : Hisrelation to me , is, that I am fick, & He is the physician of whom I stand in need: Alas! how often play I fast & loose with Chritte He binderh, I loofe; he buildeth, I cast down, he trimmeth up a salvation for me, & I mar it; I cast out with Chrift, & he agreeth with me again, twenty times a day; I forfeit my Kingdom & heritage, I lose what I had; but Christ is at my back, and following on, to floop & take up what falleth from me; Were I in heaven, & had the crown on my head, if Freewill were my tutour, I should lose heaven; seeing I lose my self, what wonder I should let goe, & lofe Jefus my Lord. O well to me for evermore, that I have eracked my credit with Christ, & cannot by law at all borrow from him, upon my feekless & worthless bond & faith! for my faith & reputation with Chrift, is, that I am a creature that God will not put any trust into: I was, & am bewildered with temptations, & wanted a guide to heaven. O what have I to lay of that excellent, surpassing and supereminent thing, they call The grace of God, the way of free redemption in Christ! And when poor, poor I, dead in law, was fold, fettered & imprisoned in Justice's closest ward, which is hell & damnation;

RUTHERFOORD'S 336 when I, a wretched one, lighted upon noble lefus, eternally kinde Lefus, tender bearted Iefus; nay, when he lighted upon me first, & knew me, I found that he scorned to take a price or any thing, like hire, of Angels, or Seraphims, or any of his creatures; and therefore, I would praise him for this, that the whole armie of the redeemed ones lit rent-free in heaven: Our holding is better then Blench: Weare all Free-bolders, & feeing our eternall feu. duty is but thanks, Oh woefull me! that I have but spilt thanks, & broken , lame & miscarried praises to give him , & so my filver is not good & current with Chrift, were it not that free merits have ftamped it, & washen it & neboth! And for my filence, I fee fome what better through it now: If my high & lofty one, my princely & Royall Mafter fay, Hold, beld the peace, I lay bonds on thee thou speak none. I would fain be content, & let my fire be imothered under ashes , without light or fiame: I cannot help it: I take laws from my Lord, but I give none. As for your journey to F. ye doe well to follow it: The camp is Christ's ordinary bed : A carried bed is kindly to the Beloved, down in this lower house: It may be, & who knoweth but our Lord hath fome Centurions, ye are fent to: Seeing your angry mother denieth you lodging & house-room with her, Christ'scall to unknown faces must be your fecund O that our Lord would wind, seeing ye cannot have a fur? . water again, with a new vilite, this piece withered & dry hill of our widow-mount Zion ! My Dear Brother, I will think it comfort, if ye fpeak my name to our welb:loved; wherever ye are. I am mindefull of you. O that the Lord would yet make the light of the moon in Scotland like the light of the fun, and the light of the fun feven fold brighter. For my felf, as yet I have received no answer whither to goe: I wait on: O that Jesus had my love! Let matters frame as they lift, I have some more to doe with Christ; yet I would fain we were nearer. Now, the great shepherd of the sheep, the very God of peace, establish & confirm you, till the day of his coming.

Aberd. Sept. 9; 1637. Yours in his lovely & sweet Lord Issus. S. R.

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To the Lady

GARLETO No

MISTRESS.

Race, mercy and peace be to you: My foul longeth once Tagain to be amongst you, and to behold that beauty of the Lord, that I would see in his house: But I know not if, he in whose hands are all our wayes, seethit expedient for his glory: lowe my Lord (I know) submission of spirit, suppose he should turn me into a stone or pillar of sale. Oh that I were be, in whom my Lord could be glorified, suppose my little heaven were forfeited, to buy glory to him before men and Angels, suppose my want of his presence, and separation from Christ were a pillar, as high as ten heavens, for Christ's glory to stand upon, above all the world! What am . I to him? How little am I (though my feathers flood out, as broad as the morning light) to fuch a high, to fuch a lofty, to fuch a never-enough admired and glorious Lord 1 My trials are heavy . because of my sad sabbaths ; but I know, they are less then my high provocations: I seek no more, but that Christ may be the gainer, and I the loser; that he may beraifed and hieghtned, and I cryed down, and my worth made dust before his glory. Oh that Scotland, all with one shout, would cry up Christ, and that his name were high in this land! I finde the very utmost borders of Christ's high excellency and deep sweetness, heaven and earth's wonder. O what is He saif I could win-in to fee his inner fide ! Oh I am run dry of loving, and wondering, and adoring of that greatest and most admirable one! Woe, woe is me, Ihave not half-love for him! Alas what can my drop doe to his great fea! What gain is it to Christ, that I have casten my little sparkle in his great fire! What can I give to him? Oh that I had love to fill a thousand worlds, that I might emptie my foul of it all upon Christ! I think I have now just reason to quite my part of any hope or love

M' RUTHERFOORD'S Epift. 172: love that I have to this four, and the refuse of the dross of God's work-manship, this vain earth: I owe to this stormy world [whose kindness & heart to me hath been made of iron, or of a piece of a wilde fea-Island, that never a creature of God yet lodged in I not a look: I owe it no love, no hope ; & therefore, Oh if my love were dead to it, & my foul dead to it! What am I obliged to this house of my pilgrimage? straw for all that God hath made , to my foul's liking , except God, & that lovely one lefus Chrift: Seing 1 am not this world's debter, I defire, I may be striped of all confidence in any thing, but my Lord, that he may be for me, & I for my onely, onely, onely Lord; that he may be the morning & evening. tide, the top & the root of my joyes, & the heart & flower & yolk of all my foul's delights. O let me never lodge any creature in my heart & confidence ! Let the house be for him : I rejoyce, that sad dayes cut off a piece of the lease of my short fife; & that my shadow [even while I fuffer] wearith long, & my evening hafteneth on. I have cause to love home with all my heart, & to take the opportunity of the day, to haften to the end of my journey, before the night come on, wherein a man cannot fee to walk or work; that once after my falls, I may at night fall-in, weary and tired as I am, in Christ's bofom , & berwixt his breafts: Our prison cannot be our best countrey: This world looketh not like heaven & the happiness, that our tired fouls would be at; & therefore it were good to feek about for the wind, & hoise up our sailes towards our new Ferusalem, for that is our best. Remember a prisoner to Christ. Grace, grace be with you.

Aberd. 1637.

Yours in his onely Lord & Master, S. R.

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To my Lord

CRAIGHALL.

My Lord.

Received one letter of your Lo: from C. & another of late from A.B. wherein I finde your Lotin perplexity what to doe: But let me entreat your Lo: not to cause your self mistake Truth & Christ, because they seem to encounter with your peace & ease: My Lord, remember that a prisoner hath written it to you, As the Lord liveth, if we put to your hand with other Apoftates in this land, to pull down the sometime beautifull tabernacle of Chrift in this land, & joyn hands with them in one bairbreadsh, to melcome Antichriff to Scotland, there is wrath gone out from the Lord against you & your house. If the terror of a King hath overtaken you, & your Lo; looketh to fleep in your neft in peace, & to take the nearest shore, there are many wayes, too too many wayes, how to shift Christ with some ill-washen and foul diffinctions; but affure your felf, suppose a King should affure you, he would be your God [as he shall never be, for that piece of service) your clay-god shall die, and your carnall counsellers, when your conscience shall storm against you, & ye complain to them, they will fay, What is that to us! Bekeve not, that Christ is weak, or that he is not able to fave: Of two fires that ye cannot pals, take the leaft: Some few years will bring us all out in our black's and white's, before our Judge ; Eternity is nearer to you, then ye are aware of: To goe on in a course of defection, when an enlightned conscience is stirring, & looking you in the face, & crying within you, That ye are going in an evil way, is, a step to the fin against the holy Ghost: Either many of this land are near that fin , or elfe I know not what it is: And if this, for which I now fuffer, be not the way of peace, & the King's high-may to salvation, I beleeve there is not a way at all; There is not fuch breadth and elbemroom in the way to heaven, as men beleeve . Howbeit eids

M' Rutherfoord's Epift, 173 340 this day be not Christ's , the morrow shall be his : I beleeve affuredly, our Lord shall repair the old waste places and his suined house, in Scotland; & this wilderness shall yet bloffom as the role. My very worshy & dear Lord, Wait upon him, who bideth his face from the house of Jacob, & look for him: wait patiently alittle upon the bridegroom's returnagain, that your foul may live, and yemay rejoyce with the Lord's inberitance: Idare pawnd my life and foul for it, if ye take this storm with born-down Christ, your skie shall quickly clear, & your fair morning dawn. Think (as the truth is) that Christ is just now faving, And will ye also leave me? Ye have a fair occasion to gratifie Christ now, if ye will stay with him , & want the aight's fleep with your fuffering Saviour, one hour, now when scotland hath fallen affeep, and leaveth Christ to jend for himself. I prof. Is my felf but a weak feeble man: when I came first to Christ's camp, I had nothing to maintain this war, or to bear me out in this encounter, and I am little better yet a but fince, I finde furniture, armour and flrength from the confecrated Captain, the Prince of our salvation, who was perfected through suffering: 1 etteem suffering for Christ a King's life. I finde, that our wants qualifie us for Chrift; & howbeit your Lo: write, ye despair to attain to such a communion & fellowship, (which I would not have you to think;) yet would ye nobly and courageoully venture, to make over to Christ, for his honour now lieing at the stake, your estate, place and honour; would lovingly and largely require you, & give you a King's word for a recompense: Venture upon Christ's come, and I dareswear, ye shall fay, as it is Pfal. 16: 7. I bleff the Lord who gave me counsel. My very worthy Lord, many eyes, in both the kingdoms, are upon you now, and the eye of our Lord is upon you: acquire your felf manfully for Christ; Spill not this good play: Subscribe a blank submission, and put it in Christ's hands: Win, win the bleffings and prayers of your fighing and forrowfull mother-church , feeking your help: Win Christ's bond [who is a King of his word] for a hundred fold more even in this life. If a weak man hath paft

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Epift. 173.

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Grace be with you.

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to fiesh & blood I wonder not of it, pollibly I might have done worfe my felf , but) adde not further guiltinefe, to goe on in fuch a scandalous and foul way: Remember that there is , a moe, moe to him by whom offences come: This moe came out of Christ's mouth, and it is heavier then the mor of the Law: It is the Mediator's vengeance, & that is two vengeances to those who are enlightered : Free your felf from unlawfull anguish, about adviting & refolving : When the truth is come to your hand, hold it fast, goe not again to make a new fearch and enquiry for truth : It is easie to cause conscience beleeve, as ye will, not as ye know: It is easie for you, to cast your light into prison, and detain God's truth in unrighteoulnels; But that priloner will break ward, to your incomparable torture: Fear your light, and fland in aw of it; for Think what honour it is, in this life allo, to it is from God:

be enrolled to the succeeding ages, amongst Christ's witnesses,

flanding against the re-entry of Antichrift: I know certainly.

your light looking to two wayes, and to the two fides, cryeth

shame upon the course, that they would countel you to follow:

The way, that is baljer and compartner with the smoke of

this fat world, & with case, smelleth strong of a foul and false way. The Prince of peace, he who brought again

from the dead, the great shepherd of his sheep, by the blood

of the eternall covenant, establish you, and give you found

light, & counsel you to follow Christ. Remember my obliged

service to my Lord your Father, & Mother, & your Lady,

Aberd. August. 10. Your Lo: at all obliged obedience, in bis fiveet Lord Jefus. S. R. 1637,

TO JEAN GORDON.

My very dear & loving Sister.

Race, mercy & peace be to you: I long to hear from Jyou: I exhort you to fet up the brae to the King's city, that must be taken with violence. Your afternoon's sun is wearing low: Time will eat up your frail life, like a worm gnaw. ing at the root of a May. flower : Lend Christ your heart : Set him as a seal there: Take him in within, and let the world & children stand at the door; they are not yours: make you and them for your proper owner, Christ : It is good, Heis your husband and their father : What missing can there be of a dying man, when God filleth his chair? Give hours of the day to prayer : Fash Chrift, (If I may speak so) and importune him, be often at his gate; give his door no rest; I can zell you, he will be found. Owhat sweet fellowship is betwizt him and me! I am imprisoned, but he is not imprisoned ; He hath shamed me with kindness: He hath come to my prifon, and run away with my heart and all my love: may he brooke it: I wish my love get never an owner but Chrift: Fy, fy upon old lovers, that held us fo long afunder! We shall not part now: He and I shall be heard, before he win out of my grips : I resolve to wreftle with Christ, ere I quite him : But my love to him bath eaften my foul in a fever. and there is no cooling of my fever, till I get real possession of Christ: O strong, strong love of Jesus, thou hast wounded my heart with thine arrows! Opain! Opain of love for Christ! Who will help me to praise? Let me have your prayers. Grace be with you.

Aberd, March. 13.

Yours in his sweet Lord Jesus. S. R.

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TO GRISSAL FULLERTON.

Dear Sifter.

Exhort you in the Lord, to feek your one thing, Marie's good part, that shall not be taken from you : Set your heart & foul on the Childrens inheritance: This clay-idol, the world, is but for Bastards, & ye are his lawfull begotten childe : Learn the way, (as your dear mother hath gone before you) to knock at Christ's door: Many an almes of mercy hath Christ given to Her, & hath abundance behinde to give to you: Ye are the feed of the faithfull, & born within the Covenant, claim your right. I would not exchange Christ Jesus for ten worlds of glory: I know now (bieffed be my teacher) how to shue the lock, & unbolt my welbeloved's door; & he maketh a poor ftranger welcome, when he cometh to his house: I am swelled up, & satisfied with the love of Christ, that is better then wine: It is a fire in my foul; let hell & the world caft water on it, they will not mend themselves: I have now gotten the right gate of Christ: I recommend him to you above all things : Come & finde the smell of his breath : See if his kisses be not sweet : He delireth no better then to be much made of: Be homely with him, & yeshall be the more welcome: Ye know not, how fain Christ would have all your love. Think not this is imaginations & bairns-play, we make din for: I would not fuffer for it, if it were fo: I dare pawnd my heaven for it, that it is the way to glory: Think much of truth, & abhorre these wayes devised by men in God's worship. The Grace of Christ be with you.

Aberd. March. 14.

Yours in his sweet Lord Jesus. S. R.

344 M' RUTHERFOORD'S Epilt, 176, 177.

TO PATRICK CARSEN.

Dear & loving friend.

Cannot but, upon the opportunity of a bearer, exhort you, torefigne the love of your youth to Chrift, &, in this day, while your fun is high, and your youth ferveth you, to feek the Lord and his face; for there is nothing out of heaven fo neecflary for you, as Christ: And ye cannot beignorant, but your day will end, & the night of death will call you from the pleafures of this life, & a doom given out in death standeth for ever, as long as God liveth. Youth ordinarily is a Poft & ready fervant for Satan, to run errands; for it is a nest for lust, curting, drunkennes, blaspheming of God, lying, pride & vanitie. O that there were such an heart in you, as to fear the Lord, and to dedicate your foul & body to his fervice: When the time cometh that your eye-strings shall break, & your face wax pale, and legs & arms tremble, & your breath grow cold, & your poor foul look out at your prison-house of clay, to be set at liberty ; then a good conscience, & your Lord's favour, shall be worth all the world's glory: Seek it as your garland and crown. Grace be with you,

Aberd. March. 14. 1636. Yours in his sweet Lord Jesus, S. R.

To JOHN CARSEN.

My welbeloved & dear friend.

Every one seeketh not God; & far sewer finde him, because they seek amis: He is to be sought for above all things, if men would finde what they seek: Let seathers & shadows alone to children, & goe seek your welbeloved: Your onely errand to the world, is, to wook Christ; therefore put other lovers from about his house, & let Christ have all your love, without minching or dividing it: It is little enough, if there were more

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Epift. 178. Letters.

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of it: The serving of the world & sin hath but a base reward & smoke, in stead of pleasures; and but a night dream, for true case to the soul: Goe where ye will, your soul shall not sleep sound but in Christ's boson: Come in to him, & sie down, & rest you not the slain Son of God, and enquire for him: I sought him, and now a sig for all the worm-eaten pleasures, & moth-eaten glory out of heaven, since I have sound him; and in him all I can want or wish: He hath made mea King over the world: Princese cannot overcome me: Christ hath given me the matriage kis, and he hath my marriage-love: We have made up a full bargain, that shall not goe back on either side: O if ye, and all in that countrey, knew what sweet terms of mercy are betwirt him and me! Grace be with you.

Aberd. March. 11. Yours in his sweet Lord. 1637: Jesus, S. R.

D.

To the Lady

B O Y

MADAM.

Would have written to your La: ere now, but peoples beleeving there is in methat which I know there is not, hath put me out of love with writing to any; for it is easie to put religion to a market & publick fair, but alas! it is not fo foon made eye-(weet for Christ: My Lord seeth me a tired man far behinde: I have gotten much love from Chrift, but I give him little or none again: My white fide cometh out in paper to men , but at home & within, I finde much black work, & great cause of a low fail, & oflittle boafting; & yet, howbeit I fee challenges to be true, the manner of the Tempter's preffing of them is unhonefts &, in my own thoughts, knavesh-like: My peace is, that Christ may finde fale and outing of his wares, in the like of me, mean, for faving grace : I wish all professors to fall in love with Grace; All our fongs should be of his free Grace: We are but too lazie and careles, in seeking of it: It is all Y 5

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Mr Rutherfoord's Epift. 178. our riches we have here, & glory in the bud: I wish, I could fer out Free Grace: I was the Lam's man, & under the Lam, & under a curfe; but Grace brought me from under that hard Lord, & I rejoyce, that I am Grace's Free-holder: I pay tri. bute to none for heaven, feeing my land & heritage holdeth of Christ, my new King: Infinite wildom hath deviled this excellent way of Free-holding, for finners: It is a better way to heaven, then the old way, that was in Adam's dayes: It hath this fair advantage, that no man's emptiness & want layeth an inhibition upon Chrift, or hindereth his falvation: (& that is far best for me) but our new Land Lord putteth the names of Dyvours & Adam's forlorn Heirs, & beggers, & the crooked & blinde, in the free charters: Heaven & Angels may wonder, that we have gotten such a gate of sin & hell; Such a back-entry out of hell, as Christ made, & brought out the captives by, is more, then my poor shallow thoughts can comprehend: I would think fufferings, glory, (& I am sometimes not far from it,) if my Lord would give me a new almes of free grace. I hear, that the Prelats are intending banishment for me; but for more grace, & no other hire, I would make it welcome: The bits of this clay-house, the earth, & the other fide of the fea, are my father's: If my fweet Lord Jesus would bud my sufferings, with a new measure of grace, I were a rich man : But I have not now of a long time found fuch high fpring-tides, as former -The fea is out, & the wind of his Spirit calm, & I cannot buy a wind , or by requesting the sea cause it to flow again; onely, I wait on, upon the banks & shore fide, till the Lord fend a foll fea, that with up-failes I may life up Chrift : Yet forrow for his absence is sweet; & sighes, with Saw ye him whom soy four loveth, have their own delights: Oh that I might gather hunger against his long-looked- for return ! Well were my foni, if Chrift were the element, mine own element, & that I loved & breathed in him , & if I could not live without him: I allow not laughter upon my felf, when He is away ; yet He never leaveth the house, but he leaveth drink-money behinde him, & a pamne that he will return : Woe, woe to me, if he should goe away, & take all his flitting with him: Even to dream

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Epist. 178. Letters. 347 of him is (weet: To build a house of pineing wishes for his return, to fpin out a web of forrow, & care, & languishing & fighes , either dry or wet, as they may be, because he hath no leisure (if I may speak so) to make a vilite, or to see a poor friend, sweetnerh & refresheth the thoughts of the heart : A millie dew will stand for rain, & doe some good, & keep some greenness in the herbs, till our Lord's clouds rue upon the earth, & fend down a watering of rain: Truly, I think Christ's mistie dew a welcome mesfage from heaven, till my Lord's rain fall: Woe, woe is me for the Lord's vineyard in Scotland. Howbeit the Father of the house embrace a childe, & feed him, & kis him; yet it is fortow and fadness to the children, that our poor mother hath gotten her leave, & that our Father hath given up house: It is an unheartsom thing, to see our Father & Mother agree so ill; vet the Bastards, if they be fed, care not : O Lord cast not water on Scotland's Smoking coal. It is a strange gate the faints goe to heaven, our enemies often eat & drink us, & we goe to heaven through their bellies & stomacks, & they vomit the church of God, undigested among their hands, & even while we are shut up in prisons by them, we advance in our journey Remember my fervice to my Lord, your kinde Son, who was kinde to me in my bonds, & was not ashamed to own me: I would be glad, that Christ got the morning service of his life, now in his young years: It would fute him well, to give Christ his young & green love : Christ's stamp and scal would goe far down in a young foul, If he would receive the thrust of Chrift's ftamp: I would defire him , to make fearch for Chrift:

for Nobles now are but dry friends to Christ. The Geace of

God our Father, & the good will of him, who dwelt in the

Aberd.

Yours in his sweet Lord Jesus. S. R.

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To the Lady

CARDONNESS ELDER.

Worthy & melbeloved in the Lord.

Race, mercy & peace be to you: I long to hear from I you in paper, that I may know, how your foul prospereth! My defire & longing is, to hear that ye walk in the truth, & that ye are content to follow the despised, but most lovely, Son of God: I cannot but recommend him unto you, as your husband, your welbeloved, your portion, your comfort & your joy: I speak this of that lovely one, because I praise & commend the foord (as we use to speak) as I finde it: He hath watered with his fweet comforts an opprefied prisoner; He was alwayes kinde to my foul, but never fo kinde as now, in my greateft extremities: I dine & fue with Chrift: He visiteth my foul with the visitations of love, in the night-watches. I perswade my foul, that this is the way to heaven, & his own Truth, I now fuffer for. I exhort you, in the name of Chrift, to continue in the truth, which I delivered to you. Make Christ fure to your foul; for your day draweth nigh to an end: Many flide back now, who feemed to be Christ's friends, & prove dishonest to him: But be ye faithfull to the death, and ye shall have the crown of life: This span-length of your dayes, whereof the Spirit of God speaketh Pfal. 29. will within a short time, come to a finger-breadth, & at length to nothing ! O how fweet and comfortable shall the feast of a good conscience be to you, when your eye- ftrings shall break, your face wax pale, & the breath turn cold, & your poor foul come fighing to the windows of the house of clay of your dying body, & shall long to be out, & to have the jaylor to open the door, that the prisoner may be fet at liberty: Yedraw nigh the water-fide: look your accounts: Ask for your guide to take you to the other fide: Let not the world be your portion: What have ye to doe with dead clay! Ye are not a bastard but a lawfull begotten childe; therefore fet your heart on the inheritance; Goe up before hand

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Epist. 180. Letters. 349
and see your lodging: Look through all your father's rooms
in heaven, in your father's house are many dwelling-places;
Menyake a fight of lands are they buy them: I know Christe

in heaven, in your father's house are many dwelling-places; Men take a fight of lands ere they buy them : I know Christ hath made the bargain already : But be kinde to the house ye are going to, & see it often: Set your heart on things that are above, where Christ is, at the right hand of God: Stir up your husband, to minde his own countrey at home: Counsel him to deal mercifully with the poor people of God under him: They are Christ's & not his, therefore delire him to shew them mercifull dealing & kindness, & to be good to their fouls. defire you to write to me. It may be, that my Parish forget me; but my witness is in heaven, I dow not, I doe not forget them: They are my lighes in the night, & my tears in the day: I think my felflike an husband plucked from the wife of his O Lord be my Judge, what joy it would be to my foul to hear, that my ministery hath left the Son of God among them . & that they are walking in Christ! Remember my loveto your Son and Daughter: Defire them from me to feek the Lord in their youth, and to give him the morning of their dayes: Acquaint them with the word of God & prayer. Grace be with you. Pray for the prisoner of Christ: In my heart

Aberd. March. 6. Your lawfull & loving Pastor, in but
1637. onely Lord Jesus, S. R.

To Mr.

JAMES HAMILTON.

Reverend & dearly beloved in our Lord.

Race, mercy & peace be to you: Our acquaintance is neither in bodily presence, nor in paper; but as sons of the same father, & sufferers for the same truth. Let no man doubt, but the state of our question, we are now sorced to stand to by suffering, exile&imprisonment, is, Is sould reign over his Kirk or not?

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Mr Rutherfoord's Epift. 180, 350 O if my finfull arm could hold the crown on his head, howbeit it should be firiken off from the shoulder-blade. For your enfuing & feared trial, my very dearest in our Lord Fesus, Alas! what am I to speak, to comfort a souldier of Christ, who hath done an hundred times more for that worthy & honourable cause, then I can doe! But I know, those, whom the world was not worthy of, wandered up & down, in deferts, & in mountains & in dens, & caves of the earth; & that while there is one member of mystical Christ out of heaven, that member must fuffer strokes, till our Lord Jesus draw in that member within the gates of the new Jerusalem, which he will not fail to doe at laft; for not one toe or finger of that body but it shall be taken in within the city. What can be our part, in this pitched battel betwixt the Lamb & the Dragon, But'to receive the darts in patience, that rebound off us on upon our fweet Mafter; or rather light first upon him, & then rebound off him upon his servants? I think it a sweet North-wind, that bloweth first upon the fair face of the chief among ten thouland, & then lighteth upon our finfull & black faces: When once the wind bloweth off him upon me, I think it hath a sweet smell of Christ; & so must be some more then a single cross. I know, ye have a guard about you, & your attendance & train for your lafety, is far beyond your pursuers force or fraud : It is good under fend to be near our mar-boufe & strong hold : We can doe but little to relift them, who perfecute us& opposehim, but keep our blood& our wounds to the next Court day, when our complaints will be read. If this day be not Christ's, lam sure the morrow shall be his. As for any thing I doe in my bonds, when now and then a word falleth from me, alas it is very little! I am exceedingly greived that any should conceive any thing to be; in such a broken, and emptie reed, let no man impute it to me, that the free and unbought wind (for I gave nothing for it) bloweth upon an empty reed: I am his overburdened debter. I cry, down with me, down, down with all the excellency of the world, &, up, up with Christ: Long, long may that fair One, that holy One be on high: My curse be upon them that love him not. O how glad would I be, if his glore would grow out, & spring up out of my bonds

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Letters. Epift. 180. 351 & fufferings ! Certainly fince I became his prisoner, he hath mon the yolk & heart of my foul : Christ is even become a new Christo me, & his love greener then it was, & now I strive no more with him , his love shall carry it away : I lay down my felf under his love , I defire to ling, & to cry, & to proclaim my felt, even under the water, in his common, & eternally indebted to his kindness: I will not offer to quite commons with him (as we use to say) for that will not be: All, all for evermore be Christ's. What further trials are before me, I know note but I know, Christ will have a faved foul of me, over on the other fide of the water, in the yonder fide of croffes, & beyond mens wrongs. I had but one eye, & that they have put our My one joy, next to the flower of my joyes, Chrift, was to preach my sweetest, sweetest Master, and the glory of his Kingdom, and it seemed no cruelty to them, to put out the poor man's one eye. And now I am feeking about, to fee, if suffering will speak my fair One's praises; & Iam trying if a dumb man's conque can raile one not, or one of Zion's fprings, to advance my Welbeloved's glory: Oh if he would make fome glory to himself out of a dumb prisoner! I goe with childe of his word, I cannot be delivered: none here will have my Mafter , Alas! What aileth them at him ? I bless you for your prayers, adde to them praises: As I am able, I pay you home. I commend your divelog in Christ's Testament; I would , I could fer out the dead man's good will to his friends, in his sweet Testament: Speak a prisoner's hearty commenda. tions to Christ: fear not, your ten dayes will over. These that are gathered against mount Zion , their eyes shall melt away in their eye-holes and their tongues confume away in their mouthes, & Christ's withered garden shall grow green again, in Scotland: My Lord Jesus hath a word hid in heaven for Scotland, not yet brought out. Grace be with you.

Aberd. July. 7.

Yours in his sweet Lord Jesus. S. R.

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TO MISTRESS STUART.

MISTRESS.

Race, mercy & peace be to you: I am forry that ye take Tit fo'hardly, that I have not written to you. I am judged to be that which I am not : I fear , if I were put in the fire, I should melt away, & fall down in sheards of painted nature: For truly, I have little stuff at home, that is worth theeye of God's fervants: If there be any thing of Christ's in me, (as Idare not deny (ome of his work) it is but a founk of borrowed fire, that can scarce warm my felf, & hath little heat for standers by: I would fain have that, which ye and others beleeve I have, but ye are onely witnesses to my outter side, and to some words in paper, Oh that he would give me more then paper-grace or tongue grace ! Were it not that want paineth me, I should have skailed house, & gone a begging long fince; but Christ hath left me with some hunger, that is more hot then wife, & is ready often to fay, If Chrift langed for me as I doe for him we should not belong in meeting; of it beloved my company aswell as I doe his, even while I am writing this letter to you, we should flee in other's arms: But I know, there is more will then wis in this languor & pineing love for Christ; & no marvel, for Christ's love would have hot harvest , long ere mid-fummer; Burift have any love to him, Christ hath both love to me, & wit to guide his love: & I fee, the best thing I have bath as much dross befide it, as might curse me & it both; & if it were for no more, we have need of a Saviour to par-lon the very faults, and difeafer and weakness of the new man, and to take away (to say so) our godly fins, or the fins of our fanctineation, and the drofs and scum of spiritual love; woe, woe is me! O what need is there then of Christ's calling to scour, & cleanse, & washaway an uply old body of fin, the very image of Satim I I know nothing furer, then that there is an office for Christ among us: I wish for no other heaven, in this fide of the last lea, that I must crofs, then this service of Christ, to make my blackness beauty, my dead. mess life, my guiltines fanctification: I long much for that day

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Epift. 181. Letters. day, when I will be holy: O what spots are yet unwashen! O that I could change the skin of the leopard and the Mor, and neffer it with some of Christ's fairnels! Were my blackness & Christ's beauty carded through other (as we use to speak,) his beauty & holinels would eat up my filthinels: But Oh I have not casten old Adam's hew & colour yet! I trow, the best of us hath a smell yet of the old loathsom body of sin & guiltiness: Happy are they for evermore, who can employ Christ, & set his blood & death on work, to make clean work to God, of foul fouls: I know, it is our fin, that we would have fanctification on the funny fide of the hill, & holiness with nothing but fummer, & no crolles at all: Sin hath made us as tender, as if we were made of paper or glass . I am often thinking, what I would think of Christ & burning quick together, of Christ & torturing, & hot melted lead poured in at mouth & navel: yet I have some weak experience, (but very weak indeed) that suppose Christ & hell's torments were married together, & if there were no finding of Christ at all, except I went to bell's furnace, that there, & in no other place, I could meet with him; I trow, if I were, as I have been fince I was his prisoner, I would beg lodging for God's sake in hell's hottest furnace, that I might rub fouls with Christ ? But, God be thanked, I shall finde him in a better lodging: We get Christ better cheap then so, when he is rouped to us, we get him but with a shower of summertroubles in this life, as (weet & as foft to beleevers as a May-dew. I would have you . my felf, helping Christ mystical to weep for his wife: & O that we could mourn for Christ buried in Scotland, & for his two flain witneffes killed, because they prophefied! If we could so importune & solicit God, our buried Lord & his two buried witnesses should rife again: Earth and clay and stone will not bear down Christ and the Gospel, in Scotland. I know not, if I will see the second temple and the glory of it; but the Lord hath deceived me, if it be not to be reared up again : I would wish to give Christ his welcome-home again ? My bletting, my joy, my glory & love be on the home-comer. I finde no better use of suffering , then that Christ's winnowing putteth chaff & corn in the faints to fundry places, and dif

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discovereth our dross from his gold, so as corruption and grace are so seen, that Christ saith in the surnace, that is mine, and this is yours: The seumes the grounds, the stomack against the perfectives, the impatience, the unbelief, the quarrelling, these are thine: And faith, on-waiting, love, joy, courage, are mine. Ob let me die one of Christ's on waiters, and one of his attendants, I know, your heart and Christ are married together, it were not good to make a divorce. Rue not of that meeting and marriage with such a husband: Pray for me his prisoner. Grace, grace be with you.

Aberd.

Yours in his sweet Lord Iesus. S. R.

To Mr HUGH MCKAILL.

Reverend & dear Brother.

Race, mercy & peace be to you: I received your letter, Il blefs you for it: My dry root would take more dew & firm. mer-rain then it getteth; were it not, Christ will have drienels & deadnels in us to work upon : If there were no timber to work upon, art would die and never be feen : I fee, grace hath a field to play upon, and to course up and down in our wants, so that I am often thanking God, not for guiltiness; but for guiltinels for Chrift, to whet and sharpen his grace upon: I am half content to have boils for my Lord Jefus's plaisters: fickness hath this advantage, that it draweth our sweet Physician's hand, & his holy & fost fingers, to touch our withered & leper skins; it is a bleffed fever, that fetcheth Chrift to the bed-fide: I think my Lord's How doest thou with it, fick body? Is worth all my pained nights: Surely, I have no more for Christ, but emprinels & want; take or leave, he will get me no otherwife, I must fell my felf, and my wants to him, but I have no price to give for him: If he would put a fair and a real feal upon his love to me, and bestow upon mea larger share of Christ's love, (which I would fainest be in hands with of any thing, I except not

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Epilt. 182. Letters. not heaven it felf) I should goe on fighing, & finging under his crofs: But the worst is, many take me for some-body, because the wind bloweth upon a withered prisoner: But the truth is I am both lean and thin , in that , wherein many beleeve I abound. I would (if bartering were in my power) niffer joy with Christ's love and faith, and in stead of the hot sunshine, be content to walk under a cloudy shadow, with more grief and fadnels, to have more faith, & a fair occasion of letting forth and commending Christ, and to make that lovely One, that fair One, that sweetest and dearest Lord Jesus, market-sweet for many care & hearts in Scotland; and ifit were in my power, to roup Christ to the three Kingdoms, & withall to perswade buyers to come, and to take such sweet wares as Christ; I would think to have many tweet bargain; betwirt Christ & the fons of men. I would, I could be humble, & goe with a low fail; I would, I had deires with wings, & running upon wheels, fwift & active and fpeedy, in longing for Christ's honour: But I know, my Lord is as wife here, as I dow be thirfly ; & infinitely more zealous of his honour, then I can be hargery for the manifestation ofit to men & angels : But Oh that my Lord would take my defires off my hand, & adde a thousand fold more unto them, and fow spiritual inclinations upon them, for the coming of Christ's Kingdom to the fons of men, that they might be higher and deeper & longer & broader ! For my longest measures are too short for Christ, my deepth is ebbe, and the breadth of my affections to Christ narrowed & pinched. Oh for an ingine & a wit, to prescribe wayes to men, how Christ might be all, in all the world! Wit is here behinde affection, and affection behinde obligation. Oh how little dom I give to Chrift: and how much hath he given me! Oh that I could fing grace's praifes, and love's praises! Seeing I was like a fool, folifting the Law, and making moyen to the Law's court for mercy, and found challenges that way; but now I deny that Judge's power; for I am Grace's man; I hold not worth a drink of water of the Law, or of any Lord, but Jefus: And all I bethought me of this, I was flain with doubtings, and fears and terrours. I praise the new court, and the new Land-lord, and the new Salvation, pur-

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Epift. 183. Mr Rutherfoord's 356 chased in Jesus his name, & at his instance: Let the old man, if he please, goe make his moan to the Law, & feek acquaintance thereaway, because he is condemned in that Court. hope, the new man, & I, & Christ together shall not be heard: and this is the more foit, & the more easie way for me, & for my cross together: Seeing Christ fingeth my welcome home, & taketh me in, & maketh short counts, & short work of reckoning betwizt me & my Judge, I must be Christ's man, & his Tennant, & Subject to his Court : I am Sure, Suffering for Christ could not be born otherwise: But I give my hand & my faith to all, who would fuffer for Christ, they shall be well handled, & fare well in the fame way, that I have found the crofs eafie & light. Grace be with you.

TO ALEXANDER GORDON.

Of Garlock.

Dear Brother.

Aberd July. 8,

1637.

Race, mercy & peace be to you : If Christ were as I am, I that time could work upon him to alter him , or that the morrow could be a new day to him, or bring a new minde upon him, as it is to me a new day. I could not keep a house or a covenant with him; But I finde Christ to be Christ, & that he is far, far, even infinite heavens height above man: And that is all our happiness, Sinners can doe nothing, but make wounds, that Christ may heal them; and make debts, that he may pay them; and make falls, that he may raise them; & make deaths, that he may quicken them; & spin out & dig hells to themselves, that he may ransom them. Now I will bless the Lord, that ever there was fuch athing as the free Grace of God, &a free ransom given for sold souls: Only, alas guiltiness maketh meashamed to apply Christ, & to think it pridein me, to put out my unclean & withered hand to such a Saviour ! but it is neither shame nor pride, for adrowning man to fwim to a rock, nor for a ship-broken foul, to run himfelf a shore upon Chrift, SupEp

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Yours in his facet Lord

Jejus , S. R.

Aberd. 1637.

ed & full of Chrift. Grace, grace be with you. Yours in bis sweet Lord Jejus. S. R.

JOHN BELL Elder.

My very loving friend Race, mercy & peace be to you: I have very often & I long expected your letter, but, if ye be well in foul & body, I am the less solicitous: I beseech you in the Lord Jesus, to minde your countrey above; & now when old age, the twilight going before the darkness of the grave, & the falling low of your fun be-

fore your night; now come upon you, advife with Christ, ere ye put your foot in the ship, & turn your back on this life: Many are Z 3 beguiled

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Epift. 184. M'RUTHERFOORD'S beguiled with this that they are free of feandalous & crying abominations, but the tree that bringeth not forth good fruit is for thefire: the man that is not born again cannot enter into the kingdom of God; common honefty will not take men to heaven; Alas that men should think they ever met with Chuft, who had never a fick night, through the terrours of God in their fool, or a fore heart for fin. I know, the Lord hath given you light, & the knowledge of his will; but that is not all, neither will that doe your turn: I wish you an awakened foul, & that ye beguile not your felf, in the matter of your falvation. My dear Brother , fearch your felf with the candle of God , & try if the life of God & Christ be in you: Salvation is not casten to every man's door: Many are carried over sea & land, to a far countrey, in a ship, whileas they fleep much of the way: but men are not landed at heaven sleeping: The righteous are scarcely faved: and many run as fast, as either ye or I, who miss the prize and the crown : God send me salvation , and fave me from a disappointment . and I feek no more : Men think it but a ftryde, or a step over to heaven; but when so few are faved, even, of a number like the fand of the fea, but a handfull & a remnant, (as God's word faith,) what cause have we, to shake our felves out of our felves, & to ask our poor foul, whither goeft thou? where shalt thou lodge at night? Where are thy charters & writes of thy heavenly inheritance? I have known a man turna key in a door, & lock it by: Many men leap over, (as they think) & leap in. O fee! fee that ye give not your falvation a wrong caft, & think all is well, & leave your foul loofe & uncertain: look to your building, & to your groundftone, & what fignes of Christ are in you, & fer this world behinde your back: It is time now in the evening, to ceafe from your ordinary work, & high time to know of your lodging at night: It is your Salvation that is in dependance , & that is a great & weighty bulinels, though many make light of the matter, New, the Lord enable you by his grace to work it out,

Aberd. 1637.

Your lawfull and loving Paftor, S. R. gh

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TO WILLIAM GORDON.

Of Robertown

Dear Brother.

Race, mercy & peace be to you: So often as I think on our Teafe, in our fouldiers night-watch &of our fighting-life in the nickle, while we are here, lam forced to fay, prisoners in a dungeon condemned by a judge, to want the light of the fun and moon & candle, till their dying day, are no more, nay not fomuch , to be pitied as weare; for they weary of their life , they have their prison: But we fall to, in our prison, where we kee little, to drink our selves drunk with the night-pleasures of our weak dreams; & we long for no better life then this: but at the blaft of the laft trumpet, & the shout of the Archangel, when God shall take down the shepherd's tent of this fading world. we shall not have fo much as a drink of water, of all the dreams that we now build on. Alas! that the sharp & bitter blafts on face & fides , which meet us in this life, have not learned us mottification, & made us dead to this world! We buy our own forrow, & we pay dear for it, when we fpend out our love, our joy, our defires, our confidence, upon an handfull of lnow & ice . that time will melt away to nothing, & go thirstie out of the drunken Innes, when all is done: Alas that we enquire not for the clear fountain; but are fo foolish, as to drink foul, muddy & rotten waters, even till our bed-time; & then in the refurrection , when we shall be awakned, our yesternight's lowre drink & swinish dregs shall rift up upon us; & fick, fick shall many a foul be then: I know no wholefom fountain but one; I know not a thing worth the buying, but heaven : And my own minde is, if comparison were made betwixt Christ & heaven, I would sell heaven with my bleffing, & buy Christ. Oh if I could raise the market for Christ, & heighten the market a pound for a penny, & cry up Christin mens estimation, ten thousand talents more, then Z 4 men

360 Mr RUTHERFOORD'S Epift. 185: men think of him ! But they are shaping him, & crying him down, & valuing him at their unworthy half-penny; or elfe exchanging & bartering Christ with the miserable old fallen house of this vain world; or then they lend him out upon interest, & play the usurers with Christ: Because they profess him, & give out before men, that Christ is their treasure & stock, & in the mean time, praise of men, & a name, & case, & the sum. mer-fun of the Gospel, is the usury they would be at : so when the trial cometh, they quite the flock for the interest, & lose all; Happy are they, who can keep Christ by himself alone, and keep him clean and whole, till God come & count with them. I know, in your hard and heavy trials long fince, ye thought well and highly of Christ; but truly no cross should be old to us: We should not forget them, because years are come betwirt us and them, & cast them by hand, as we doe old clothes: We may make a cross old in time, new in use, & as fruitfull, as in the beginning of it: God is where and what he was, feven years agoe, whatever change be in us. I speak not this, as if I thought, ye had forgotten what God did to have your love long fince; but that ye may awake your felf, in this fleepy age, & remember fruitfully of Christ's first wooing and suiting of your love, both with fire & water ; & try if he got his answer, or if ye be yet to give him it: For I finde in my felf, that water runneth not faster through a sieve, then our warnings slip from us : for I have loft & caften by hands many fummonds, the Lord fent to me; & therefore the Lord hath given me double charges, that I trust in God shall not rive me. I bless his great name, who is no niggard in holding in croffes upon me, but spendeth largely his rods, that he may fave me from this perishing world. How plentifull God is in means of this kinde, is efteemed by many, one of Gods unkinde mercies; but Chrift's crofs is neither a cruel nor unkinde mercy, but the love-token of a father. I am sure, a lover chafing us for our well, & to have our love, should not be run away from, or fled from. God fend me no worse mercy, then the fanctified crofs of Christ portendeth ; & I am sure, I should be happy & bleft. Pray for me, that I may finde house-room in he

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the Lord's house, to speak in his name. Remember my dearest love in Christ to your wife. Grace, grace be with you.

Aberd. 1636.

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Yours in his freet Lord Jesus. S.R.

To my Lady

B O Y D.

MADAM

Race, mercy & peace from God our father, & from our Lord I Jesus Christ, be multiplied upon you. I have reasoned with your fon at large, I rejoyce, to fee him fer his face in the right airth, now when the Nobles love the funny fide of the Gospel best, and are afraid that Christ want souldiers, and shall not beable to doe for himself. Madam, our debts of obligation to Christ are not finall: the freedom of grace & salvation is the wonder of man and Angels; but mercy in our Lord scorneth hire: Ye are bound to life Christ on high, who hath given you eyes to discern the Devil, now coming out in his white's, & the Idolatry and Apostacy of the time, well washen with fair pretences; but the skin is black, & the water foul; It were art, I confese, to wash a black Devil and make him I am in strangeup's & down's, & seven times a day Holeground: I am put often to fwimming, and again my feet are fet on the rock, that is higher then my felf: now let me see 4. Things I never saw before. 1. The supper will be great chear, that is up in the great hall, with the royal King of glory, when the four-hours, the standing drink, in this driery wilderness, is so sweet ; When he bloweth a kiss a far off to his poor heart-broken mourners in Zion, and sendeth me but his hearty commendations, till we meet, I am confounded with wonder, to think what it shall be, when the fairest among the sons of men shall lay a King's fweet fost cheek to the finfull cheeks of poor finners.

362 Mr Rutherfoord's Epist. 186. O time, time, goe swiftly & hasten that day! Sweet Lord Jesus post, come flying, like a young Hart or a Roc upon the mountains of separation. I think, we should tell the hours carefully, & look often how low the fun is: For love hath no be, it is pained, pained in it felf, till it come in grips with the party beloved. 2. I finde Christ's absence, love's tickness and love's death; The wind, that bloweth out of the airth, where my Lord Jefus reigneth, is sweet-smelled, foft, joyfull, & heartsom to a soul burnt with absence. It is a painfull battel, for a foul fick of love, to fight with absence and delayes: Christ's not yet, is a flounding of all the joynts & liths of the foul: a nod of his head, when he is under a mask, would be half a pawne: to lay, fool, what aileth thee? He is coming, would be life to a dead man. I am often in my dumb labbaths feeking a new plea with my Lord Jefus, God forgive me: & I care not, if there be not two or three ounce weight of black wrath in my cup. For the 3. Thing, I have feen my abominable vilenels; If I were well known, there would none in this Kingdom ask how I doe. Men take my ten to be an hundred , but I am a deeper hypocrite & shallower professour, then every one beleeveth, God knoweth I feigne not : But I think, my reckonings on the one page written in great letters, and his mercy to fuch a forlorn and wretched Dyvour on the other, more then a miracle. If I could get my finger ends upon a full affurance, I trow, I should grip fast: But my cup wanteth not gall: and upon my pare despair might be almost excused, if e. very one in this land faw my inner fide : But I know , I am one of them, who have made great fale & a free market to free grace; If I could be favel, as I would fain beleeve, fure I am, I have given Christ's blood, his free grace & the bowels of his mercy, a large field to work upon, & Christ hath manifested his art (I dare not fay, to the uttermost; for he can, if he would, forgive all the Devils & dimned reprobates, in respect of the wide. pels of his mercy, but I lay) to an admirable degree. 4. I am ftriken with tear of unthankfuluels: This Apostate Kirk hath Played the harlot with many lovers, they are spitting in the face of my lovely King, and mocking him, and I down not mend it, and

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Epist. 186. Letters. and they are running away from Christ in troops, and I dow not mourn and be grieved for it. I think Christ lieth, like an old forecasten cattle, fortaken of the inhabitants : all men run away now from him: Truth, innocent Truth goeth mourning & wringing her hands in fackcloth & ashes. Woe, woe, woe is me, for the virgin-daughter of Scotland: Woe, woe to the inh bitants of this land, for they are gone back with a perpetual backfliding: Thefe things take me foup, that a borrowed bed, another man's fire-tide, the wind upon my face, (I being driven from my lovers, and dear acquaintance, and my poor flock,) findenoroom in my forrow: I have no spare or odde forrow for thefe ! Onely I think , the sparrows and swallows, that build their nefts in the Kirk of Anworh, bleffed birds: Nothing hath given my faith a harder back-fet, till it crack again, then my closed mouth: But let me be miserable my felf alone, God keep my dear brethren from it : But still I keep breath: and when my royal, and never, never-enough praifed King returneth to his finfull prisoner, I ride upon the high places of Iacob, I divide Shechem, I trumph in his ftrength. If this Kingdom would glorifie the Lord, in my behalf, I defire to be weighed in God's even ballance in this point, if I think not my wages payed to the full, I shall crave no more hire of Christ. Madam, pity me in this and help me to praise him: For what ever I be, the chief of finners, a devil and a moft guilty devil ; yet it is the apple of Christ's eye, his honour and glory, as the head of the church, that I fuffer for now, and that I will goe to eternicy with. I am greatly in love with Mr M. M. I feehim stamped with the image of God. I hope well of

your son, my Lord Boyd. Your La: and your children have a

prisoner's prayers. Grace, grace be with you.

Aberd. May. 1. 1637. Your La: at all obedience in Christ, S. R.

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TO Mr T HOMAS GARVEN.

Dear Brother.

Race, mercy & peace be to you : I rejoyce, that ye can-Trot be quite of Chrift, (if I may speak so) but he must, he will have you: Betake your self to Christ, my dear Brother. It is a great bulinels to make quite of superfluities, and of those things, which Christ cannot dwell with, I am content with my own cross, that Christ hath made mine by an eternal lot, because it is Christ's & mine together. I marvel not, that winter is without heaven 4 for there is no winter within it : All the faints therefore have their own measure of winter, before their eternal fummer. Oh for the long day, & the high fun, & the fair garden, & the King's great citie up above these visible heavens ! What God layeth on , let me suffer: For some have one cross , some seven, some ten, some half a cross, yet all the faints have whole & full joy , & seven crosses have seven joyes. Christ is cumbred with me (to speak so) and my cross, but he falleth not off me, we are not at variance. I finde the very glooms of Christ's wooing a foul, fweet and lovely : I had rather have Christ's buffet and love-ftroke, then another King's kifs: Speak evil of Christ who will , I hope to die with love-thoughts of him. Oh that there are so few tongues in heaven and earth to extoll him! I wish his praises goe not down am angst us : Let not Christ be low & lightly efteemed, in the midst of us; but let all hearts & all tongues cast in their portion, & contribute something, to make him great in mount Zion. Thus recommending you to his grace, & remembring my love to your wife & mother, & your kinde brother R.B. & entreating you to remember my bonds, I reft.

> Aberd. Sept. 8. 1637.

Yours in hes fareet Lord Jefus, S. R.

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To the Laird of

MONCRIEFE.

Much bonoured Sir.

Race, mercy & peace be to you: Although not acquaint, I vet at the defire of your worthy fifter, the Lady Ley's, & upon the report of your kindness to Christy his oppressed truth, lam bold to write to you, earneftly defiring you, to joyn with us, (so many as in these bounds profets Christ) to wrestle with God, one day of the week, especially the Wedensday, for mercy to this fallen & decayed Kirk, and to fuch as fuffer for Christ's name, & for your own necessities & the necessities of others, who are by covenant engaged in that bufiness: For we have no other armour in these evil times but prayers, now when wrath from the Lord is gone out against this backsliding land: for ye know, we can have no true publike fasts, neither are the true causes of our humiliation ever laid before the people. Now, very worthy Sir, I am glad in the Lord, that the Lord referveth any of your place, or of note, in this time of common Apollacy, to come forth in publike, to bear Christ's name before men, when the great men think Christ a cumbersom neighbour, and that religion carrieth hazards, trials & persecutions with it. I perswade my self, it is your glory & your garland, & shall be your joy in the day of Christ, & the standing of your house & leed, to inherit the earth, that ye truely & fincerely profifs Christ: Neither is our King, whom the father hath crowned in mount Zion, so weak, that he cannot doe for himself & his own cause. I vetily beleeve, they are bleffed, who can hold the crown upon his head, and carry up the train of his robe royal, and that he shall yet be victorious and triumph in this land. It is our part to back our royal King, howbeit there were not fix in all the land to follow him. It is wildom now to take up, and diftern the devil, and the Antichrift, coming out in their whites, and the Apostacy and Idolatry of this land, washen with foul WALCE

Epift. 188; 366 Mr Rutherroord's water: I confessit is art to wash the Devil, till his skin be white, For my felf, Sir, I have bought a plea against Christ, fince I came hither, in judging my princely Master angry at me, because I was cast out of the vineyard, as a withered tree, my dumb labbaths working me much forrow: But I fee now, forrow hath not eyes to read love, written upon the crofs of Christ, & therefore I pals from my rash plea: Woe , woe is me , that I should have received a stander of Christ's love to my foul: & for all this, my Lord Jesus hath forgiven all, as not willing to beheard with fuch a fool, & is content to be, as it were, confined with me, & to bear me company, & to feast a poor oppressed prifoner. And now I write it under my hand . Worthy Sir, that I think well & honourably of this cross of Christ: I wonder, that he will take any glory from the like of me: I finde that when be but fendeth his hearty commendations to me, & but blowerh a kiff afar off, I am confounded with wondering, what the supper of the Lamb will be, up in our father's dineing palace of glory, fince the four-hours in his difmall wilderness, & when in prifons, & in our fad dayes, a kifs of Christ is to comfortable. O how fweet & glorious shall our case be, when that fairest among the fons of men, shall lay his fair face to our now finfull faces, & wipe away all tears from our eyes! O Time, Time, run fwiftly & haft. en this day ! O faces Lord Fofus, come fiving like a roc or a young bart! Alas! that we, blinde fools, are fallen in love with moon-shine & shadows. How weet is the wind, that bloweth out of the airth, where Christ is ! Every day we may see some new thing in Christ, his love buth neither brim nor bottom. Ch if I had help to praise him! He knoweth, if my sufferings glotifie his name, & encourage others to stand fast for the honour of our supream Law-giver Christ, my wages then are paved to the full. Sir, help me to love that never-enough praised Lord. I finde now, that the faith of the faints, under fuffering for Chrift, is fair before the wind, & with full fails carried upon Christ: & I hope to lose nothing in this furnace but dross; for Christ can triumph in a weaker man then I am , if there be any fuch: And when all is done, his love paineth me, & leaveth me under fuch debt to Chrift,as I can neither pay principal nor intescit.

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Letters.

rest. Oh if he would comprize my self, & if I were sold to him as a bondman, & that he would take me home to his house and fire-side; for I have nothing to render to him! Then, after me, let no man think hard of Christ's sweet cross; for I would not change my sight, with the painted laughter of all my adversaries. I desire grace in patience to wait on, & to lie upon the brink, rill the water fall & flow. I know he is saft coming. Sir, ye will excuse my boldness, & till it please God I see you, ye have the prayers of a prisoner of Christ, to whom I recommend you, & in whom I rest.

Aberd. May, 14.

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e. A. Yours at all obedience in Christ, S. R.

To JOHN CLARK.

Loving Broker.

TOld fast Christ without wavering, & contend for the faith, because Christ is not easily gotten nor kept : The lizic professour hath put heaven (as it were) at the very next door, & thinketh to five up to heaven in his bed and in a nightdream; but truly, that is not fo caffe a thing, as most men beleeve: Chrift himfelf did fweat , ere he won this city , howbeit he was the free born Heir. It is Christianity, My heart, to befincere. unfrigned, honest & upright-hearted before God; & to live & feive God, suppose there were not one man or woman, in all the world dwelling belide you, to eye you: Any little grace that ve have, feethat it be found & true : Ye may put adifference betwixt you & reprobats, if ye have these markes. 1. If ye prize Chrift & his truth fo, as ye will fell all & buy him, & fuffer for it. 2. If the love of Christ keepeth you back from sinning , more then the Law or fear of hell. 3. If ye be humble, & deny your own will, wit, credit, ease, honour, the world & the vanity & glory of it. 4. Your profession must not bebarren , & void of good works. 5. Ye must in all things aime at God's honour; ye must cat , drink, sleep , buy , sell , fit , stand , speak , pray,

368 M' RUTHERFOORD'S Epift. 190: read, and hear the word with a heart-purpose that God may be honoured. 6. Ye must shew your self an enemy to sin, and reprove the works of darkness, such as drunkenness, swearing & lying, albeit the company should hate you for so doing. 7. Keep in minde the truth of God, that we heard me teach, and have nothing to doe with the corruptions, and new guiles entred into the house of God, 8. Make conscience of your calling, in covenants, in buying & felling. 9. Acquaint your felf with daily praying, commit all your wayes & actions to Godby prayer, Supplication & thanksgiving, and count not much of being mocked; for Christ Jesus was mocked before you. Per-Swade your felf, that this is the way of peace & comfort, I now fuffer for: I dare goe to death & in to eternity with it, though men may possibly seek another way. Remember me in your prayers, & the state of this oppressed Church, Grace be with you

Aberd. 1637. Your foul's Well-wisher. S. R.

TO CRDONNESS Elder

Much bonoured Sir.

I long to hear how your foul prospereth: I wonder, that ye write not to me; for the holy Ghost beareth me witces, I cannot, I date not, I dow not forget you, nor the souls of those with you, who are redeemed by the blood of the great Shepherd: Ye are in my heart in the night watches, ye are my joy & crown in the day of Christ: O Lord bear witnes, if my soul thirsteth for any thing out of heaven, more then for your salvation: Let God lay me in an even ballance, & try me in this. Love heaven, let your heart be on it: Up, up and vise the new land &view the fair city, & the white throne& the Lamb, the bride's husband, in his bridegroom's clothes sitting on it: It were time, your soul should cast it self & all your burdens upon Christ. I beseech you by the wounds of your Redeemer, and by your compearance before him, & by the salvation of your soul.

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Letters. Fpilt. 190. 260 foul, lofe no more time; run fast, for it is late! God hath fworn by himself, who made the world & time, that time shall be no more, Rev. 10. Ye are now upon the very border of the other life; your Lord cannot be blamed, for not giving you warning: I have taught the truth of Christo you, & delivered unto you the whole counsel of God, & I have stood before the Lord for you, & I shall yet still stand; awake, awake to doe Think not to be eased of the burthens & debes, righteoully. that are on your house, by oppretting any, or being rigorous to those that are under you: remember how I endeavoured to walk before you, in this matter, as an example; behold here am I, witness against me, befire the Lord & his Anointed, whose ox or whose ass have I taken ? Whom have I defrauded? Whom have I oppressed? Who knoweth how my foul fredeth upon a good conscience, when I remember how I spent this body, in feeding the lambs of Christ? At my first entry hither, I grant, I took a flomack against my Lord, because he had casten me over the dike of the vineyard, as a dry, tree, & would have no more of my service: My dumb sibbaths broke my heart, and I would not be comforted: but now he, whom my foul loveth, is come again, and it pleaseth him, to feast me with the kiffes of his A King dineth with me, and his spikenard casteth a frect finell, The Lord my witness is above, that I writemy heart to you: I never knew, by my nine years preaching, so much of Christ's love, as he hath taught me in Aberdeen, by six mopeths imprisonment. I charge you in Christ's name, help me to praise, & shew that people & countrey, the loving kindness of theLord to my foul that to my fufferings may fome way preach to them, when I am Glent: He hath made me know, now better then before, what it is to be crucified to the world: I would not now give a drink of cold water for all the world's kindness: lowe no service to it: I am not the flesh's debter: My Lord Jesus hath dated his prisoner, & hath thoughts of love concerning me: I would not exchange my fighs, with the laughing of my adverfaries. Sir, I write this to inform you, that ye may know, it is the truth of Christ I now suffer for, & he hath sealed my fuf. ferings, with the comforts of his spirit on my foul; & I know

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M' RUTHERFOORD's Epift, 190. 370 he putteth not his feal upon blank paper. Now , Sir, I have no comfort earthly, but to know, that I have espouled, & shall prefent a bride to Christ in that congregation. The Lord hath given you much , and therefore he will require much of you again : Number your calents, & fee what we have to render back again, ye cannot be enough perswaded of the shortness of your time. I charge you to write to me, & in the fear of God be plain with me, whether or no ye have made your falvation fure: I am confident & hope the beft; but I know, your reckonings with your Judge are many & deep. Sir, be not beguiled, neglect not your one thing [Philip. 3:13.] your one necessary thing [Luke 10: v. 42.] the good part that shall not be taken from you. Look beyond time : things here are but moon-shine, they have but Childrens wir, who are delighted with shadows, & deluded with feathers flying in the air. Defire your children, in the morning of their life, to begin & feek the Lord & to remember their Ciestor in the dayes of their youth [Ecclef. 12:2.]to cleanie their way, by taking heed thereto according to God's word (Pf. 119: 9.) youth is a glaffy age: Satan findes a swept chamber for the most part) in youth-hood, & a garnished lodging for himfelf & his train: Let the Lord have the flower of their age : The best facrifice is due to him: Instruct them in this, that they have a foul, & that this life is nothing in comparison of eternity: They will have much need of God's conduct in this world, to guide them by thoserocks, upon which most mensplir, but far more need, when it cometh to the hour of death& their compearance before Christ. O that there were such a heart in them, to fear the name of the great & dreadfull God, who hath laid up great things for those that love & fear him! I pray; that God may be their portion. Show others of my parishoners, that I write to them my best wishes, & the bleffings of their lawfull Paftor: Say to them from me, that I befeech them by the bowels of Christ, to keep in minde the Doctrine of our Lord and Saviour Jesus Christ, which I taught them; that so they may lay hold on eternal life, striving together for the faith of the Gospel, and making sute falvation to themselves . Walk in love & doe righteousness : feek peace, love one another, wait for the coming of our

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Epift. 191.

Mafter & Judge: Receive no doctrine, contrary to that which I delivered to you; If ye fall away, and forget it, and that Catechisme, which I taught you, and fo for ske your own mercy, the Lord be judge betwire you & me: I take heaven & earth to witness, that such shall exernally perish; but if they serve the Lord, great will their reward be, when they & I shall stand before our Judge. Set forward up the mountain, to meet with God: climb up, for your Saviour calleth on you. It may be, God call you to your rest, when I am far from you; but ye have my love, and the desires of my heart, for your souls wel-sare. He that is holy, keep you from falling, & establish you; till his own glorious appearance.

Aberd. 1637.

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Your affectionat & lawfull Patter, S. R.

To CARDONNESS Tounger.

Much bonoured Sic.

Long to hear, whether or not your foul be hand-fasted with 1 Christ: Lose your time no longer: Fleethe follies of youth: Gird up the loins of your minde, & make you ready for meeting the Lord. I have often summoned you, & now I summond you again, to compear before your Judge, to make a reckoning of your life: while we have time , look upon your papers , and confider your wayes: Othas there were fuch an heart in you, as to think, what an ill conscience will be to you, when we are upon the border of cternity, and your one foot out of time! O then, ten thousand thousand floods of tears cannot extinguish these flames, or purchase to you one hour's release from that pain! O how sweet a day have ye had! But this is a fair day that runneth falt away, fee how ye have fpent it , & confider the necessity of salvation : & tell me, (in the fear of God) if ye have made it fure: I am perswaded, ye have a conscience that will be speaking some what to you: Why will ye die & destroy your felf; I charge you in Christ's name, to rouze

word: Remember how our Lord's day was fpent, when I was

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Epist. 192.

among you: It will be a great challenge to you before God, if ye forget the good that was done, within the walls of your house, on the Lord's dayes; & if ye turn aside after the fashions of this world, & if ye goe not in time to the kirk, to wait on the publike worship of God, & if ye tarry not at it; till all the exercises of religion beended: Give God some of your time, both morning & evening & afternoon; & in so doing, rejoyee the heart of a poor oppressed prisoners. Rue upon your own soul, & from your heart fear the Lord. Now he that brought again from the dead the great Shepherd of his skeep, by the blood of the eternall Covenant, establish your heart with his grace, Grant you before his presence with joy.

Aberd. 1637. Your affectionat & loving Pafter, S. R.

TO CARLETOWN.

Much bonoured Sir.

Will not impute your not writing to me, to forgetfulnels: however, I have one above who forgetteth me not; nay, he groweth in his kindness: It hath pleased his holy Majesty, to take me from the pulpit, & teach me many things in my exile & pillon, that were mysteries to me before: As, 1, I fee his bottoniless & boundless love & kindness, & my jealousies & rava ings, which, at my first entry unto this furnace, were so foolish & bold, as to fay to Christ, who is truth it felf, in his face, thou lyeft. I had well nigh loft my grips: I wondered if it was Christ or not; for the mist & smoke of my perturbed heart, made me mistake my Master Jesus: My faith was dim, & hope trozen&cold, &my love, which caused jealousies, had some warmness & hear & smoke, but no flame at all: yet I was lo oking for some good of Christ's old claim to me. I thought, thad for seized all my rights, but the tempter was too much upon my counfels, & was still blowing the coal: Alas ! I knew not well b. fore, how good skill my Intercellor and advocate, Christ, bath of pleading, and pardoning me fuch follies; Now he is returned to my foul Aa 3

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Epift. 191 MIRUTHERFOORD'S. foul with healing under his wings, and I am nothing belinde with Christ now, for he hath overpaid me by his presence, the pain I was put to by on-waiting, and any little loss I sustained by my witnessing against the wrongs done to him. I trow, it was a pain to my Lord, to hide himself any longer; In a manner, he was challenging his owne unkindness, & repented him of his glooms: & now what want I on earth, that Christ can give to a poor prisoner? O how sweet and lovely is he now! Alasthat I can get none to help me, to lift up my Lord Jefus upon his throne, above all the earth! 2. I am now brought to some meafure of submission, and I resolve to wait till I see what my Lord Jefus will doe with me: I dare not now nick name or speak one word against the all-seeing & over-watching providence of my Lord: I fee, providence runneth not on broken wheels; but I, like a fool, carved a providence for mine own eafe, to die in my neft, & to fleep ftill, till my gray hairs; & to lie on the funny fide of the mountain, in my ministery at Anworh: But now, I have nothing to fay against a borrowed fire-fide, & another man's house, nor Kedars tents, where I live, being removed far from my acquaintance, my lovers & my friends: I fee, God hath the world on his wheels, & casteth it as a potter docth a vessel on the wheel: I dare not say, that there is any inordinat or irregular motion in Providence; The Lord hath done it, I will not goe to law with Christ, for I would gain nothing of that, have learned some greater mortification, & not to mourn after, or feek to fuck the world's dry breafts: Nay, my Lord hath filled me with such dainties, that I am like to a full banquetter, who is not for common chear. What have I to doe to fall down upon my knees, & worship mankind's great idol, The world! I have a better God then any clay-God; Nay, at prefent, as I am now disposed, I care not much to give this world a discharge of my life-rent of it, for bread and water: I know, it is not my home, nor my father's house; it is but his footstool, the outer cleffe of his bouse, his out-fielde and moorground: Lee bastards take it, I hope, never to think my self in it's common, for honour or riches: nay now, I say to laughter, Thou are madness. 4: I finde it most true, that the greatest

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he :A greatest temptation out ofhell, is, to live without temptations; if my waters should stand, they would rot : Faith is the better of the free air , & of the sharp winter-ftorm in it's face : Grace withereth without advertity: The Devil is but God's Mafterfencer, to teach us to handle our weapons. 5. I never knew how weak I was, till now, when he hideth himself, & when I have him to feek, feven times a day. I am a dry & withered branch, & a piece of a dead carcafe, dry bones, & not able to step over a straw: The thoughts of my old fins are as the summonds of death to me: And of late my Brother's case hath striken me to the heart : when my wounds are closing, a little riffle causeth them to ble:d afresh : So thin-skin'd is my foul, that P think , it is like a tender man's skin , that may touch nothing: ye fee, how short I would shoot of the prize, if his grace were not sufficient for me. Woe's me for the day of Scotland, Woe, woeis me for my harlot-mother; for the decree is gone forth: women of this land shall call the childless & miscarrying womber bleffed: The anger of the Lord is gone forth, & shall not return, till he perform the purpose of his heart against Scotland : Yet he shall make Scotland a new sharp inftrument having teeth, to thresh the mountains, & fan the hills as chaff. The prisoners bleffing be upon you.

Aberd. March. 14. 1637. Yours in his sweet Lord Jesus, S. R.

To the Lady

B U S B I E.

MISTRESS.

Know, ye are thinking sometimes what Christ is doing in Zion, & that the haters of Zion may get the bottom of our cup, and the burning coals of our surnace, that we have been tryed in, those many yeers by gone. O that this Nation would be awakened, to cry mightily unto God, for the setting up of a

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376 Mr RUTHERFOORD'S Epilt. 1974 new tabernaele to Christ in Scotland. O if this Kingdom knew, how worthy Christ were of his room! His worth was ever abovee man's estimation of him. And for my self, Iam pained at the heart, that I cannot finde my self disposed to leave my felf, of goe wholly into Christ: Alasthat there should be one me our of him, and that we leave too much liberty and latitude for our selves, and our own ease, and credit, & pleafures & fo little room for All-love-worthy Christ! O what pains & charges it costeth Christ ere he get us; & when all is done, we are not worth the having: It is a wonder, that he should feek the like of us, but love overlooketh blackness and fecklesnefs , for if it had not been to , Christ would never have made so fair & bleffed a bargain with us, as the covenant of Grace is. I finde, that in all our fufferings, Carift is but ridding marches, that every one of us may fay, Mine & Thine, and that men may know by their croffes, how weak a bottom nature is to stand upon in a trial; That then, which our Lord intendeth, in all our sufferings, is, to bring Grace in court and request amongstus: I would succumb and come short of heaven, if I had no more but my own strength, to support me: and if Christ should say to me, Either doe or die, it were easie to determine, what should become of me; the choice were case, for I behooved to die, if Christ should passe by with strained bowels: and who then would take us up in our straits? I know, we may fay, that Christ is kindest in his love, when we are at our weakeft; and that if Christ had not been to the fore , in our fad dayes, the waters had gone over our foul: His mercy hath a fet period and appointed place, how far & no further the fea of affliction shall flow, & where the waves thereof shall be stayed: he prescribeth how much pain and forrow , both for weight & measure, we must have: Ye have then good cause to recall your love from all lovers, & give it to Christ: He who is afflicted in all your afflictions, looketh not on you in your ad hours, with an insensible heart or dry eyes. All the Lords saints may see, that it is loft love, which is be to wed upon this perishing world: death & judgement will make men lament, that ever their milcarrying hearts carryed them, to lay & lavish out their love upon false

Epift. 193. Letters.

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falle appearances & night-dreams. Alas! that Christ should fare the worfe, because of his own goodness, in making peace & the gospel to ride together; & that we have never yet weighed the worth of Christ in his ordinances, & that now we are like to be deprived of the well, ere we have tafted the sweetness of the water; it may be with watery eyes, & a wet face & wearied feet, we feek Christ & shall not finde him. Oh that this land were humbled in time, & by prayers, cryes & humiliation, would bring Christ in at the church-door again, now, when his back is turned toward us, & he is gone to the threshold, & his one foot (as it were) is out of the door : I am fure, his departure is our deferving, we have bought it with our iniquities; for even the Lord's own children are fallen afleep: And alas! professours are made all of shows & fashions, & are not at pains to recover themselves again: Every one hath his fet measure of faith &! holiness, & contenteth himself with a stinted measure of godliness, as if that were enough to bring them to heaven; We forget . that as our gifts & light grow, fo God's gain and the interest of his calents should grow also, and that we cannot pay God with the old use and want, (as we use to speak) which we gave him feven yeer agoe; for this were to mock the Lord, and to make price with him as we lift. O what difficulty is there in our christian journey, and how often come we short of many thoufand things, that are Christ's due: and we consider not, how far our dear Lord is behinde with us! Mistress, I cannot render you thanks, as I would, for your kindness to my Brother, an oppressed stranger; but I remember you unto the Lord, as I am able: I entreat you, think upon me, his prisoner; & pray that the Lord would be pleased to give me room, to speak to his people in his name. Grace, grace be with you.

Aberd. 1636. Yours in his sweet Lord and Master. S. R.

378 M' Rutherfoord's. Epift. 194.

Much bonoured Sir.

TRace, mercy & peace be to you: Upon the report of Ithis worthy bearer concerning you, I thought good to fpeak a word to you : It is enough for acquaintance, that we preone in Chrift. My earnest defire to you is, that ye would, in the fear of God, compare your inch & hand-breadth of time with vafte Eternity, & your thoughts of this now fair, blooming and green world, with the thoughts ye shall have of it, when corruption & worms shall make their houses in your eyeholes , & shall eat your flesh, & make that body dry bones : if we doe fo, I know then, that your light of this world's vanity shall be more clear, then now it is; And I am perswaded, ye shall then think, that mens labours for this clay-idolare to be laughed at. Therefore come near, and take a view of that gransparent beauty , that is in Christ , which would bufie the love of ten thousand millions of world's and Angels, and hold them all at work: Surely I am grieved, that men will not fpend their whole love upon that royal and princely Welbelowed, that High and Lofty One: For it is curfed love, that runneth another way then upon him. And for my felf, if I had een loves and ten fouls, O how glad would I be, if he would break in upon me, and take possession of them all! Woe, woe is me, that He and I are fo far afunder ! I hope, we shall bein one countrey & one house together. Truly pain of love-fickness for lesus, maketh me to think it long, long, long to the dawning of that day. Oh that he would cut short years & moneths & hours, & over leap Time, that we might meet! And for this truth, Sir, that ye profes, I avow before the world of men & Angels, that it is the way & onely way, to our countrey, the rest are by-wayes; & that what I suffer for, is the apple of Christ's eye, even his honour as Law-giver and King of his Church, I think death too little ere I for look it. Doe not, Sir, I bescech you in the Lord, make Christ's court thinner by drawing back from him; it is too thinne already: for I dare pledge my heaven upon it, he shall win this plea, & the fools that plea aflaire

Letters. Epift. 195. 379 gainst him shall lose the wager, which is their part of salvations except they take better heed to their wayes. Sir, free grace, that we give no hire for , is a jewel our Lord giveth to few & Stand fast in the hope ye are called unto: Our Mafter will rend. the clouds, & will be upon us quickly, & clear our cause, & bring us all out in our black's & white's. Clean, clean garments in the Bridegroom's eye, are of great worth : Step over this hand breadth of world's glory ; in to our Lord's new world of grace, & ye will laugh at the feathers, that children are chafing in the air, I verily judge, that this Innes, men are building their, nest in , is not worth a drink of cold water, It is a rainy and imoaky house: best we come out of it, left we be choked with the moke thereof. O that my adversaries knew, how sweet my fighs for Christ are, & what it were for a finner to lay his head. between Christ's breafts, & to be over head & ears in Christ's love! Alas; I cannot cause paper speak the height & breadth & deepth ofit! I have not a ballance to weigh my Lord lefus's worth: heaven, ten heavens would not be the bearn of a ballance, to weigh him in. I must give over praising of him: Angels. fee but little of him: O if that fair one, would take off the mask off his fair face, that I might fee him! A kiss of him through his mask is halfa heaven. Odav, dawn! Otime, runfast! O Bridegroom, post, post fast, that we may meet! O beavens, cleave in two, that, that bright face and head may fet it felf shrough the clouds! Othat the corn were ripe, & this world. prepared for his book! Sir, be pleased to remember a prisoner's bonds. Grace be with you.

Aberd. July. 10.

Yours in his sweet Lord Fesus, S. R.

To Mr HUGH Mc KAILL.

My very dear Brother.

Y Eknow, that men may take their sweet fill of the source
Law, in Grace's ground, & betwire the Mediator's breafts,
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380 Mr Rutherfoord's Epift. 1957 and this is finners fafest way; for there is a bed for wearied finners to reft them in , in the new Covenant , though no bed of Christ's making to sleep in: The Law shall never be my doomfler, by Chrift's grace, if I get no more good ofit: I shall finde a fore enough doom in the Gospel, to humble & to cast me down: It is [I grant] a good rough friend, to follow a traitour to the bar, & to back him, till he come to Christ; We may blame our felves, who cause the Law to crave well paid debt, to fear us away from Jefus, & dispute about a righ. teousness of our own, a world in the moon, a chimara, & a night-dream, that pride is Father & Mother to: There cannot be a more humble foul then a beleever, it is no pride for a drowning man, to catch hold of a rock. I rejoyce, that the wheels of this confulid world are rolled & cogged, & driven, according as our Lord will. Out of whatever sairth the wind blow, it will blow us on our Lord: No wind can blow our failes over-board; because Christ's skill, & the honour of his wildom are empawned, & laid down at the stake, for the feapassengers, that he shall put them fafe off his hand on the shore, in his father's known bounds, our native home ground. My dear Brother, scarnot at the cross of Christ: It is not seen yet, what Christ will doe for you, when it cometh to the worst, He will keep his grace, till ye be at a strait, & then bring forth the decreed birth for your falvation: Ye are an arrow of his own making, let him shoot you against a wall of brass, your point shall keep whole. I cannot, for multitude of letters & distractions of friends , prepare what I would for the times ; I have not one hour of ipare time, suppose the day were fourtie bours long. Remember mein prayer: Grace be with you.

> Aberd. Sept. 5. 1637.

Yours in his faces Lord Jesus, S.R.

To

To his Reverend & Dear Brother

Mr DAVID DICKSON.

My Reverend & Dear Brother.

Fear ye have never krown me well: If ye faw my innerlide, it is possible, ye would pitie me; but ye would hardly give me either love or respect : Men mistake me the whole length of the heavens: My fins prevaile over me & the terrors of their guiltiness. I am put often to ask, if Chrift & I did ever shake hands together in carneft : I mean not , that my feaft-dayes are quite gone; but I am made of extremities. pray God, ye never have the woefull & driery experience of a closed mouth; for then ye shall judge the sparrows , that may fing in the Church of Irmin , bleffed birds: But my foul hath been refreshed & watered, when I hear of your courage & zeal, for your never enough praised, praised Master, in that ye put the men of God, chased out of Ireland, to work: O if I could confirm you! I dare say in God's presence, That this shall never haften your fuffering, but shall be David Dickfon's feast and speaking jov, that while he had sime and leisure, he put many to work, to lift up Jefus, his fweet Mafter, high in the skies. O man of God , goe on , goe on , be valiant for that plant of renown, for that chief among ten thousands, for that Prince of the Kings of the earth : It is but little that I know of God, yet this I dare write, Christ shall be glarified in David Dickson , bombeit Scotland be not gathered : I am pained, pained, that I have not more to give my fu cet bridegroom: His comforts to me are not dealt with a niggard's hand , but I would fain learn not to idolize comfort, sense, joy, and sweet felt-presence: All these are but crea tures, and nothing but the kingly robe, the Gold-ring and the Bracelets of the Bridegroom: The Bridegroom himself is better then allithe ornaments, that are about him:

M' RUTHERFOORD'S Epift. 196; him. Now, I would not fo much have thefe, as God himfelf , & tobe fwallowed up of love to Chrift : I fee , in delightring in a communion with Christ, we may make moe Gods then eme; but however, all was but bairns play between Christ & inc, till now. If one would have fworn unto me, I would not have be eleeved, what may be found in Christ: I hope, ve pitie my pa in that much , in my prifon , as to help me your felf, & to caufe , thers help me, a Dyvour, a finfull wretched Dyvour, to pay fome of my debts of praise to my great King : Let my God be jud ge & witness, if my foul would not have sweet case & comfort to have many hearts confirmed in Christ, & enlarge ed with his love, and many tongues fet on work to fet on high my Royal & Princely welbeloved. Othat my fufferings could pay tribute to fuch a King! I have given over wondering at for Christ hath manifested a piece of art upon me, that I never revealed to any living: He hath gotten fair and rich emplo yment, & sweet sale, & a goodly market for his honourabl e calling, of shewing mercy on me, the chief of finners: Eve ry one knoweth not, fo well as I doe, my woefully often brol :en covenants: My tins against light, working in the very act o funning . bath been met with admirable mercy: But Alas!! He will get nothing back again , but wretched unthankft locis! Iam fure, if Christ piticany thing in me, next to m , fin , it is pain of love for an arm-full & foul-full of bimself, is a faith, love & begun fruition: My sorrow is, that I cannor ; get Chrift lifted off the duft , in Scotland , & let on high, above all the skies & heaven of heavens.

Ab crd. May. 1.

Yours in bis sweet Lord Jesus. S.R.

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To

To His Reverend & dear Brother Mr JOHN LIVINGSTONE.

My Reverend & dear Brother.

Race, mercy & peace be to you: I long to hear from I you, & to be refreshed with the comforts of the bride of our Lord Iefus, in Ireland. I fuffer with you in grief, for the dash , that your defires to be at N. E. have received of late: But if our Lord, who hath skill to bring up his children, had not feen it your best, it should not have betallen you? Hold your peace, & flay your felves upon the holy one of Ifrael: hearken what he faith in croffing of your defires, he will speak Peace to his people. I am here removed from my flock, & filenced & confined in Aberdeen, for the testimony of Iesus: And I have been confined in spirit also with desertions & challenges : gave in a bill of quarrels, & complaints of unkindness againft Christ, who seemed to cast me over the dike of the vineyard, as a dry tree, & separated me from the Lord's inheritance; But high, high & loud praises be to our royal crowned King in Zion, that he hath not burnt the dry branch : I shall yet live, & fee his glory. Your Mother-church for her whoredom is like to be east off: The bairns may break their heart, to see such chiding betwixt the husband & the wife. Our Clergie is upon a Reconciliatson with the Lutherians, & the Doctors are writing books, & drawing up a Common Confession at the Councel's command; Our Service-book is proclaimed with found of trumper: The night is fallen down upon the Prophets: Scotland's day of vilitation is come: It is time for the bride to weep, while Christ is a faying, He will chuse another mise: But our skie will clear again: The dry branch of cut down Lebanon will bud again, & be glorious, & they shall yet plant vines upon our mountains. Now, My dear Brother, I write to you for this end, that ye may help me to praise . & feek help of others with you , that God may be glorified in my bonds. My Lord Ielus hath

M' RUTHERFOORD'S Epift. 198. taken the withered dry ftranger, & his broken-in-heart prisoner. in to his house of wine: O'O, If ye & all Scotland, & all our brethren with you, knew how I am featted! Christ's honycombs drop comforts: He dineth with his prisoner, & the King's spikepard casteth a smell : The Devil cannot get it denied , but we fuffer for the apple of Christ's eye, his royal prerogatives as King & Law-giver: Let us not fear or faint, He will have his Gofpel onceagain rouped in Scotland . & have the matter going to voices, to fee who will fay, let Chrift be crowned King in Scotland : It is true, Antichrift ftirreth his tail, but I love a rum. bling & raging Devil, in the Kirk, [fince the Church militant cannot, or may not want a Devil to trouble her? rather then a Subtile or sleeping Devil: Christ never yet got a bride without ftroke of fword: It is now night he bridegroom's entring in to his chamber, let us awake & goe in with him: I bear your name to Christ's door : I pray you, Dear Brother, forget me not: Let me hear from you by a Letter, & I charge you, smother not Christ's bounty towards me: I write what I have found of him, in the house of my pilgrimage. Remember my love to all our brethren & fifters there. The keeper of the vineyard watch for his belieged city, & for you.

Aberd. Feb. 7.

Your brother & sellowsufferer, S. R.

TO MY EPHRAIM MELVIN.

Reverend & dear Brother.

Received your letter, & am contented with all my heart, that our acquaintance in our Lord continue. I am wrestling, as I dow, up the mount with Christ's cross: My second is kinde, & able to help. As for your questions, because of my manifold distractions, & letters to multitudes, I have not time to answer them: What shall be said in common for that, shall be imparted to you; for I am upon these questions; therefore spare me alittle; for the Service-book would take a great time;

but I think, Sicut des culatio religiofa imaginit, aut etiam elementorum, eft in se idololatria externa, etfi ententio deofedandi tota, quanta in actu eft, feratur in Deum meuroromo ;ita geniculatio coram pane, quando, nempezex inflituto totus homo externus W internus versari. debeat circa elementaria signa, eft adoratio relativa, & aderatio ipfius panis. Ratio: Intentio adorandi objeftum materiale, non eft de effentia externa adorationis,ut patet in deosculatione religiosa. Sie geniculatio coram imagine Babylonica est externa adoratio imaginus, etfi tres puerimente intendiffent adorare lehovam. Sic qui ex metu folo, aut fee preti. aut inann glorie, geniculatur coram aureo vitulo Ieroboami . (quod ab ipfo rege, qui nulla religione inductus, fed libidine dominandi tantum, vitulum erexit, faditatum effe , teatus fatie. luculenter clamat) adorat vitulum externa adoratione; efto quod putaret vitulum effe meram creaturam, & honore nulla dignum: quia geniculatio, five nos nolumus five volumus, ex inftituto Dei & natura, in actu religio o, est symbolum religio fa adorationis Ergo, ficut panie fignificat corpus Chrifti, etfi abfit adus omnis noftra intentiona, sic religiosa geniculatio, sublata omni intentione bumana, est externa adoratiopanis, coram quo adoramis, us coram figno vicario & reprasentativo Dei: Thus recommende ing you to God's tender mercy, I defire, that ye would remember me to God. Sanctification shall lettle you moft in the truthe Grace be with you.

Aberd. 1637.

Your Brother in Christ

To a Gentle woman, upon the death of her bushand.

MISTRESS.

Race, mercy & peace be to you: I cannot but rejoyce,
and withall be grieved, at your case: It hath pleased the
Lord to remove your husband, (my friend, & this Kirk's faithfull professor) soon to his rest; but shall we be forry, that our
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Mr Ruther Foord's Epift. 199. Toffe is his gain, feeing his Lord would want his company no longer: think not much of short summonds, for seeing he walked with his Lord in his life, & defired that Christ should be magnified in him at his death, ye ought to be filent and fatisfied; When Christ cometh for his own, he runneth fast: mercy, mercy to the faints goeth not at leifure ; love , love in our Redeemer is not flow, & withall he is homely with you, who cometh at his own hand to your house, and intrometetb, as a friend, with any thing that is yours. I think, he would fain borrow & lend with you. Now he shall meet with the folacious company, the fair flock, and bleffed bairn-time of the first-born , banquetting at the marriage-supper of the Lamb. It is a mercy, that the poor wandring sheep get a dike-fide, in this stormie day, and a lecking ship afafe harbire, & a fea fick paffenger a found and foft bed ashore. Wrath, wrath, wrath from the Lord is coming upon this land, that he hath left behinde him : know therefore, that your Lord Jesus his wounds, are the wounds of a lover, & that he will have compaffion upon a fad hearted fervant; & that Christ hath faid, he will have the husband's room in your heart; he loved you in your first husband's time; and he is but wooeing you still, give him heart and chair, house and all: he will not be made companion with any other; love is full of Jealoufies, he will have all your love ; and who should get it but He? I know, yeallow it upon him there are comforts, both (weet & fatisfying, laid up for you, wait on: frift Chrift, he is an honest debter. Now for mine own cafe, I think some poor body would be glad of a dated prisoner's leavings, I have no scarceric of Chrift's love : he hath walted moe comforts upon his poor banished fervant, then would have refreshed many fouls: my burden was once so heavie, that one ounce weight would have casten the ballance, and broken my back; but Christ faid, bold, bold, to my forrow, & hath wiped a blushered face, which was foul with weeping. I may joyfully goe my Lord's errands, with wages in my hands; deferred hopes need not to make me dead fwier(as we ule to fay) my croffe is both my croffe & my reward, Oh that men would found his high praises! I love Christ's worst reproaches, his glooms, his croffe, better then all this world's plaffered glory .

Tpist. 200.

Letters.

my heart is not longing to be back again from Christ's countrey, it's a sweet soile I am come to. I (if any in the world) have good cause to speak much good of him. O! Hell were agood cheap price to buy him at. Ohis all the three Kingdoms were witnesses omy pained, pained soul, overcome & wounded with Christ's love! I thank you most kindly, my dear Sister, for your love to & tender care of my Brother. I will think my self obliged to you, if ye continue his friend: he is more to me then a brother now, being engaged to suffer for so honourable a master and cause. Pray for Christ's prisoner, and Grace, grace be with you.

Aberd. March. 7. Yours in his freet Lord 1636. Jejus. S. R.

To His reverend & dear Brother,

M JOHN NEVAY

My reverend & dear Brother.

Race, mercy & peace be to you: I have exceeding many Il write to,elfe I would be kinder in paper. I rejoyce that my fweet Mafter hath any to back him: Thick, thick may my royal Kings Court be, O that his Kingdom might grow! It were my joy, to have his house full of guests. Except that I have some cloudy dayes, for the most part I have a King's life with Christs he is all perfamed with the powders of the marchant ; he hath a King's face & a King's finell; his charior, wherein be carrieth his poor prisoner, is of the wood of Lebanon, it is paved with love: is not that foft ground to walk or lie on? I think better of Christ, then ever I did; my thoughts of his love grow & swell on me : I never write to any of him fo much as I have felt. Oh if I could write a book of Christ & of his love ! Suppose I were made white ashes, & burnt for this fame truth, that men count but as knots of firains, it were my gain, if my ashes could proclaim the worth, excellency and love of my Lord Jefus:

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388 M' RUTHERFOORD'S. Epift. 201 There is much telling in Christ, I give over the weighing of him, Heaven would not be the beam of a ballance to weigh him in. What eyes be on me, or what wind of tongues be on me, I care not : Let me stand in this stage in the scols coat, & act a fools pare to the reft of this nation : If I can fet my welbeloved on high, & witness fair for him . a fig for their Hofanna; If I can roll my felf in a lap of Christ's garment , I will lie there, & laugh at the thoughts of dying buts of clay. Brother, we bave cause to weep for our barlot mother , her husband is fending her to Rome's brothell- house, which is the gate she liketh well: Yet I perswade you, there shall be a fair after-growth for Chrift, in Scotland, & this Church shall ling the Bridegroom's melcom-benne again to his own house: The worms shall eat them fust, ere they cause Christ take good - night at Scorland. I am here affaulted with the Doctors gun; but I blefs the tather of light, they draw not blood of truth. I finde no lodging in the heart of natural men, who are cold friends to my Maffer; I pray you, Remember my love to that Gentleman A. C. My heart is knit to him, because he and I have one Master. Remember my bonds, & prefent my fervice to my Lord & my Lady: I wish Christ may be dearer to them, then to many of

their place. Grace be with you Yours in his finces Lord 1637. Jefus, S. R.

B O Y D

MADAM.

Race, mercy & peace be to you! Few (I beleeve) know the pain & torment of Christ's fissed love: fristing of Christ's presence is a matter of torment. I know a poor soul, that would lay all oars in the water, for a banquet or feath of Christ's love. I cannot think, but it must be uptaking & sweet, to see the white & red of Christ's fair face; for he is white & rude dyes the chiefest among sen spoulands. Canto 10.1 am sure, that must

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Epist. 201. Letters. multbe a well made face of his, heaven must be in his vilage; glory, glory for evermore must fit on his countenance. I dare not curfe the mask and covering, that is on his face; but O if there were a hole in it! O if God would tear the mask! Fy, fy upon us, we were never shamed till now, that we doe not proclaim our pining and languishing for him. I am fure, never tongue spake of Christ, as he is. I am still of that minde, and still will be, that we wrong and undervalue that holy, holy One, in having such short and shallow thoughts of his weight & worth. O if I could have but leave to ftand befide & feethe Father weigh Christthe Son, if it were possible! But how every one of them comprehendeth another, we, who have eyes of clay, cannot comprehend ; But it is pity for evermore, & more then shame. that fuch an one as Christ, should fit in heaven his alone for us; To goe up thither one's errand, and on purpole to lee, were no small glory. O that he would strike out windows, & fair and great lights, in this old house, this fallen-down soul, and then fet the foul near-hand Chrift, that the rays & beams of light, & the foul-delighting glances of the fair, fair God-head, might shine in at the windows & fill the house! A fairer & more near & direct fight of Christ would make 100m for his love; for we are but pinched & straitned in his love. Alas, it were easy to meafure & weigh all the love, that we have for Christ, by inches & ounces! Alas, that we should love by measure & weight, and not rather have floods & feafts of Christ's love! Oh that Christ would break down the old parrow veffels of these narrow& cbbe fours; & make fair, deep, wide & broad fouls, to hold a fea & a full tide, flowing over all it's banks, of Christ's love! that the Almighty would give me my request! That I might fee Christ come to his temple again; [as he is minting, & tis like minding to doe] & if the land were humbled, the judgements threatned are with this refervation, I know, if we shall turn and repent. O! what a heaven should we have on earth , to fee Seotland's moon, like the light of the Son, & Scotland's fun-light feven fold, like the light of feven days, in the day that the Lord bindeth up the breach of his people, & healeth the ftroke of their Ifa. 2 : 26. Alas! that we will not pull and draw Bb 3

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Mr RUTHERFOORD'S Epift. 202. 100 Christ to his old tents again, to come & feed among the lilies, till the day break & the shadows flee away 10 that the Nobles would goe on, in the ftrength & courage of the Lord, to bring our law. full King Jesus home again! I am perswaded, he shall recurn again in glory to this land: but happy were they, who could helpto convoy him to his fanctuary, & fet him again up upon she mercy-feat betwixt the Cherubims. O Sun resurn so dark. med Britain! Of sireft among all the fons of men, O most ex. cellent One, come home again, come home, & win the praises & bleffings of the mourners in Zion , the prisoners of hope , that wait for thee! I know, he can also triumph in suffering, & weep & reign , & die & triumph , & remain in p.ifon, & yet Subdue his enemies : But how happy were I, to fee the coronacion day of Chrift, rofee his mother who bare him put the crown upon his head again, & cry with shouting till the earth should ring, Let Jesus our Kinglive & reign for evermore! Grace, grace be with your La.

Aberd. 1637.

Your La: at all obedience in Christ, S. R.

TO MY ALEXANDER COLVILL.

Of Blair.

Much bonoured Sir.

Race, mercy & peace be to you: I would desire to know, how my Lord took my letter I sent him, & how he is: I desire nothing, but that he be fast and honest to my royal Master & King. I am well every way, all praise to him, in whose books I must stand for ever as his debter: Onely my silence paineth me. I had one joy out of heaven, next to Christ my Lord, & that was to preach him to this faithless generation, & they have taken that from me: It was to me as the poor man's one eye, & they have put out that eye. I know the violence done to me & his poor be rest Bride, is come up before the Lord:

& suppose I fee not the other fide of my cross, or what my Lord will bring out of it ; yet I believe the vition shall not tarry , & that Christ is on his journey for my deliverance, he goeth not flowly, but passeth over ten mountains, at one ftride: In the mean time, I am pained with his love, because I want reall posfession: when Christ cometh, he stayeth not long; but certainly, the blowing of his breath upon a poor foul is heaven upon earth: & when the wind turneth into the North &he goeth away, I die, till the wind change in the West. & he visite his prifoner : But he holdeth me not often at his door. I am richly repayed for fuffering for him. O if all Scotland were as I am , except my bonds ! O what pain I have, because I cannot get him praised by my sufferings! O that heaven, within and without , & the earth were paper, & all the rivers , fountains, & feas were ink, & I able to write all the paper within & without, full of his praises & love & excellency, to be read by man & Angel! Nay this is little, I owe my heaven for Chrift, & to detire, howbeit I should never enter in at the gates of the new Icrusalem, to send my love & my praises over the wall to Chrift. Alasthat Time & Daves lie betwist him & me, and adjourn our meeting ! It is my part to cry, O when will the night be paft of the day dawn, that we shall fee one another ! Be pleased to remember my service to my Lord, to whom I wroses & shew him, that for his affection to me, I cannot but pray for him, & earnestly defire that Christ mils him not out of the roll of those, who are his witnesses, now, when his kingly honour is called in question: It is his honour to hold up Christ's royal train, & to be an inftrument to hold the crown upon Chrift's head: Shew him, because I love his true honour & standing, that this is my earnest defire for him. Now I bless you; & the prayers of Christ's prisoner come upon you: & his sweetest presence, whom yeserve in the spirit, accompany you.

Aberd. June. 23. 1637. Yours at all obliged obedience in Christ, S. R.

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392 M. RUTHERFOORD's Epik, 203. 204.

I M JOHN ROW.

Reverend & dear Brosber.

Received yours: I blefs his high & great name, I like my fweet Mafter ftill the longer the better: A fight of his crofs is more awlom, then the weight of it. I think the worft things of Christ, even his reproaches & his crofs, (when I look on these not with bleared eyes) far rather to be cholen, then the laughter& worm eaten joys of my adversaries. Oh that they were as I am , except my bonds! My witness is above, my Ministery, next to Chrift, is dearest to me of any thing , but I lay it down at Christ's feet, for his glory & his honour as supreme Law-giver, which is dearer to me. My dear Brother, if ye will receive the testimony of a poor prisoner of Christ, who dare not now dis. semble for the world, I beleeve certainly, & expect thanks from the Prince of the Kings of the earth, for my poor hazards (fi ch as they are) for his honourable cause, whom I can never enough extoll, for his running-over love to my lad foul, fince I came hither. O that I could get him fet on high & praised! I seek no more, as the top & root of my defires , but that Christ may make glory to himself, & edification to the weaker , out of my sufferings. I desire ye would help me both to pray and praise. Grace be with you.

Aberd. July 8.

Yours in his sweet Lord Jesus, S. R.

To the Lady.

C. U. L. R. O. S. S.

MADAM.

Race, mercy & peace be to you: I am much refreshed
with your letter, now at length come to me. I finde my
Lord

his

Lord Jelus cometh not, in that precise way that I lay wait for him, he hath agage of his own: O how high are his wayes above my wayes! I fee but little of him: It is best not to offer to learn him a leffon, but to give him absolutely his own will , in coming , going , ebbing , flowing, & in the manner of his gracious working. I want nothing but a back burthen of chrift's love: I would goe through hell. & the thick of the dame. Devils, to have a hearty feast of Christ's love; for he hath fettered me with his love, & run away, & left me a chained man. Woe is me, that I was so loose, rash, vain & graceles, in my unbelceving thoughts of Christ's love: But what can a foul under a non-entry (when my rights were wod fet and loft) doe elfe, but make a falfe libel against Christ's love? I know your self, Madam, and many moe, will be witnesses against me, if I repent not of my unbelief; for I have been feeking the Pope's wares, somehire for grace within my self. I have not learned, as I should doe, to put my flock and all my treafure, in Christ's hand; but I would have a stock of mine own; and ere I was aware. I was taking hire to be the Law's advocate, to feek Justification by works. I forgot, that grace is the onely garland that is worn in heaven, upon the heads of the glorified. And now I half rejoyce, that I have fickness for Christ to work upon: since I must have wounds, well's my foul, I have a day's work for my Phytician Christ: I hopeto give Christ his own calling, it setteth him full well to cure diseales. My ebbings are very low, and the tide is far out, when my Beloved goeth away; & then I cry, Oh cruelty! to put out the poor man's one eye, & that, that was myljoy, nextito Christ, to preach my welbeloved; then I make a noise about Christ's house, looking unconth-like in at his window, &casting my love & my defires over the wall, till God fend better. amofien content, my bill lie in heaven, till the day of my departure, providing I had affurance, that mercy shall be written. on the back of it : I would not care for onwaiting; but when I draw-in a tired arm& an empty hand withall, it is much to me, to keep my thoughts in order; but I will not get a gase for Christ's love, when I have done all I can. I would fain yeeld to Bbs

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Epift. 204 MI RUTHERFOORD'S 394 his ftream, & row with Chrift & not against him. But while [live, I fee, that Christ's Kingdom in me will not be peaceable, fo many thoughts in me rife up against his honour & kingly power. Surely, I have not expressed all his sweet kindness to me: I fpare to doe it, left I be deemed to feek my felf; but his breath hath smelled of the powder of the merchants, & of the King's fpikenard. I think, I conceive new thoughts of heaven. because the Carde & the Mappe of Heaven, that he letteth me now fee, is fo fair, & fo fweet. I am fure, we are niggards & sparing bodies in seeking. I verily judge, we know not how much may be had in this life, there is yet fornething beyond all we fee, that feeking would light upon. O that my lovefickness would pur me to a business, when all the world are found fleeping, to cry & knock! But the truth is, fince I came hither , I have been wondering , that after my importunity to have my fill of Christ's love, I have not gotten a reall fign, but have come from him crying, bunger, bunger. I think , Christ letteth me see meat, in my extremity of hunger, & giveth me none of it: When I am near the apple, he draweth back his hand, & goeth away, to cause me follow: And again, when I am within an arm length to the apple, he maketh a new break to the gate, & I have him to feek of new : He feemeth not to pity my dwining & my (wooning, for his love. dare sometimes put my hunger over to him to be judged, if I would not buy him, with a thousand years in the hottest furnace in hell, fo being I might enjoy him: But my hunger is fed with want & absence: I hunger & I have not, but my comfort is to lie & wait on . & to put my poor foul & my fufferings in Christ's hand: Let him make any thing out of me, so being he be glorified in my falvation; for I know, I am made for him: O that my Lord may win his own gracious end in me! I will not be at ease, while I but stand so far aback : O if I were near him & with him, that this poor foul mighe be satisfied with himself! Your son in law W. G. is now gruly honoured for his Lord and Master's cause ; when the Lord is fanning Zion, it is a good token, that he is a true branch of the vine, that the Lord beginneth first to dress

Epilt. 205. Letters. He is strong in his Lord, as he bath written to me, and his wife is his encourager, which should make you rejoyce: For your fon, who is your grief, your Lord waited on you and me, till we were ripe, and brought us in. It is your part to pray, & wait upon him; When he is ripe, he will be fooken for : who can command our Lord's wind to blow? I know it shall be your good in the latter end: That is one of your waters to heaven, ye could not goe about it; there are the fewer behinde. I remember you, & him, & yours, as I am able : But alas , I am beleeved to be something , & I am nothing but an emptie reed : Wants are my best riches, because I have these supplied by Christ. Remember my dearest love to your Brother: I know, he pleadeth with his barlotmother for her Apoltatie. I know also, ye are kinde to my worthy Lady Kenmure, a woman beloved of the Lord, who hath been very mindfull of my bonds: The Lord give her & her childe, to finde mercy in the day of Chrift. Great men are dry and cold in doing for me: the tinckling of chains for Christ affrighteth them; but let my Lord break all my idols, I will yet bleft him. I am obliged to my Lord Lorn: I wish him mercy. Remember my bonds with praises, and pray for

Aberd. July 9. 1637,

ferings. Grace be with you.

Yours in his sweet Lord Jesus, S.R.

To ALEXANDER GORDON. Of Knockgray.

me, that my Lord may leaven the North, by my bands & fuf-

Dear Brother.

Race, mercy&peace be so you: There is no question but our mother-church hath a father, & that she shall not die with-

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M'RUTHERFOORD'S Epift. 205. out an heir, that her enemies shall not make mount Zion their heritage. We fee, whitherfoever Zion's enemies goe, supposer hey dig many miles under the ground, yet our Lord findeth them out, and he hath vengeances laid up in flore for them, & the poor & needy shall not alwayes be forgotten. Our hope was drouping & withering, & man was faying, what can God make out of the old dry bones of this buried Kirk! The Prelats & their followers were a grave above us; it is like our Lord is to open our graves; & purpofeth to cause his ewo flain witnesses rife the third day, Ohow long wait I, to hear our weeping Lord Jefus fing again, & triumph , & rejoyce & divide the spoil! I finde it hard work to beleeve, when the course of providence goeth cross- wayes to our faith, & when mifted fouls in a dark night cannot know East by West, & our sea Compass seemeth to fail us. Every man is a beleever in day-light. A fair day feemeth to be made all of faith& hope. What a triall of gold isit, to smoke it a little above the fire ? But to keep gold perfect yellow-coloured amidft the Bames;& to be turned from vellel to vellel,& yet to cause our furnace found, & speak, & cry the praises of the Lord, is another matter. I know, my Lord made menot for fire, howbeit he hath fitted me in some measure for the fire. I bless his high name, that I wax not paler, neither have I loft the colour of gold, & that his fire hath made me somewhat thin, & that my Lord may pour me in any veffel he pleaseth: For a small mager, I may justly quite my part of this world's laughter, &give up with time, & cast out with the pleasures of this world. I know a man, who wondered to fee any in this life laugh & sport : furely our Lord feeketh this of us, as to any rejoyeing in prefent perishing things. I fee above all things, & that we may he down & fold legs & arms, & firetch our selves upon Christ, & laugh at the seathere, that children are chaling here: For I think the men of this world, like children in a dangerous form in the fea, that play & make sport with the white foam of the waves thereof, coming in to fink & drown then; fo are men making fool's sports, with the white pleasures of a stormy world, that will link them. But alas, what have we to doe with their sports that they make ! If Solomon faid of Laughter that it was madnels, what

Epift. 206. Letters. 397 what may we fay of this world's laughing, & sporting themselves with gold, & alver, & honours, & court, & broad large conquefts, but that they are poor fouls, in the beight and rage of a fever gone mad ? Then a straw, a fig for all created sports and rejoyeing out of Christ; Nay, I think, that this world at it's prime & perfection, when it is is come to the top of it's excellency, and to the bloom, might be bought with an halfpenny; & that it would fearce weigh the worth of a drink of water: There is nothing better then to efteem it our crucified idol, that is dead & flain, as Paul did, Gal. 6, 14. Then let pleasures be crucified, & riches be crucified, & court & honour be crucified, & fincethe Apostle faith, the world is crucified to him, wa may put this world to the hanged man's doom, and to the gallower: & who will give much for a hanged man ? and as little should we give for a hanged and crucified world: Yet what a fweet fmell hath this dead carrion, to many fools in the world? and how many wooers and fuiters andeth this hanged carrion! Fools are pulling it off the gallowes, and contending O when shall we learn to be mortified men, and to have our fill of those things , that have but their short summer quarter of this life! If we faw our father's house, and that great and fair citie, the new Jerufalem, which is up above fun and moon, we would cry to be over the water, and to be carried in Christ's arms out of this borrowed prison. Grace, grace be with you,

> Aberd. 1636.

Yours in his freet Lord ... Jefus. S. R.

To the Laird of

Worthy Str.

CRace, mercy and peace be to you: I received your Cletter, & am heartily glad, that our Lord hath begun to work, for the apparent delivery of this poor opported Kirk

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M' RUTHERFOORD'S. Epift. 206 Kirk: O that falvation would come for Zion! I am for the present hanging by hope, waiting what my Lord will doe with me, & if it will please my sweet Master to lend me amongst you again, & keep out a hireling from my poor people & flock. It were my beaven, cill I come home , even to frend this life in gathering-in some to Christ. I have still great heaviness for my filence, & my forced standing idle in the market, when this land hath fuch a plentifull thick harveft; but I know, his judgements who hath done ir , pass finding out : I have no know. ledge to take up the Lord, in all his strange waves & passages of deep & unfearchable providences; for the Lord is before me,& I am fo be-mifted, that I cannot follow him : He is behinde me, and following at the heels, and I am not aware of him, he is above me; but his glory so dazheth my ewilight of shore knowledge, that I cannot look up to him : He is upon my right hand, and I fee him not : He is upon my left hand, and within me and goeth and cometh, and his going and coming are a dream to me: He is round about me, and compaffeth all my goings, and ftill I have him to feek: He is every way higher and deeper and broader, then the shallow and ebbe hand-breadth of my short & dim light can take up; & therefore I would my heart could be filent, & fit down in the learnedly-ignorant wondering at that Lord, whom men & Angels cannot comprehend. I know, the noon-day light of the highest Angels, who fee him face to face, feeth not the borders of his infinitenefs: They apprehend God near hand, but they cannot comprehend him. And therefore it is my happiness, to look afar off, and to come near to the Lord's back parts, and to light my dark eandle at his brightness, and to have leave to fit & content my felf with a traveller's light, without the clear vision of as enjoyer. I would feek no more, till I were in my countrey, but a little watering & sprinkling of a withered soul, with fome half-out-breakings & half outlookings of the beams, and small ravishing smiles of the fairest face of a revealed& beleevedon Godbead : A little of God would make my foul bank-full, O that I had but Christ's odde off fallings, that he would let but the meaneft of his love-rayes, & love-brams, fall from him, for

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Epift. 206. Letters. as I might gather & carry them with me ! I would not be ill to please with Chrift, and vailed visions of Chrift; neither would The dainty in seeing and enjoying of him: A kis of Christ blown over his shoulder, the parings and crumbs of glory, that fall under his rable in heaven, a showr like a thin Maymift of his love, would make me green and sappy & joyfull, till the fummer - fun of an eternall glory break up. O that I had any thing of Chrift! O that I had a fip, or half a drop, out of the hollow of Chrift's hand, of the fweetnels & excellency of that lovely One! O that my Lord Jefus would rue opon me, & give me but the meanest almes of felt & beleeved falvation ! O how little were ir for that infinite fea, that infinite fountain of love & joy, to fill as many thousand thousand little veffels the like of me, as there are minutes of hours fince the creation of God ! I finde it true , that a poor foul finding half a smell of the Godhead of Chrift, bath defires paining & wounding the poor heart lo, with longings to be up at him, that make it sometimes think, wereit not better never to have fele any thing of Christ, then thus to lie dying twenty deaths, under thefe felt wounds, for the want of him! O mbere is be! O fairest, Where dwellest thou? O never enough admired God head? How can clay win up to thee? How can creatures. of yesterday be able to enjoy thee? O what pain is it , that time & fin should be as fo many thousand miles betwize a loved and longed-for Lord, & a dwining & love-fick foul, who would rather then all the world have lodging with Christ! O let this bit love of ours, this inch & half fpan-length of heavenly longging, meet with thy infinite love! Oif the little I have were (wallowed up, with the infiniteness of that excellency, which is in Christ! O that we little ones were in at the greatest Lord Jefus! our wants should foon be swallowed up with his fulnefe, Grace, grace be with you.

Aberd. May. 10.

Yours in his sweet Lord. Jesus, S. R.

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TO ROBERT GORDON.

Dear Brother.

Race, mercy & peace be to you: I received your letter I from Edmburgh. I would not wish to fee another heaven, while I get mine own heaven , but a new moon like the light of the fun & a new fun like the light of feven days, shining upon my poor felf, & the Church of Iems & Gentiles , & upon my withered & fun-burnt mother, the Church of Scotland, & upon her fifter Churches, England & Ireland; & to have this done, to the setting on high our great King : it maketh, not, howbeit I were feparate from Chrift, & had a sense of ten thousand years pain in hell, ifthis were. Obleffed Nobility, O glorious renouned Gentry , O bleffed were the tribes in this land , to wipe my Lord Jesus's weeping face, & to take the lackcloth off Christ's loins, & to put his kingly robes upon him ! the Almighty would take no left wager of me, then my heaven, to have it done! But my fears are still for wrath once upon Scotland : But I know her day shall clear up, & glory shall be upon the top of the mountains, and joy at the notic of the married wife, once again: O that our Lord would make us to contend & plead, & wreftle by prayers & tears , for our husband's restoring of his forseited heritage in Scotland. Dear Brother I am for the prefent in no small battel, betwixt felt guiltinefs,& pining longings & high fevers for my welbeloved's love. Alas! I think Christ's love playeth the niggard to me, & I know, it is not for scarcity of love, there is enough in him; but my hunger prophesieth of in-holding and sparingness in Chrift, for I have but little of him , and little of his sweetness; dear fummer with me; yet there is fuch joy, in the eagerness & working of hunger for Christ, that I am often at this, that if I had no other heaven, but a continual! hunger for Christ, such a heaven of ever-working hunger, were still a heaven to me, I amfure, Chrift's love cannot be cruel, it must be a rueing. a pulls

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Epift. 207. Letters, a pitifull, a melting-hearted love: But fulpention of that love I think it half a hell , & the want of it more then a whole hell. When I look to my guiltinels, I fee my falvation one of our Saviour's greatest miracles, cither in beaven or earth : Iam fure , I may defie any man to show me agreater wonder : but freing I have no wares, no hire, no money for Christ, he must either take me with want, milery, corruption, or then want me. Oifhe would be pleased, to be compassionar and pitifull hearted, to my pining fevers of longing for him; or then give me a reall pawne to keep, out of his own hand, till God fend a meeting betwirt him and me ! But I finde neither as yet : howbeit he who is absent be not cruel nor unkinde ; yet his absence is cruel and unkinde : His love is like it self; his love is his love; but the covering & the cloud, the vail & the mask of his love, is more wife then kinde, if I durft fpeak my apprehentions. I lead no process now against the suspension & delay of God's love : I would with all my heart frift till a day ten heavens, and the sweet manifestations of his love. Certainly I think, I could give Christ much on his word: But my whole pleading is about intimated and born-in affurance of his love. O! if he would perswade me of my heart's defire of his love at all, he should have the term-day of payment at hisown cary. ing: But I know, raving unbeleef speaketh it's pleasure; while it looker bupon guilunefle and this body of corruption. O how loathsom and burdensom is it to carry about a dead corps, this old carrion of corruption! O how steadablea thing is a Saviour, to make a finner rid of his chains & fetters ! I have now made a new question, Whether Christ be more to be loved for giving Sanctification, or for free Juftification? And I hold he is more & most to be loved for Sanctification : it is in some respect greater love in him , to fanctifie then to justifie, for he maketh us most like himself, in his own effential pourtraiture & image, in fanclifying us: Iustificationdoeth but make us happy, which is to be like the Angels onely: Neither is it fuch a mifery , to lie a condemned man , and under unforgiven guiltinels, as to ferre un, & work the works of the Deviliatherchore, Ithink Sanctification cannot be bought,

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M' RUTHERFOORD'S Epist. 208; it's aboveptice, God be thanked for ever, that Christ was a sold-down price for Sanctification: Let a finner (if possible) He in hell for ever, if he make him truly boly, and let him lie there burning in love to God, rejoycing in the Holy Ghos, hanging upon Christ by faith & bope; that is heaven in the heart and bottom of hell. Alas! I finde a very thin harvest here, & sew to be saved. Grace, grace be with you.

Aberd. 1637.

Yours in his lovely & longed ... for Lord Iefus , S. R.

To my Lord

CRAIGHALL.

My Lord.

Perswade my self, notwithstanding of the greatness of this temptation, ye will not let Christ want a witness of you, to avow him before this evil generation. And if ye advise with God's truth, (the perfect restament of Christ, that forbiddeth all mens additions to his worship,) and with the truly learned, & with all the fonctified in this land, & with that warner within you, (that will not fail to speak against you, in God's time, if ye be not now fast & fixed for Chrift) I hope then , your-Lo: will acquit your felf, as a man of courage for Chrift, & refuse to bow your kace superstitiously & idolatrously to wood or stone, or any creature u hatfoever. I perswade my felf, when ye shall take good night at this world, ye shall think it God's truth I now write. Some fear your Lo: have obliged your self to his Maj: by promise to satisfic his desire: Ifit be so, my dear er worthy Lord, hear me for your foul's good. Think upon frimming a shore after this ship wrack, & be pleased to write your humble Apologie to his Majestie; it may be God give you favour in his eyes: However it be , far beit from you to think , a promise made out of weakness, & extorted by the terrour of a King, should binde you to wrong your Lord Jefus, But for my felf, Igire

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Epist. 209.

Letters:

1 give no saith to that report, but I beleeve ye shall prove fast to Christ: To his grace I recommend you.

Aberd. July. 8: 1637.

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Your Lo: at all obedience in Christ. S. R.

To my Lord CRAIGHALL

My Lord.

Race, mercy & peace be to you: I am not onely content, Thut I exceedingly rejoyce, that I finde any of the Rulers of this Land, & especially your Lo: so to affect Christ and his truth, as vedare, for his name, come to yea &nay with Monarchs in their face. I hope, he who hath enabled you for that, will give more, if ye shew your felf couragious, and as his word speaketh, a man in the fireets for the Lord: But I pray your Lo: give me leave to be plain with you, as one who loveth both your honour and your foul. I verily beleeve, there was never Idolatty at Rome, never Idolatty condemned in God's word by the Prophets, if religious kneeling before a confectate creature, flanding in room of Christ crucified, in that very act, & that for reverence of the Elements (as our Act cleareth) be not Idolatry. Neither will your intention help, which is not of the effence of Worship: for then Aaron laying, To morrow shall be a feaft for Jebovab, that is, for the golden Calf, should not have been guilty of Idolatry; for he intended onely to decline the lash of the people's fury, not to bonour the Calf: Your intention to honour Christ is nothing, feeing religious kneeling by God's institution doeth necessarily import religious&divine adoration, suppose our intention were both dead & sleeping : Otherwise kneeling before the Image of God, directing prayer to God, were lawfull, if our intention goe right. My Lord, I cannot in this bounds dispute, but if Cambridge & Oxford, & the learning of Britain, will answer this argument, & the argument GG &

M' RUTHERFOORD'S. Epift. 209. 404 from allier fewidal, which your Lo: feconet's to fland upon, I will turn a formalift, & call my felf an arrant fool, by doing what I have done, in my fuffering for this truth. I doe much reverence Mr L's. learning, but my Lord, I willanswer what he writes in that , to pervert you from the truth , elle repute me, belide an hypocrite, an afrallo; & I hope ye shall fee fomething upon that subject, if the Lord permit, that no sophistry in Britain shall answer. Courtiers arguments, for the most part, are drawn from their own skin, & are not worth a ftraw, for your confeience. A Marquels or a King's word, when ye fland before Christ's tribunal, shall be lighter then wind. The Lord knoweth, Hove your true honour, & the flanding of your house; but I would not, your honour or Louse were established opon fand, & hay & flubble. But let me, my very dear O' worthy Lord, most humbly befeech you, by the mercies of God, by the confolations of his Spirit, by the dear blood & woulds of your lovely Redeemer, by the falvation of your foul, by your compearance before the awfull face of a fin-revenging& dreadfull Judge, not to let in comparison together your soul's peace, Christ's love & his Kingly honour, now called in question, with your place, honour, house, or ease, that an inch of eime will make out of the way. I verily beleeve, Christ is now begging a testimony of you; & is saying, And will ye alje leave me? It is possible, the wind shall not blow fo fair for you all your life, for coming out & appearing before others, to back & countenance Chrift , the fairest among the sons of men, the Prince of the Kings of the earth 1 fa. 5 1:7. Fear ye not the repreach of men neither be atraid of their revilings . v. 8. For the moth shall ear them up like a garment, O the worm shall eas them like wood, When the Lord shall begin, he shall make an end, & mov down his adversaries, & they shall lie before him like withered hay & their bloom shaken off them. Consider how many thou-Sands in this Kingdom ye shall cause to fall & stumble, if ye goe with them; & that ye shall be out of the prayers of many, who doe frand before the Lord for you & your house: & further, when the time of your accounts cometh, & your one foot shall be within the border of eternity, & the eye-ftrings shall break,&

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the face wax pale, & the poor feul shall look out at the windows of the house of clay, longing to be out, & yeshall finde your felf arraigned before the Judge of quick & dead, to answer for the putting to your hand with the reft, confederate against Christ, to the overrurning of his Ark, &the loofing of the pins of Christ's tabernacle in this land, & shall certainly fee your felf mired in a course of Apostasie, then, then a King's favour, & your wormeaten honour shall be milerable comforters to you. The Lord hath enlightened you with the knowledge of his will: & as the Lord liveth, they lead you & others to a communion with great Babel, the mother of fornications: & God faid of old, & continucth to lay the same to you, Come out of her my people, left ye be partakers of her plagues; will ye then goe with them, & fet your lip to the who:e's golden cup, & drink of the wine of the wrath of God Almighty with them? O poor hungry honour ! O curfed pleasure ! And O damnable cafe , bought with the lofs of God! How many shall pray for you! What a fweet prefence shall ye finde of Christ under your sufferings, if ye shall lay down your honour & place at the feet of Chrift ! What a fair recompence of reward! I'avouch before the Lord, that I am now shewing you 2 way, how the house of Craighall may stand on sure pillars: If ye will fet it on sotten pillars, ye cruelly wrong your posterity, Ye have the word of a King, for an hundred fold more in this life, (if it be good for you,) & for life everlasting also: Make not Chrift a liar, in diftrufting his promise. Kings of clay eannot back you when ye ftand before him : a ftraw for them & their hungry heaven, that standeth on this fide of time; a fig for the dayes smile of a worm. Consider who have gone before you to eternity. & would have given a world for a new occasion of avouching that truth: "ts true, they call it not substantial, & we are made a feorn to those that are at ease, for fuffering these things for it; but it is not time to judge of our loffes by the morning; flay till the evening, & we shall count with the best of them. I have found by experience, fince the time of my impeifonment, (my witness is above) Christ tealing this honourable Caule, with another & a nearer fellowship, then ever I knew before; and let God weigh me in an even ballapce in this . # I Cc 3

XUM

406 Mr Rutherfoord's Epift. 199 would exchange the crofs of Christ or his truth, with the fourteen Prelacies, or what elfe a King can give. My dear Lord, ven. ture to take the wind on your face for Christ: I beleeve, if he should come from heaven in his own person, & feek the charzeres of Craighall from you, and a dimittion of your place, and yo Saw his face, ye would fall down at his feet, and fay, Lord Iefas, it is too little for thee. If any man think it not a truth go die for, I am against him: I dare goe to eternity with it, that this day the honour of our royal Law-giver &King, in the Government of his own free Kingdom (who should pay tribute to no dying King) is the true flate of the queftion. My Lord, be ye upon Christ's side of it, & take the word of a poor prisoner , nay the Lord Jesus besurery for it, ye have incomparably made the wiseft choice: for my own part, I have been in this prison, that I would be half ashamed to feek more, till I be up at the wellhead. Few know in this world the sweetness of Christ's breath, the excellency of his love, which hath neither brim nor botsom: the world hath raifed a flander upon the crofe of Chrift, because they love to goe to heaven by dry land, & love not fea-ftorms: But I write it under my hand (& would fay more, if possibly a reader would not deem it hypocrific) My obligation to Christ for the smell of his garments, for his love kisses, these thirty weeks , standerh so great , that I should , & I defire also to chuse to suspend my salvation, to have many tongues looked in my behalf to praise him : & suppose in person I never entered within the gates of the new Jerufalem; yet fo being Christ may beset on high, & I had the liberty, to cast my love & prailer for ever over the wall to Chrift , I would be filent & content. But O he is more then my narrow praises! O time, time, flee fwiftly, that our communion with Jefus may be perfected. wish your Lo: would urge Mr L. to give his mindein the Ceremonies , & be pleased to let me see it, as quickly as can be, & it shall be answered, To his rich grace I reco.nmend your Lo: & shall remain.

Aberd Juny 8. Yours at all respective shedience in Christ, S R.

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To the Lady

CULROS S.

DA Our letter came in due time to me, now a prisoner of I Chrift , & in bonds for the Gospel : I am sentenced with deprivation, & confinement within the town of Aberdeen; but Oh my guiltines, the follies of my youth, the neglects in my calling, & especially in not speaking more for the Kingdom, crown & scepter of my royal & princely King Iesus, doe so stare me in the face, that I apprehend anger in that, which is a crown of rejoycing to the dear faints of God! This, before my compearance (which was three several dayes) did trouble me, & burdeneth me more now; howbeit Chrift, & in him, God reconciled, met me with open arms, & tryfted me, precifely at the entry of the door of the Chancellour's hall , & affifted me to answer fo, as the advantage that is, is not their's but Christ's. Alas! That is no cause of wondering, that I am thus born down with challenges; for the world hath miftaken me, & no man knoweth, what gultiness is in me, so well as thesetwo, (who keep my eyes now waking & my heart beavie) I mean, my Meart & Conscience, & my Lord, who is greater then my Heart. Shew your brother, that I desire him, while he is on the watchtower, to plead with his mother; &to plead with this land, &fpare. not to cry, for my fweet Lord Jefus his fair crown, that the interdited& forbidden Lordsareplucking off his royal head. If I were free of challenges & a High Commission, within my foul, I would not give a straw, to goe to my father's house, through ten deaths, for the truth & caufe of my lovely , lovely one , Iefus. But I walk in heaviness now. If ye love me & Christin me , my dear Lady , pray, pray for this onely, that by-gones betwixt my Lord &me may be by-gones; &that he would pals from the fummonds of his High Commilfion, & feek nothing from me, but what he will doe for me & work in me. If your La: knew me,as I doe my felf: ye would fay . Poor foul , no marcel. It is not my approhension, that createth this cross to me; it is too real & hath fad & Cc 4

408 Epift. 211. M: Rutherfoord's certain grounds. But I will not beleeve, that God will take this advantage of me, when my back is at the wall; He who forbiddeth to adde affliction to affliction, will he doe it himfilf? Why should be pursue a dry leaf & stabble ? Defire him to fpare me now. Also the memory of the fair feast-dayes, that Chill & I had, in his banquetting house of wine, & the scattered flock, once committed to me, & now taken off my hand by himfelf, be. cause I was not so faithfull in the end , as I was in the first two years of my entry, when sleep departed from my eyes, because my foul was taken up with a care for Christ's lambs, even these adde forrow to my forrow; Now my Lord hath onely given me this to lay, & I write it under mineown hand, (be ye the Lord's fer. vant's wienefs) Welcome, welcome, fweet, fweet crofs of Chrift; welcome fair, fair, lovely, royal King with thine own cross: Let us all three goe to beaven together. Neither care I much to goe from the South of Scotland to the North; & to be Christ's prifo. ner amongst uncouth faces, a place of this Kingdom, which I have little reason to be in love with. I know, Christ shall make Aberdeen my garden of delights. I am fully perswaded, that Scotland shall eat Ezekiel's book, that is written within & without, Lamentation & mourning & woe. Ezek. 2, 10. But the faints shall get a drink of the well, that goeth through the streets of the new lerufalem, to put it down. Thus hoping ye will think upon the poor priloner of Chrift, I pray, Grace, grace be with you.

Edinb. July. 30.

Your La: inhis sweet Lord Icsus, S. R.

To ALEXANDER GORDON. of Earlestown.

Much bonoured Sir.

Finde small hopes of Q'e, business. I intend after the Councel-day to goe on to Aberdeen: The Lord is with ine, I care not what man can doe. I burden no man, & I want nothing:
No King is better provided, then I am; Sweet, sweet & easie is the cross

Epift. 212.

crofs of my Lord: All men I look in the face [of what foever rank, Nobles & poor, acquaintance and firrangers] are friendly to me. My welbeloved is some kinder and more warmly then ordinaty, and cometh and visiteth my foul: My chains are overguided with gold. Onely the remembrance of my fair dayes with Christ in Anworth, & of my dear flock [whose case is my heart's sorrow] is vinegar to my sugarred wine; yet both sweet & sowe feed my soul: No pen, no words, no ingine can express to you, the loveliness of my onely, onely Lord lesus. Thus in halte, making for my pulve at Aberdeen, I bless you, your wife, your eldest fon & other children. Grace, grace be with you.

Edinb, Sept. 5.

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Yours in his onely, onely Lord lefus. S. R.

TO ROBERT GORDON.

of Knockbrex.

My dearest Brother.

See, Christ think: th shame [if I may speak so] to be in such a poor man's common, as mine. I burden no man, I want nothing ino face hath gloomed upon me, since I lest you: God's sun & sair weather conveyeth me to my time-Paradife in Aberdum, Christ hath so handsomely fitted for my shoulders this rough tree of the cross, as that it hurteth me no wayes. My treasure is up in Christ's cossers: my comforts are greater then ye can believe: my pen shall lie for penury of words to write of them. God knoweth, I am filled with the joy of the Holy Ghost. Onely the memory of you, my dearest in the Lord, my slock & others, keepeth me under, & from being exalted above measure: Christ's sweet sauce hath this sowre mixed with it; but O such a sweet & pleasant raste! I finde small hopes of Qs: matter. Thus in haste. Remember me to your wife, & to William Gordon. Grace by with you.

Edinb. Sept. 5. 1636. Yours in his onely, anely Lord lesus, S. R.

Cc 5

To

To my Lord

LOWDOUN.

Right beneurable & my very worthy Lord. Race, mercy & peace be to you : Hearing of your Lo: Izeal & courage for Christ our Lord, in owning his honourable cause, I am bold (& I plead pardon for it) to speak in paper by a line or two to your Lo: (fince I have not access any other way) befeeching your Lo: by the mercies of God, & by the everlasting peace of your foul, & by the tears & prayers of our mother-Church , to goe on, as ye have worthily begun , in purging of the Lord's house in this land, & plucking down the flicks of Antichrift's filthy nett, this wretched Prelacy, & that black Kingdom, whose wicked aims have ever been, & still are, to make this fat world the onely Compais, they would have Christ and Religion to fail by , and to mount up the Man of fin , their god-father the Pope of Rome , upon the highest stair of Christ's throne, and to make a velvet. Church, (in regard of Parliament grandour & wordly pomp, whereof alwayes their stinking breath smelleth) & to put Christ & truth in sackcloth & prison , & to eat the bread of adverficie and drink the water of affliction: Halfan eye of any, not misted with the darkness of Antichristian smoke, may see it thus in this land; & now our Lord hath begun, to awaken the Nobles & others, to plead for born-down Christ , & his weeping Gospel : My dear W male Lord, the eye of Christ is upon you: the eyes of many noble, many holy, many learned & worthy ones, in our neighbour Churches about are upon you: This poor Church, your seether & Christ's spouse, is holding up her hands & heart to God for you, and doeth befeech you with tears, to plead for her husband, his Kingly Scepter, & for the liberties that her Lord & King hath given to her, as to a free Kingdom, that oweth fpiritual tribute to none on earth, as being the free-born Princels & daughter to the King of Kings. This is a Caufethat before God, his Angels, the World, before Sun & Moon, needeth not to blush

Epiff. 2135 Letters. blash. O that glory & true honour isit , to lend Christ your hand & fervice , & to be among it the repairers of the breaches of Sion's walls, & to help to build the old waste places, and freech forth the curtains, &frengthen the flakes of Christ's cent. in this land! O bleifed are they, who, when Christ is driven away, will bring him back again, & lend him lodging ! And bleffed are ye of the Lord; your name & honour shall never rot or wither, in heaven (at leaft,) if ye deliver the Lord's sheep, that have been scattered in the dark & cloudy day . out of the hands of ftrange Lords & hirelings, who with rigour & cruelty, have caused them ro eat the pastures troden upon with their foul feet, & to drink muddy water, & who have fpun out fuch a world of yards of Indifferencies in God's Worship, to make & weave a web for the Antichrift (that shall not keep any from the cold (as they minde nothing elfe, but that by the bringing-in of the Pope's foul tail first upon us , (their wretched er beggerly Ceremonies) they may thrust in after them, the Antichrift's legs & thighs, & his belly, bead & shoulders, & then cry down Christ&the Gospel, & up the merchandise & wares of the great whore. Fear not, my worthy Lord, to give your felf & all ye have , out for Christ & his Gospel: No man dare say, who ever did thus hazard for Christ, that Christ payed him not his hundred fold in this life, duely, & in the life to come, life everlasting. This is his own truth ye now plead for, for God and man cannot but commend you, to beg justice from a just Prince for oppressed Christ; & to pleadthat Christ, who is the King's Lord, may be heard in a free court to speak for himself, when the standing & established laws of our nation can strangly plead for Chrift's crown in the pulpits, & his chair as Law-giver in the free Government of his own houle: But Christ shall never be content & pleased with this land, neither shall his hot fier indignation be turned away, fo long as the Prelate, (the mail that lay in Antichrift's foul womb, & the Antichrift's Lord Bailiffe) shall fit Lord carver, in the Lord Jefus his courts: The Prelate is both the egge & the neft to cleck & bring forth Popery: Plead therefore in Christ's behalf, for the plucking down of the neft, & crushing of the egge; & let Christ's Kingly office

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MIRUTHERFOORDS AIR foffer no more unworthy indignities. Be valiant for your royal King Jelus; contend for him : your adverfarles shall be moth-caten worms, and shall die as men : Chrift and his hopour now lieth upon your shoulders, let him not fall to the ground: Caft your eye upon him, who is quickly coming to decide all the controverfies in Zion; & remember, the fand in your night-glass will run out : Time with wings will ave as way, Eternity is hard upon you, & what will Christ's lovefiniles, & the light of his lovely & foul-delighting countenance be to you in that day, when God shall take up in his right hand this little ludge of heaven flike as a hepherd lifteth up his little sent] & fold rogether the two leaves of this tent , & put the earth & all the plenishing of it into a fire, & turn this clay-Idol the god of Adam's fons, into moke & white ashes! O! what lire, & how many worlds would many then give, to have a favourable decreet of the ludge? Or what moneyes would they not give, to buy a mountain, to be a grave above both foul & body, to hide them from the awforn looks of an angry Lord & Judget I hope, yout Lo: thinketh upon this, & that ye mindeloval. Ty to Christ, & to the King both. Now the very God of peace, the onely wife God, establish & strengthen you upon the rock laid in Zion.

Aberd. Jan. 4.

Your Lo: at all obedience in Christ, S. R.

To a Christian Gemlewoman.

MISTRESS.

Race, mercy & peace be to you. Though not acquainted, yet at the defire of a Christian Brother, I thought good to write a line unto you, intreating you in the Lord Jesus, under your trials, to keep an ear open to Christ, who can speak for himself, howbeit your visitations, and your own sense, should dream hard things of his love and favour. Our Lord never getteths kinde a look of us, por our tove in such a degree, nor our faith in such a measure

Epift.214. Letters. measure of ftedfaftnels, as he getteth out of the furnace of our tempting fears & sharp trials. I verily beleeve, [& too fad proofs in me fay no lef-] that if our Lord would grind our whorish luft in powder, the very old ashes of our corruption should take life again, and live, & hold us under fo much bondage, that may humble us, & make us fad, till we be in that countiry, where we shall need no Physick at all. O what violene means doth our Lorduse to gain usto him, as ifindeed we were a prize worthy his fighting for ! And be fure, it leading would doe the turn, he would not use pulling of hair and drawing: But the best of us will bide a strong pull of our Lord's right arm, crewe follow him: Yet I fay not this, as if our Lord alwayer measured afflictions by so many ounce weights, answere able to the grain weights of our guiltinels : I know, he doeth in many (and possibly in you) feek nothing so much as faith ; that can endure fummer and winter, in their extremity. O how precious to the Lord is faith and love, that when thresh. ed, beaten, and chased away, and boasted (as it were) by God himself, doeth yet look warm-like, love-like, kindlike, and life like home over to Christ, & would be in at him, ill & well as it may be ! I hink not much, that your busband, or the dearest to you in the world, proveth to have the bowels & mercy of the Offrich , hard & rigorous & cruel: For Pfal. 17. 10. The Lord taketh up fuch fallen ones, as thefe. I could not wish a more fweet life, nor more fatisfying expressions of kindnels, till I beup at that Prince of kindnels, then the Lord's faints finde, when the Lord taketh up mens refuse, & lodgeth this world's out-lames, whom no man feeketh after. His breath is never fo hot , his love eafteth never fuch a flame, as when this world, & those who should be the helpers of our joy. cast water on our coal. It is a fweet thing to see them cast out, & God take in ; & to fee them throw us away, as the refuse of men , & God take us up as his jewels & his treasure. Often he maketh gold of drois, as once he made the caft-away flone, the stone rejected by the builders, the head of the corner. The Princes of this world would not have our Lord Jefus a pinning in the wall, or to have any place in the building; but the Lord

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Mr RUTHERFOORD'S Epift. 214 414 made him the Mafter-flone of power & place, God be thanked, that this world hath not power to cry us down fo many pounds, as rulers cry down light gold, or light filver: We shall fland for as much, as our master-coiner, Christ, whose coin, arms and ftamp we bear, will have us: Christ hath'no miscarrying ballance, Thank your Lord, who chafeth your loverhrough two Kingdoms, & followeth you & it over fea, to have you for himfelt. as he speaketh Hof. 3. For God layeth up his faints, as the waile & the choice of all the word, for himfelf : & this is like Christ & his love. O what sin heaven or out of heaven, is comparable to the smell of Christ's garments; Nay, suppose our Lord would manifeft his art, & make ren thouland heavens of good & glorious things , & of new joyes, devifed out of the deep of infinite wildom , he could not make the like of Christ; for Christis God, and God cannot be made; & therefore let us hold us with Christ, howbeit we might have our waile and will of an host of lovers, as many as three heavens could contain: O that he & we were together! O! when Christ and ye shall meet about the outmost march&borders of time, &the entry into eternity, ye shall fee heaven in his face, at the first look, and falvation & glory fitting in his countenance, & betwirt his eyes. Faint not, the miles to heaven are but few & short : he is making a green bed (as the word speaketh Cant. 1.) oflove, for himself and you: There are many heads lying in Christ's bosom; but there is 100m for yours among the reft: And therefore goe on, & let hope goe before you. Sin not in your trials, and the victory is yours. Pray, wieftle and beleeve, and ye shall overcome and prevail with God, as Iacob did: Nowindle-fraws, no bite of clay, no temptations, which are of no longer life then an hour, will then be able to withstand you, when once ye have prevailed with God. Help me with your prayers, that it would please the Lord, to give me boufe-room again, to speak of his righteoulnels in the great congregation, if it may feem good in his fight. Grace , grace be with you.

Aberd. July 2 6.

Yours in bis sweet Lord Jesus, S.R. ď. 69 d d c.

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SECOND PART.

Containing

Some letters of the fame Author, from Anword, before his confinement at Aberdeen . And others from St Andrews, London , Co. after his enlargement.

To the Vicountess of Kenmure.

MADAM.



LL dutifull obedience in the Lord remembred: I have heard of your La: Infirmity and fickness, with grief; yet I trust ye have learned to fay. Is is the Lord, les him doe what soever seemeth good in his eyes. It is now many years fince the Apostate Angels made a question, whether their will or the will of their

Creator should be done; & fince that time, froward mankinde hath alwayes in that fame fute of Law compeared, to plead with them against God, in dayly repining against his will:

416 W MI RUTHER FOORD'S Epift. T. but the Lord being both party & ludge, hath obtained a de. ereet, & faith , Ifa. 46. 10: My counfel shall fland, & I will doe all my pleasure. It is then best for us, in the obedience of faith, & in an holy submiffion, to give that to God, which the Law of his almighty & just power will have of us. Therefore, Madam, your Lord willeth you, in all states of life, to fay, Thy will be done in earth, as it is in heaten : & herein shall ye have comfort, that he, who feeth perfectly through all your evils, & knoweth the frame & confittution of your nature, & what is most healthfull for your foul, holdeth every cup of fliction to your head . with his own gracious hand. Never beleeve , that your tenderhearted Saviour, who knoweth the strength of your stomack, will mir that cup with one dram weight ofpoison. Drinkthen with the parience of the faints; & the God of patience blefs your Phyfick. I have heard your La: complain of deadoefs, & want of the bestirring power of the life of God; but conrage, he who walked in the garden, & made a noise, that made Adam hear his voice, will also at sometimes walk in your foul, & make you hear a more fweet word: Yet ye will not alwayes hear the noise & the din of his feet, when he walketh: Ye are at fuch a time like Faceb mourning at the supposed death of Fofeph, when Iofeph was living. The new creature, the image of the forond Adam, is living in you; & yet ye are mourning at the supposed death of the life of Christin you. Ephraim is bemoaning & moutning, Ier. 11, 18, When he thinketh, God is far off & heareth not; & yet God is like the Bridegroom, Cant. 2. Standing onely behinde a thin wall, & laying to his ear; for be faith himself , ver. 18. I bave furely beard Ephraim bemoaning himself. I bave good confidence, Madam, that Chrift Ielus, whom your foul through forests & mountains is seeking , is within you : And yet I speak not this, to lay a pillow under your head; or to diswade you from an holy fear of the loffe of your Christ, or of provoking & flirring up the beloved before he please, by fin. I know, in spiritual confidence, the Devil will come in, as in all other good works, &cry balfe mine; &lo endeavour to bring you under a fearfull fleep, till he whom your foul loveth be departed from the door, & have left off knocking; & therefore, here the Spirit of God

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Epift. 1. Letters God must hold your souls feet in the golden mid-line, betwixt confident refting in the arms of Christ, &prefumpenous and drousie fleeping in the bed of fleshly fecurity. Therefore, worthy Lady, fo count little of your felf, because of your own wretchedness and finfull droufiness, that ye count not also little of God, in the course of his unchangeable mercy: For there be many Christians, most like unto young failers, who think the shore & the whole land doeth move, when the ship & they themselves are moved; just so, not a few doe imagine, that God moveth & faileth & changeth places , because their giddy souls are under fail , & Subject to alteration, to ebbing & flowing: but the foundation of the Lord abideth fure. God knoweth, that ye are his own : Wreftle, fight, goe forward, watch, fear, beleeve, pray; & then ye have all the infallible symptomes of one of the elect of Chrift within you. Ye have now, Madam, a fickness before you: & also after that, a death; gather then now food for the journey. God give you eyes to fee through tickness & death, & to see something beyond death. I doubt not, but if hell were betwirt you& Chrift, as a river, which we behaved to cross, ere we could come at him, but ye would willingly put in your foot & make through, to be at him, upon hope that he would come in himself, in the deepest of the river, & lend you his hand. Now I beleeve, your hell is dried up, & ye have onely these two shallow brooks, Sickness & Death, to pals through; & ye have also a promise, that Christ shall doe more then meet you, even that he shall come himfelf, & goe with you foet for fcos , yea & bear you in his arms. then! Othen, for the joy that is fet before you. For the love of the Man, (who is also God over all , bleffed for ever,) that is standing upon the shore to welcome you, run your race with patience. The Lord goe with you. Your Lord will not have you, nor any of his fervants, to exchange for the worfe. Death in it felt includeth both the death of the foul, & the death of the body; but to God's children the bounds and the limits of death

are abridged, and drawn into a more narrow compais:

that when ye die, a piece of death shall onely feile upon you,

or the least part of you shall die, & that is the dissolution of the

body; for in Christ ye are delivered from the second death : &

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Epift.1. MI RUTHERFOORD'S. therefore, as one born of God, commit not fin, (although ye cannot live & not fin) & that serpent shall but eat your earthly part. As for your foul, it is above the law of Death: But it is fearfull & dangerous, to be a debter and fervant to fin; for the count of fin ye will not be able to make good before God, except Christ both count & pay for you. I trult also, Madam, that ye will be carefull, to prefent to the Lord the prefent estate of this decaying Kirk: For, what shall be concluded in Parliament anent her, the Lord knoweth: fure I am, the decree of a most fearfull Parliament in heaven, is at the very point of coming forth, because of the fins of the land. For, We have cast away the law of the Lord, er despised the words of the boly one of I/rael, Ifa. 5, 24. Judgement is turned away backward, or juffice flandeth afar off truth is fallen in the freets. O equity cannot enter. 1/a. 59.14. Lo.the prophet, as if he had feen us & our Kirk, refembleth juffice to be handled as an enemy, holden out at the ports of our city, fo is she banished; & Truth to a person lickly & diseased, fallen down in a deadly (wooning fit, in the streets, before he can come to an house. The Priefts bave canfed many to flumble at the Law, & have corrupted the Covenant of Levi, Mal. 2.8. But what will they doe in the end! Fer: 5. 31. Therefore give the Lord no reft for Zion. Stirup your husband, your brother, & all with whom yeare in favour & credit, to ftand upon the Lord's fide, againft Baal. I have good hope, your hushand loveth the peace and prosperity of Zion: The peace of God be upon him, for his intended courses, anent the establishment of a powerfull Mimistery in this land. Thus not willing to weary your La: further, I commend you . now & alwayes, to the grace & mercy of that God, who is able to keep you, that ye fall not. The Lord Jesus be with your spirit.

Anwoth. July 27. Your La: fervant at all dutyfull obedience in Christ, S.R.

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To the Parisboners of

KILMACOLM E.

Worthy & welbeloved in Christ Jesus our Lord. Race, mercy & peace be to you : Your letters could not I come to my hand in a greater throng of bulines, then I at now pressed with at this time, when our Kirk requireth the publike help of us all ; yet I cannot but answer the heads of both your lettere, with provision that ye chuse, after this, a fitter time for writing. 1. I would not have you pitch upon me, as the man able by letters to answer doubts of this kinde, while there are in your bounds, men offuch great parts, most able for this work. I know, the best are unable ; yet it pleaseth that Spirit of Jefus, to blow his fweet wind through a piece dry flick, that the empty reed may keep no glory to it telf; but a Minister can make no fuch wind as this to blow, he is scarce able to lend it a passage to blow through him. 2. Know that the wind of this Spirit hath atime, when it bloweth sharp, & pierceth fo ftrongly, that it would blow through an iron door, & this is commonly rather under suffering for Christ, then at any other time. Sick children get of Christ's pleasant things, to play them withall, because Iefus is most render of the sufferer, for he was a sufferer himself. O if I had but the leavings & the drawing of the by-board of a

fufferers table! But I leave this to answer yours.

First, ye write that God's rows are lying on you, & security strong, & sib to nature, stealing on you who are weak. I answer, I. Till we be in heaven, the best have heavy heads, as is evident Cant. 5. 1. Psal. 30. 6. Tob. 29. 18. Matth. 26. 33. Nature is assigned, & soveth not the labour of religion: Therefore rest should not be taken, till we know the disease be over, & in the way of turning, and that it is like a sever past the cool: And the quiettes, and the calms of the faith of victory over corruption, would be entertained in place of security, so that if I steep, I would defire to steep faith's steep, in Christ's bosom. 2, Know 2160, none that steep sound can pd a seriously

428 M' RUTHERFOORD'S Epift, 22 feriously complain of sleepines; forrow for a slumbering foul, is a token of some watchfulness of spirit : But this is soon turned into wantonnels, (as grace in us too often is abused) therefore our waking must be watched over, else sleep will even grow out of watching; & there is as much need to watch over grace, as to watch over fin: full nien will foon fleep, & fooner then hungry men. 3. For your weakness to keep off fecurity , that like a thief flealeth upon you, I would fay two things. 1. Towant complaints of weakness, is for heaven; & Angels that never finned, not for Christians in Christ's camp on earth; I think our weakness maketh us the Church of the redeemed ones, & Christ's field that the Mediator should labour in. there were no diseases on earth, there needed no Physicians on If Christ had cried down weakness, he might have cried down his own calling; but weakness is our Mediator's world: Sin is Chrift's onely , onely fare & market: no man should rejoyce at weaknels & difeafes; but I think, we may have a fort of gladness at boils & fores, because without them, Christ's fingers, as a flain Lord, should never have touched our skin. I dare not thank my felf, but I dare thank God's depth of wife Providence, that I have an errand in me, while I live, for Christocome & visit me, & bring with him his drugs & his O bow fweet is it , for a finner to put his weakness in Christ's strengthning hand, & to father a sick soul upon such a Phyfician, & to lay weakness before him, to weep upon him , & to plead, & pray ! weakness can speak & ciy, when we have not aconque. Ezek. 16:6. And when I paffed by thee, & fam thee pollared in thine own blood, I faid unto thee, when thou wast in thy blood, Live. The Kirk could not speak one word to Christ then, but blood & guiltinels out of measure spake, & drew out of Christ pity, & a word of life & love. 2. For weakness, we have it, that we may employ Christ's strength because of our weakness: Weakness is to make us the strongest things, that is, when having no strength of our own, we are carried opon Christ's shoulders, & walk (as it were) upon his legs: If our finfull weakness fwell up to the clouds, Christ's strength will swell up to the fun, & far above the heaven of heavens. 2. Ye tell me that there is mccd

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peed of council for Arengthoing of new beginners; I can fay little to that , who am not well begun my felf; but I know , honest beginnings are nourished by him , even bylovely Jefus, who never yet put out a poor man's dim candle, who is wreftling betwirt light& darkness. I am fure, if new beginners would urge themselves upon Christ, & press their souls upon him, & importune him for a draught of his fweet love, they could not come wrong to Christ; Come once in upon the right nick & fles of his lovely love, & I defie you to get free of him again: If any beginners tall off Christ again, & mils him, they never lighted upon Christ as Christ; it was but an idol, like Jesus, they took for him. 3. Whereas ye complain of a dead Ministery in your bounds, yeare to remember, that the Bible among you is the contract of Marriage, & the manner of Christ's convoying his love to your heart, is not so absolutly dependent upon even lively preaching, as that there is no convertion at all, no life of God, but that, that is tied to a man's lips: The daughters of Jerusalem have done often that, which the watchmen could not doe: Make Christ your Minister , he can wooe a soul at a dike side in the field; he needeth not us , howbeit the flock be obliged to feek him in the shepherds tents. Hunger of Christ's making may thrive, even under flewards, who minde not the feeding of the flock. O bleffed foul, that can leap over a man, and look above a pulpit up to Christ, who can preach home to the heart, howbeit we were all dead & totten ! 4. So to complain of your felfas to justifie God, is right providing ye justifie his Spirit in your felf; for men feldom advocate against Satan's work and fin, in themselves, but against Gods work in themselves: some of the people of God flander God's grace in their fouls, as some wretches use to doe, who complain & murmure of want, I have nothing, (lay they) all is gone, the groud yeeldeth but weeds & windlestraws; when as their fat barvest, & their money on bank maketh them liars. But for my felf, alas! I think it is not my, fin , I have scarce wit to fin this fin: But I advise you, to speak good of Chrift, for his beauty & sweetness, & speak good of him, for his grace to your felves. 5. Light remaineth, ye fay, but ye cannot attain to painfulnels: See if this complaint be

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Epik 2. M' RUTHERFOORD'S 422 not booked in the new Teftament , & the place Rom. 7: 18. Is like this, To will is present with me, but how to perform that which is good, I know not. But every one hach not Paul's spirit in complaining: For often in us, complaining is but an humble backbiting & traducing of Christ's new work in the foul. for the matter of the complaint, I would fay: The light of glory is perfectly obeyed in loving, and praising and rejoyc, ing , & refting in a feen & known Lord; but that light is not hereaway in any clay body; for while we are here, light is in the moft part broader & longer, then our narrow & feckless obedience: But if there be light with a fair train & a great back, I mean, armies of challenging thoughts, & forrow for coming short of performance, in what we know & fee ought to be performed, then that forrow for not doing is accepted of our Lord for doing : Our honest forrow & fincere aimes, together with Christ's intercession, pleading that God would welcome that which we have, & forgive what we have not, must be our life, till we be over the bound-road, and in the other countrey, wherethe law will get a perfect foul. 6. In Chrift's absence, there is (as ye write) a willingness to use means, but heavinels after the ule of them, because of formal and flight performance, In Chrift's absence, I confess, the work lieth behinde: but if ye mean absence of comfort, & absence of sense of his fweet presence, I think that absence is Christ's trying of us, not fimply our fin against him : Therefore, howbeit our Obedience then be not sugared and sweet ned with joy (which is the sweet meat bairns would still be at) yet the less sense, and the more willingness in obeying, the less formality in our obedience, howbeit we think not fo; for I beleeve, many think obedience formal & lifeless, except the wind be fair inthe West, & fails filled with joy & sense, till souls, like a ship fair before the wind, can spread no more fail; but I am not of their minde, who think fo. But if ye mean by absence of Christ, the withdrawing of his working grace, I fee not how willing ness to use means can be at all under luch an absence: Therefore, be humbled for heaviness in that obedience, & thankfull for willingness: for the Bridegroom is busking his Spoule often times, while she is half

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Epift. 2. Letters. half fleeping, & your Lord is working & he

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ne is nalf half fleeping, & your Lord is working & helping more then ye fee. Alfo I recommend to you Heaviness for formality, & for lifeless deadness in obedience : Be casten down , as much as yo will or can, for deadness, & challenge that flow & dull carcale of fin, that will neither lead nor drive, in your spirituall obedience. O how sweet to lovely Jesus are bills & grievances, given in against corruption & the body of fin! I would have Christ, in fuch a case, fushed (if I may speak so) & deaved with our eries , as ye fee the Apostledoeth , Rom. 7: 24. O wretched man that I am who shall deliver me from the body of this death! Protestations against the law of sin in you, are law-grounds, why fin can have no law against you: Seek to have your Protestation discussed & judged, & then shall ye finde Christ on your side of 7. Ye hold that Christ must either have hearty service. or no service at all: If ye mean, he will not half a heart, or have faigned fervice, fuch as the hypocrites give him, I grant you that: Christ must have honesty or nothing: But if ye means he will have no service at all, where the heart draweth back in any measure; I would not that were true, for my part of heaven, and all that I am worth in the world: If ye minde to walk to heaven, without a cramp or a crook, I fear ye must goe your alone: He knoweth our dross & desects, & fweet Jesus pitieth us, when weakness & deadness in our obedience is our cross, & not our darling. 8. The list (as ye write) challengeth the work as formal ; yet ye blefs your cautioner, for the ground-work he hath laid, & dare not fay, but ye have affurance, in some measure. To this I say, 1. It shall be no fault, to fave Satan's labour, & challenge it your felf, or at least examine & censure ; but beware of Satan's ends in challenging, for he mindeth to put Christ & you at oddes. 2. Welcome home faith in Jelus, who washeth still, when we have defiled our fouls, and made our felves louthfom, & feck ftill the blood of atonement to faults little or meekle. Know the gate to the well, & lie about it. 3. Make meekle of affure ance, for it keepeth your anchor fixed. 9. Out-breakings (ye fay) discourage you, so that ye know not, if ever ye shall win again to fuch overjoying confolations of the Spirit in this life,

Epift. 2 MIRGIHERFOORDS 424 as formerly ye had, &therefore a question may be, If after affurance & mortification, she children of God be ordinarly fed with fenfe & joy! I answer , I fee no inconvenience to think , it is enough in a race, to fee the gold at the starting place; howbeit the runners never get a view of it, till they come to the rink's end; & that our wife Lord thinketh it fitteft, we should not alwayes be fingering & playing with Christ's apples. Our Welbeloved, I know, will sport & play with his Bride, as much as hethinketh will allure her to the rink's end : Yet I judgeit not unlawfull, to feek renewed consolations, providing. I. The heart be submiffive & content, to leave the measure & timeing ofthem to him, 2. Providing they be lought, to excite us to praife, & strengthen our affgrance, and sharpen our defires after himself. 3. Let them be fought, not for our humors or swelling of nature; but as the earnest of heaven; & I think many doe attain to greater confolations after mortification, then ever they had formerly. But I know, our Lord walkerh here, still by a foveraign latitude, & keepeth not the same way, as to one hair-breadth without a mile, towards all his children. As for the Lord's people with you, I am not the man fit to speak to them. I rejoyce exceedingly, that Christ is engaging fouls among it you : But I know, in conversion all the winning is in the firft buying; (as weuleto lay) for many lay falle & baftard foundations, & take up convertion at their foot, & get Christ for as good as half nothing, & had never a fick night for fin , & this maketh loofe work: I pray you dig deep: Christ's Palace-work, & his new dwelling, laid upon hell felt & feared, is most firm: And heaven grounded & laid upon fuch a hell, is fureft work, & will not wash away with winter-ftorms. It were good that Profeffours were not like young heirs, that come to their rich eftate, long ere they come to their wit; & fo is feen on it:the taverne, & the cards, & the harlots fteal their ridges from them, ere ever they be aware what they are doing. I know, a Christ bought with strokes is sweetest. 3. I recommend to you conference & Prayer at Private Meetings : for warrand whereoffee 1/4.2,3. Fer. 5 0,4.5. Hof. 2:1,2. Ezech. 8:20,21,82, 3.Mal.3:16. Luk 24:13,14,15,16,17. lob.20,19. Ad.12:

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Epist. 3. Letters. 425.
2.12.Col. 3:16.&4,6. Eph. 4:29.1 Pet. 4:10. 1 The f. 5:14. Heb.
3:13. & 10.25. Many coals make a good fire, & that is a part
of the communion of faints. I must intreat you, & your
Christian acquaint acces in the Parish, to remember me to God in
your prayers, & my slock & ministry, & my transportation &
removal from this place, which I fear. at this assembly: And
be earnest with God for our mother Kirk. For want of time, I
have put you all in one letter: The rich grace of our Lord Jesus
Christ be with you all.

Anwork August. 5.

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1: 3. Yours in his faces Lord Jefus. S.R.

To a Christian Gentleweman.

MISTRESS.

Y love in Christ remembred to you: I was indeed forrow-VI 'ull at my departure from your especially since ye were in such neaviness after your daughters death; yet I doe perswade my felf, ye know, that the weightieft end of the cross of Christ, that is laid upon you, lieth upon your ftrong Saviour: for Isaiab laith. Ch. 63,9. In all your afflictions be is afflicted: O bleffed fecond, who fufferech with yor, & glad may your foul be, evento walk in the fiery furnace, with one like unto the Son of man, who is also the Son of Gol. Courage, up your heart, when ye doe tire, he will bear both you & your burlen , Pfal. 5 9: 22. Yet a little while& ye shall fee the falvation of God. Remember of what age your daughter was, as long was your leafe of her: if she was 18, 190 or 20 years old, I know not, face I am, feeing her terme was come, & your leafe run out, ye can no more justly quarrel your great Superior, for taking his own, at his just terms day, then a poor farmer can complain, that his Mafter taketh a portion of his own land to himfelf, when his leafe is expired. Good Mifel refs, if ye would not be content, that Christ would hold from you the heavenly inheritance, which is made yours by his death, shall not that same Christ think hardly of you, if ye refule to give him your daughter willingly, who is a part of his inheritance Dds and

M. RUTHERFOORD'S & conquest? I pray the Lord, to give you all your own, and to grace you with patience, to give God his alfo: he is an ill debeer, who payeth that which he hath borrowed, with a grudge: indeed that long loan of such a good daughter, an heir of grace, a member of Christ, (as I beleeve) deserveth more thanks at your Creditor's hand, then that ye should gloom & murmure, when he craveth but his own: I beleeve ye would judge them to be but thankless neighbours, who would pay you a summe of money after this manner. But what, doe ye think her loft, when she is but Beeping in the bosom of the Almighty, Think her not abient, who is in such a friend's house: Is she loft to you who is found to Christ? If she were with a dear friend, although ye should never fee her again your care for her would be but small; Oh now , is she not with a dear friend, & gone higher upon a certain hope, that ye shall in the Refurrection fee her again, when (be ye fure) she shall neither be heetick nor confumed in body ! Ye would be forry either to be, or to be efteemed an Atbeift; & yet not I, but the Apolle, I Thefs. 4:13. thinketh those to be hoples Athiefts, who mourn excessively for the dead; but this is not a challenge on my part, I doe speak this onely fearing your weakness; for your daughter was a part of your felf, & therefore nature in you, being as it were cut & halved, will indeed be grieved; but ye have to rejoyce, that when a part of you is on earth, a great part of you is glorified in heaven. Follow her , but envy her not ; for indeed it is felf-love in us, that maketh us mourn for them, that die in the Lord: Why? because for them we cannot mourn, fince they are never happy till they be dead ; therefore we mourn for our own private respect:take heed then that in shewing your affection in mourning for your daughter, ye be not, out of self-affection, mourning for your felf. Confider what the Lord is doing in it , your daughter is plucked out of the fire, & she refleth from her labours, & your Lord in that is trying you, &casting you in the fire: Goe through all fires to your rest; & now remember, that the eye of God is upon the burning bush & not confumed; & he is gladly content, that fuch a weak woman as ye, should fend Satan a way, fruftrate of his defign: Now honour God, & shame the strong roaring

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lion, when ye feem weakest: Should such an one as ye faint, in the day of advertity? Call to minde the dayes of old : the Lord yet liverh; truft in him, although he should flay you: faith is exceeding chantable, & beleeveth no evil of God. Now is the Lord laying in the one scale of the ballance, your making conscience of submission to his gracious will; & in the other, your affection & love to your daughter, which of the two will ye then chuse to latisfiet Be wife then, &as I truft ye love Chrift better then a finfull woman, pals by your daughter, & kils the Lord's rod. Men doe lop the branches off their trees round about , to the end, they may grow up high & tall: The Lord hath this way lopped your branch, in taking from you many children, to the end, ye should grow upward, like one of the Lord's cedars, fetting your heart above, where Christ is at the right hand of the father: what is next, but that your Lord cut down the flock, after he hath cutted the branches? Prepare your felf, ye are mearer your daughter this day, then ye were yesterday, while ye prodigally spend time, in mourning for her, ye are speedily posting after her: Run your race with patience: let God have his own, &ask of him, in stead of your daughter, which he hath taken from you, the daughter of faith, which is Patience, & in patience pollels your foul. Lift up your head; ye doe not know, how near your redemption doeth draw. Thus recommending you to the Lord, who is able to establish you, I rest.

Anuesth. April. 23, Your loving & affectionas friend in the Lord Jesus. S. R.

To the elect & noble Lady, my Lady Kenmure.

M A D A M.

Saluting your Lat with grace & mercy from God our father,
Sk from our Lord Ielus Christ, I was forry at my departure,
leaving your Lat in grief, & would still be grieved at it, if I
were not assured, that ye have one with you in the surnace, whose
visge is like unto the Son of God: I am glad, that ye have been
acquainted from your youth with the wrestlings of God, & that
ye get searce liberty to swallow down your spittle, being easten
from surnace to surnace, knowing if ye were not dear to God, &
if your health did not require so much of him, he would not

M' RUTHERFOORD'S. Epift. 4. 428 frend to much Phytickupon you. All the brethren & fifters of Christ must be conform to his image & copy, in suffering. Row, 8. And some doe more vively resemble the copy, then others. Think, Madam, that it is a part of your glory to be enrolled among those, whom one of the Elders, Rev. 7, 14. pointeth out to John , those are they which came out of great tribulation, Thave mashed their robes T made them white in the blood of s'e Lamb. Behold your forcruner going out of the world, all in 4 lake of blood, & it is not ill to die as he did: Fulfill with joy the remnant of the grounds& remainders of the afflictions of Christ, in your body. Ye have loft a childe: Nay: She is not loft to you, who is found to Christ: she is not lent away, but onely sent before, like unto a star, which going out of our light doeth not die & evanish, but shineth in another hemisphere: ye fee her not, yet she doeth shine in another countrey. If her glass was but a short hour, what she wanteth of time, that she hath gotten of eternity: & ye have to rejoyce, that ye have now some plenishing up in heaven : Build your nest upon no tree here; for ye see God hath fold the forest to death, and every tree, whereupon we would reft, is ready to be cut down, to the end we may fice & mount up, & build upon the rock, & dwell in the holes of the rock. What ye love belides Jesus your husband, is an adulterous lover: Now it is God's special bleffing to Judab , that he will not let her find: her paths in following her ftrange lovers. Hof. 2, 6. Therefore behold, I will hedge up her way wish thorns, O make awall, that she shall not finde ber paths, v. 7. And she shall follow after ber lovers, but she shall not overtake them. O thrice happy Judah, when God buildeth a double ftone-wall betwixt her & the fire of hell ! The World & the things of the World, Madam, is the lover ye naturally affect, betide your own husband, Christ: The hedge of thorns & the wall, which God buildeth in your way, to hinder you from this lover, is the thorny hedge of dayly griet, loss of children, weakness of body, iniquity of the time, uncertainty of estate, lack of worldy comfort, fear of God's anger for old unrepented of fins : What lofe ye, if God swift & plet the hedge daily thicker? God be bleffed, the Lord will not let you finde your paths; Return to your first susband;

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Letters. 1 Epift. 4.

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419 hasband: Doe not weary, neither think that Death walketh towards you with a flow pace, ye must be riper ere ye be shaken ; your dayes are no longer then leb's , that were fwifter then a poft, & paffed away as the ships of defire, & as the Eagle that bafleth for the preys lot. 9:15,26. There is lefe fand in your plate now, then there was yesternight; this span-length of ever-posting time, will foon be ended; But the greater is the mercy of God, the moe years ye get to advise, upon what terrat, & upon what conditions, ye call your foul in the buge gulf of neverending Eternity: The Lord hath told you, what ye should be doing, till be come, wait & baffen (faith Peter) for the coming of our Lord: All is night that is here, in respect of ignorance & dayly enfuing troubles, one alwayes making way to another, as the ninth wave of the fea to the tenth; therefore ligh & long for the d wning of that morning, & the breaking of that day of the coming of the Son of man, when the shadower shall flee away. Perfwade your felf, the King is coming: read his letter fent before him. Rev. 3.1 1 . Behold, I come quickly: Wait with the wearied nightwatch for the breaking of the eaftern skie, & think that we have not a morrom: As the wife Father faid, who, being invited against to morrow to dine with his friends, answered. Those many dayes I have had no morrow at all. I am loth to weary you: Shew your felf a Christian, by suffering without murmuring, for which fin fourteen thousand & feven hundred were flain , Numb. 16.49. In patience pollels your foul: they lole nothing who gain Christ. Thus remembring my brother's & my maje's humble fervice to your La : I commend year to the mercy & grace of our Lord lefus, affaring you, that your day is coming, & that God's mercy is abiding you. The Lord lefus be with your spirit.

Yours in the Lord lefus at all dutifull Anmoth. Jan. 15. obedience, S. R. 1619.

To

K E N M U R E.

MADAM.

C Aluting you in Iclus Chrift, to my grief I must bid you (it may be) for ever farewell in paper, having small affurance ever to fee your face again, till the last general Assembly, where the whole church universal shall meet: Yet promiting, by his grace, to prefent your La: & your burdens to him, who is able to fave you, & give you an inheritance with the faints, after a more special manner, then ever I have done before. Ye are going to a countrey, where the Sun of right coulnels in the Gofpel shineth not fo clearly, as in this Kingdom; but if ye would know where he, whom your foul loveth, doeth reft, & where he feedeth at the noon-tide of the day, where ever ye be, get you forth by the footsteps of the flock, & feed your self beside the shepherds tents. Cant. 1, 7. that is , ask for some of the watchmen of the Lord's city, who will tell you truly, & will not lye, where ye shall finde him, whom your foul loveth, I trust ye are so betrothed in marriage to the true Christ, that ye will not give your love to any false Christ: Ye know not how soon your marriage day will come; nay, is not Eternity hard upon you? Ir were time then, that ye had your wedding garment in teadinels; be not fleeping at your Lord's coming: I pray God, ye may be upon your feet franding, when he knocketh. Be not discouraged to goe from this countrey to another part of the Lord's earth, the earth is bis & thefulness thereof, Pfal. 14: 1. This is the Lord's lower house, while we are lodged here, we have no affurance to lie ever in one chamber, but must be content to remove from one corner of our Lord's pether-house to another, refling in hope, that, when we come up to the Lord's upper city, Icrufalem that is above, we shall remove no more; because then we shall be at home. And goe wherefoever ye will, if your Lord goe with you, ye are at home: & your lodging is ever taken before night, fo long as he, who is Ifrael's dwelling house, is your home. Pfal 90: 1. Beleeve me, Madam , my minde is , that ye are well lodged , & that in your

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Epift. 6. Letters. house there are fair eafe rooms & pleafant lights, if ye can in faich lean down your head upon the breaft of Jefus Chrift; atill this be. ye shall never get a found fleep : Jefus , Jefus be your shadow & your covering : It is a fweet foul fleep to lie in the arms of Christ, for his breath is very sweet. Pray for poor friendless Zion: Alas! No man will speak for her now, lakinough at home in her own countrey she hath good friends, her husband Chrift, & his fither, her father in law: Beseech your busband to be a friend to Zion,& pray for her. I have received many& divers dashes& heavy ftrokes, fince the Lord called me to the Ministery; but indeed I efteem your departure from us amongst the weightieft: but I perceive, God will have us to be deprived of whatfoever we idolize, that he may have his own room, I fee exceeding small fruit of my Ministery, & would be glad to know of one foul, to be my crown & rejoycing in the day of Christ. Though I fpend my frength in vain , yet my labour is with my God , Ifa. 49: 4. I wish & pray, that the Lord would harden my face against all, & make me to learn to goe with my face against a storm. Again I commend you, body & spirit, to him, who hath loved us, & washed us from our fin, in his own blood. Grace, grace, grace for ever be with you. Pray, pray continually.

Anwoth. Sept, 14. Your La: at all dutifull obodience in Christ, S. R.

TO JOHN KENNEDY.

My loving & most eff. Esonat brother in Christ.

I Salate you with grace, mercy & peace, from God our father, & from our Lord lesus Christ. I promised to write to you, & although late enough, yet now I make it good. I heard with grief, of your great danger of perishing by the sea, but of your mercifull deliverance with joy. Sure I am, Brother, Satan will leave no show unrolled (as the proverbis) to roll you off your rock, or, at least, to shake & unsettle you: For at that same time. The mouths of wicked men were opened in hard speeches against you, by land; & the Prince of the power of the air was angry with you

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Mr RUTHERFOORD'S you, by fea: See then how much ye are obliged to that malitious murderer, who would beat you with two rods at one time: but bleffed be God, his arm is short: Ifthe fea & winds would have obeyed him, ye had never come to land; Thank your God, who Gith Rev. 1: 11. I bave the keys of hell and of death, Deut, 12, 29. I kill and I make alive. 1 Sam. 2: 6. The Lord bring. eth down to the grave and bringeth up. If Satan were jaylour, and had the keys of Death & of the Grave, they should be flored with moe prisoners. Ye were knocking at these black gates , & we found the doors shut; and we doe all welcome you back again: I truft, ye know it is not for nothing, that ye are fent to us again : The Lord knew , ye had forgotten fomething that was necessary for your journey; that your armour was not as yet thick enough, against the stroke of death. Now in the ftrength of Jefus, dispatch your bufines: that debt is not forgiven , but frifted: Death hath not bidden you fare well, but hath onely left you for a short fealon : and your journey, erethe night come upon you, haveall in readiness against the sime, that ye must fail through that black & imperuous Fordan, & Iefus, Icfus, who knoweth both thefe depths, and the rock, and all the coasts, be your Pilot: The last tide will not wait for you one moment : if ye forget any thing , when your fea is full, & your foot in that ship, there is no returning again to fetch it. What ye doe amile in your life to day, ye may amend it to morrow: for as many funs as God maketh to arife upon you, ye have as many new lives : but ye can die but once; and if ye mar or fail that bufines, ye cannot come back to mend that piece of work again: No man finneth twice in dving ill: As we die but once, so we die but ill or well once. Ye fee now the number of your moneths is written in God's book, and as one of the Lord's hirelings, ye must work till the shadow of the evening come upon you, shall run out your glass even to the last pickle of land : fulfill your course with joy; for we take nothing to the grave with us, but a good or evil conscience. And although the skie clear after this ftorm , yet clouds will engender another. Ye contracted with Christ , I hope , when first ye began

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Epift. 6. Letters. began to fellow him, that ye would bear his crofs; fulfill your part of the Contract with patience, & break not to Jefus Chrift: Be honest, Brother, in your bargaining with him: for who knoweth better how to bring upchildren then our God? For (to by afide his knowledge, of the which there is no fearthing out) he hath been practifed in bringing up his heirs thefe 5000 years, & his bairns are all well brought up, & many of them are honest men now at home, up in their own house in heaven, & are entred heires to their father's inheritance, Now the form of his bringing up was by chastifements, fcourging, correcting, nurturing: See if he maketh exception of any of his bairns, Rev. 2. 10. Heb. 12.7, 8. No: His eldeft Son & his heir, Ielus, is not excepted. Heb. 1. 10. Suffer we muft: ere we were born God decreed it; & it is easier to complain of his decreethen to change it. It is true, terrors of conscience cast us down & yet without terrors of conscience we cannot be raised up again : fears & doubtings shake us ; & yet without fears & doubtings we would foon fleep . and lofe our grips of Chrift : tribulation and tentations will almost loose us at the root; & yet without tribulations and temptations we can now no more grow, then herbs or corn without rain. Sin and Satan and the World will fay, & cry in our ear, that we have a hard reckoning to make in Judgement; and yet none of thefe three, except they lye, dare fay in our face, that our fin can change the Tenour of the new Covenant. Forward then, dear Brother, & lose not your grips: hold fast the Truth, for the world fell not one dram weight of God's truth, especially now when most men measure Truth by time, like young fea-men fetting their Compass by a cloud: For now Time is father & mother to Truth, in the thoughts & practices of our evil Time. The God of Truth establish us ; for Alass Now there are none to comfett the prisoners of hope, & the mourners in Zion : We can doelittle except pray & mourn for Tofephin the flocks: And let their tongue cleave to the roof of their mouth , who forget lerufalem now in her day : And the Lord remember Edom, & render to him as he hath done to us. Now, Brother, I will not weary you, but I intrest you remember my deatest love so Mr David Dick fon, with whom! have small acquaintance

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Mr RUTHERFOORD'S Epift. 6. quaintance, yet I blefs the Lord, I know, he both prayeth & doeth for our dying Kirk. Remember my dearest leve to John Stuart, whom I love in Chrift, & show him from me, I doe alwayes remember him, & hope for a meeting: The Lord Jefus eftablish him more & more, though he be already a ftrong man in Chrift, Remember my heartieft affection in Chrift to William Rodger, whom I also remember to God: I wish the first newes I hear of him, & you, & all that love our common Saviour in those bounds, may be, that ye are so knit & linked & kindly faftened in love with the Son of God, that ye may Lay: now, if we would never fo fain escape out of Chrift's bands, yet love bath fo bound us, that we cannot get our bands free a . pain, be bath for avished our hearts , that there is no loofing of bis grips, the chains of his foul-ravishing love are fo ftrong, that the Grave nor Death will not break them .- I hope Brother, yea I doubt not of it , but ye lay me, & my firft entry to the Lord's vineyard, & my flock, before him, who hath put me in his work; as the Lord knoweth, fince first I faw you, I have been mindfull of you. Marion Macknaught docth remember mon heartily her love to you, & to John Stuart: Bleffed be the Lord, that in God's mercy I found in this countrey fuch a woman, to whom Iches is dearer then her own heart , when there be fo many that caft Christ over their shoulder, Good Brother, call to minde the memory of your worthy father, now afleep in Chrift; & as his cuftom was, pray continually, & wreftle for the life of a dying breathlefs Kirk: And defire John Stuart not to forget poor Zion , he hath few friends, & few to fpeak one good word for her. Now I commend you, your whole foul & body & spirit, to Jefus Christ and his keeping, hoping ye will die & live, stand and fall, with the cause of our Mafter , lefus : The Lord lefus himself be with your fpirit.

> Anwork. Feb. 2. Your loving Brother in our Lord 1637. Lefin, S. R.

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K E N M U R E.

Have longed exceedingly to hear of your life & health; and growth in the grace of God. I lacked the opportunity of a bearer , in respect I didnot underftand of the hafty departure of the laft, by whom I might have faluted your La: & therefore I could not write before this time. I intreat you, Madam, let me have two lines from you, concerning your present condition: I know, ye are in grief & heavines, & if it were not so, ye might be afraied, because then your way should not be so like the way, that our Lord faith, leadeth to the new Jerufalem : Sure I am, if ye knew what were before you, or if ye faw but fome glances. of it, ye would with gladnels fwim through the prefent floods of forrow, foreading forth your arms out of defire to be at land; If God have given you the earnest of the Spirit, as part of page ment of God's principal fumme, ye have to rejoyce, for our Lord will not lole his earnest, neither will he goe back or repent If ye finde at some time a longing to see him of the bargain. God, joy in the affurance of that light (howbeit that feaft be but like the Paffeover, that comethabout onely once a year) peace of conscience, liberty of prayer, the doors of God's tresfure caften up to the foul, & a clear fight of himfelf looking out, & laying with a finiling countenance, Welcome to me, afflica. ed foul; this is the earnest that he giveth sometimes, & which maketh glad the heart, & is an evidence that the bargain will hold: But to the end ye may get this earnest, it were good to come oft in terms of speech with God, both in prayer & hearing of the word; For this is the house of wine, where ye meet with your Welbeloved, here it is where he killerh you with the killes of his mouth, & where ye feel the fmell of his garments, & they have indeed a most fragrant and glorious smell: Ye must, I say , wait upon him, and be often communing with him, whose lips are as lilies, dropping fweet fmelling myrihe, & by the moving thereof he will allwage your grief: for the Christ, that faverh you, is a speaking Christ, the Church knoweth him, Cant. s.

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M' RUTHERFOORD'S. By his voice, & can discern his tongue amongst a thousand; I fay this to the end, ye should not love those dumb masks of Amiebrifian Ceremonies, that the Church, where ye are for a time, hath caften over the Christ, whom your foulloveth; This is to fer before you a dumb Christ. But when our Lord cometh, he speaketh to the heart in the fimplicity of the Gospel. I have neither tongue nor pen, to express to you the happiness of such as are in Christ: When ye have sold all that ye have, & bought the field wherein this pearl is, ye will think it no bad market, for if ye be in him, all his is yours, & ye are in him, therefore because he livesh, ye shall live also, loh. 14. 19. And what is that elfe, But as if the Son had faid, I will not have heaven,exceps my redeemed ones be with me; they & I cannot live afunder, Abide in me & lin you, loh: 15. 5. O fweet communion when Christ & we are through other, & are no longer two! Fasher, I will that those whom thou hast given me, be with me where I am, to behold my glory that thou haft given me: lob. 17. 34. Amen ; dear lefus, let it be according to that word. I wonder that ever your heart should be caften down, if ye beleeve this truth : & they are not worthy of Jesus Christ, who will not fuffer forty years trouble for him , fince they have fuch glorious promises: But we fools beleeve those promises, as the man that read Plato's writings, concerning the immortality of the foul, folong as the book was in his hand, he beleeved all was true, & that the Soul could not die, but fo foon as he laid by the book, presently he began to imagine, that the Soul is but a smoke or airy vapour, that perisheth with the expiring of the breath : So we at flarts doe affent to the fweet & precious promises, but laying aside God's book, we begin to call all'in question: It is faith indeed to beleeve without a pledge , & to hold the heart constant at this work, & when we doubt, to run to the Law & to the Testimony, & stay there: Madam, hold you here , here is your father's Testament , read it, init he hath left to you Remission of fins & life everlasting. that ye have here be croffes & troubles, down-castings, frequent descritions, & departure of the Lord, who is suiting you in marriage, courage; he who is wooer and fuiter should not be an houshold Epift. 7. Letters. houshold man with you, till ye and He come up to his father's house together : He purposeth to doe you good at your latter end. Deut. 8: 16. & to give you rest from the dayes ofadverfity , Pfal. 94: 13. It is good to bear the yoke of God in your youth , Lam. 3: 27. Turn in to your ftrong hold as a prisoner of hope, Zech. 9: 12. For the vision 1s for an appointed time, but at the end it shall speak of not lye; though it tarry , wait for its because it will surely come, it will not sarry, Hab. 2: 3. Hear himfolffaying , Ifa. 26: 20. Come my people (rejoyce, be calleth on you) enter thou into thy chambers , & shut thy doors. about thee, bide thy felf, as it were for a little moment, till the indignation be paft Beleeve then, beleeve & be faved: think nor hard, if ye get not your will, nor your delights in this life; God will have you to rejoyce in nothing but himself. God forbid that ye should rejoyce in any thing, but in the cross of Christ, Gal. 4: 16. Our Church, Madam, is decaying, she is like Ephraim's cake, & gray hairs are here & there upon her, & she knoweth it not , Hof. 7: 9. She is old & gray haired , near the grave, & no man taketh it to heart : her wine is fowre & in corrupted. Now if Phinehas wife did live, she might travel in birth & die, to feethe Ark of God taken, & the glory departing from our Ifrael : The power and life of Religion is away: Woe be to us , for the day goeth away , for the shadows of the evening are firetched out, Ier. 6: 4. Madam, Zion is the ship wherein ye are carried to Canaan, if she fuffer shipwrack, ye will be calten over-board, upon death & life, to fwim to land upon broken boards : It were time for us, by prayer to put upon our Mafter-pilot lefus, & to cry, Mafter fave us, we perisb. Grace, grace be with you. We would think it a bleffing to our Kirk to. fre you here; but our fins withold good things from us. The great Meffenger of the covenant preferve you in body & spirit

Anword. Feb. 1. Yours in the Lord, S. R. 1630.

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To my Lady

KENMURE.

MADAM.

Race mercy & peace be multiplied upon you: I received J your La: letter, in the which I perceive, your cafe in this world (melleth of a fellowship & communion with the Son of God, in his sufferings: Ye cannot ye must not have a more pleafant or more easie condition here, then he had, who through atflictions was made perfect, Heb. 2: 10. We may indeed think, Cannot God bring us to heaven with cafe & prosperity? Who doubteth but he can! But his infinite wisdom thinketh, & decreeth the contrary, & we cannot fee a reason of it, yet he hath a most just reason. We never with our eyes faw our own foul, yet we have a foul; we fee many rivers, but we know not their first spring & original fountain, yet they have a beginning. Madam, when ye are come to the other fide of the water, & have let down your foot on the shore of glorious Eternity, & look back again to the waters, & to your wearisom journey, & shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom; ye shall then be forced to say, If God had done otherwife with me then he hath done , I had never come to the enjoying of shis crown of glory. It is your part now to beleeve, & fuffer,& hope,& wait on: for I protest in the presence of that all-discerning eye, who knoweth what I write, & what I think, that I would not want the fweet experience of the confolations of God, for all the bitternels of affliction: nay, whether God come to his children with a rod or a crown, if he come himfelf with it, u is well: Welcome, welcome Jefus, what way foever thou come, Fre can get a fight of thee. & fure I am, it is better to be fick, providing Christ come to the bed-fide, & draw by the curtains, & fay, Courage, I am thy falvation, then to enjoy health, being Justie & strong, & never to be vifited of God. Worthy & dear Lady, in the strength of Christ, fight & overcome: Years now sour alone, but ye may have, for the feeking, three alwayes in

Epist. 8. Letters. your company, the Father, Son, & Holy Spiris: I trust they are near you. Yeare now deprived of the comfort of a lively Minift. ery, lo was Ifrael in their captivity; yet hear God's promife to them. Ezek. 11:16. Therefore fay, Thus faish she Lord God, Alshough I have cast them far off among the heathen, & although I have scattered them among the countreys, yet will be to them as a listle San Eluary, in the countreys where they Shall come: Behold a Sandtuary, for a Sandtuary, God himfelf in the place & room of the Temple of Ierufalem : I truft in God, carrying this Temple about with yourye shall fee lebovah's beauty in his house. We are in great fears of a great & fearfull trial to come upon the Kirk of God; For thele, who would build their houles & nefts upon the ashes of mourning Ierufalem, have drawn our King upon hard & dangerous conclusions, against such, as are termed Puritans, for the rooting of them out. Our Prelats (the Lord take the keyes of his boufe from thefe baftard-porters) affure us, that for fuch as will not conform, there is nothing but Imprisonment & Deprivation. The Spouse of Jesus will ever be in the fire, but I trust in my God, she shall not confume; because of the good will of him who dwelleth in the bush , for he dwelleth in it with good will. All fort of crying fine without controlment abound in our Land, the glory of the Lord is departing from Ifrael . & the Lord is looking back over his shoulder, to fee if any will fay, Lord tarry, & no man requesteth him to flay. Corrupt & falle doctrine is openly preached by the Idol-shepherds of the Land. For my felf, I have daily griefs, through the disobedience unto, & contempt of the word of God. I was summoned before the High

Commission by a profligate person in this Patish, convicted of incest: in the business, Mr Alexander Colvill (for respect to

your La:) was my great friend, & wrote a most kinde letter to me: The Lord give him mercy in that day. Upon the day of my

compearance, the fea & winds refused to give pallage to the Bishop of St Andrews. I intrest your Lathank Mr Alexander

Colvillwith two lines of a letter. My wife now, after along difeats
& torment, for the space of a year & amoneth, is departed this life;
the Lord hath done is, bleffed be his name. I have been diseased of

a fever sertian for the fpace of thirteen weeks, & am yet in the

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fickness, so that I preach but once on the fabbath with great difficulty: I am not able either to visite or examine the Congregation. The Lord Jesus be with your spirit.

Anwoth. 26. June, 1640.

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Your La: at all obedience, S. R. vi

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To my Lady

K E N M U R E.

MADAM.

Aving faluted you in the Lord Jesus, I thought it my duty, having the occasion of this bearer, to write again unto your La: though I have no new purpose, but what I wrote of before: Yet ye cannot be too often awakned to go forward towards your city, fince your way is long, and (for any thing ye know) your day is short; & your Lord requireth of you, as ye advance in years, & steal forward insensibly towards eternity, that your faith may grow and ripen for the Lords harvest; for the great hisband-man giveth a feafon to his fruits, that they may come to maturitie; & having gotten their fill of the tree, they may then be shaken & gathered-in for his ule; whereas the wicked rot upon the tree, & their branch shall not be green. Job. 15. 32, 33. He shall shake off his unripe grapes as the vine , and shall caft off his flower as the olive. It is God's mercy to you, Madam, that he giveth you your fill, even to loathing, of this bitter world, that ye may willingly leave it, and like a full & fatisfied banquetter, long for the drawing of the table; and at last having trampled under your feet, all the rotten pleasures, that are under Sun & Moon; and having rejoyced as though ye rejoyced not, and having bought as though ye possessed not, I Cor. 7.30. Ye may, like an old crazie ship, arrive at your Lord's harbour, and be made welcome, as one of those, who have ever had one foot loofe from this earth, longing for that place, where your foul shall feaft and banquet for ever & ever, upon a glorious fight of the incomprehenfible Trinity, & where veshall fee the fair face of the man Chrift; even the beautifull face, that was once, for your caule, more marred then any of the vilages of the lons of men. I/a. 5:2, 14. And was all covered with fpiring & blood: Be content to wade through the waters betwirt you & glory with Him, holding his hand fast; for he knoweth all the foords: Howbeit ye may be ducks, yet ye cannot drown, being in his company: & ye may all the way to glory, fee the way bedewed with his blood, who is the fore-runner: be not afraid therefore, when ye come even to the black & swelling river of death, to put in your foot & wade after him; the current how strong soever cannot carry you down the water to Hell: the Son of God, his death & resurrection are stepping-stones & a stay to you: fet down your feet by faith upon thele ftones, & goe through as on dry land : If ye knew what he is preparing for you, would betoo glad; he will not (it may be) give you a full-draught till ye come up to the well-head, & drink, yea drink abundantly of the pure river of the water of Life, that proceedeth out from the Throne of God and from the Lamb. Rev. 22: 1. Madam, tire not, weary not, I dare finde you the Son of God caution, when ye are got up thither, & have casten your eyes to view the golden city, & the fair & never-withering tree of Life, that bearerh twelve manner of fruits every moneth, ye shall then fay, four and twenty hours abode in that place is worth threefcore & ten years for row upon earth. If ye can but fay, ye long earnestly to. be carried up thither (as I hope, you cannot for shame deny him the honour of having wrought that defire in your foul,) then hath your Lord given you an earnest: And, Madam, doe ye beleeve that our Lord will lose his earnest, & rue of the bargain, & change his minde, as if he were a man that can lye, or the fon of man that can repent? Nay, he is unchangeable, and the same this year that he was the former year: And his Son Jelus, who upon earth eat and drank with publicans & finners, & spake & conferred with whores & harlots, & put out his holy hand, and touched the lepers filthy skin, & came evermore nigh funers , even now in glory , is yet that fame Lord : His honour & his great court in heaven hath not made him forget his Poor

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M'RUTHERFOORD'S Epilt. o. poor friends on earth: In him , honours change not manpers, and he doeth yet desire your company : Take him for the old Chrift, and claim still kindness to him, and fay, Obitis fo, He is not changed, but I am changed: Nay, it is a part of his unchangeable love, and an article of the new covenant, to keep you that ye cannot dispone him, nor fell him: He hath not played fast and loofe with us . in the Covenant of Grace; fo, that we may run from him at our pleasure: His love hath made the bargain surer then fo; for Jesus as the cautioner is bound for us , Heb. 7: v. 12. And it cannot fland with his honour , to die in the burrows, (as we use to say) and lose thee, whom he must render again to the father, when he shall give up the Kingdom to him: Confent and fay Amen to the promifes , and ye have fealed That God is true , and Chrift is yours: This is an easie market: Ye but look on with faith; for Christ suffered all and paid all. Madam, fearing I be tedious to your La: I must stop here, defiring alwayes to hear that your La: is well, and that ye have fill your face up the mountain. Pray for us , Madam , and for Zion, whereof ye are a part : We expect a trial: Ged's Wheat in this land must goe through Satan's fieve, but their faith shall not fail. I am ftill wreftling in our Lord's work, and have been tried and tempted with brethren, who look awry to the Gospel. Now he what is able to keep you untill that day , preferve your foul, body & fpirit, & present you before his face with his own Bride, mocles & blamles.

Anwoth. Nov. 26.

Your La: to be commanded alwayes in the Lord Iesus, S. R.

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To my Lady KENMURE.

MADAM.

Am grieved exceedingly that your La: should think, or have cause to think, that such as love you in God, in this countrey, are forgetfull of you: For my felf, Madam, I owe to your La: all evidences of my high respect (in the light of my Lord, whose truth I preach, I am bold to say it) for his rich grace in you: My Communion put of till the end of a longlom & rainny harvest & the Presbyteriall exercise (as the bearer can inform your La:) hindered me to fee you : And for my people's fake (finding them like hot iron, that cooleth being out of the fire, and that is pliable to no work) I doe not ftir abroad, neither have I left them at all, fince your Las was in this countrey, fave at one timeonely, about two years agoe; yet I dare not say but it is a fault, howbeit no desect in my affection : and I trust to make it up again, so soon as possibly I am able, to wait upon you. Madam, I have no new purpose to write unto you, but of that which I think, may, which our Lord thinketh needfull, that one thing, Marie's good part, which ye have cholen, Luk. 10: 42. Madam, all that God bath, both himself and the creatures, he is dealing and parting amongst the sons of Adam: There are none so poor, as that they can say in his face, He bath given them nothing; But there is no small odds bet wixt the gifts given to lawfull bairns, and to baftards: And the more greedy yearein fuiting, the more willing he is to give, delighting to be called open handed: I hope your La: laboureth to get assurance of the surest patrimony, even God bimself: ye will finde in Christianity, that God aimeth in all his dealings with his children, to bring them to a high contempt of , and deadly feud with the world; and to fer

Mr RUTHERFOORD'S Epift. 10. an high price upon Christ, & to think him one who cannot be bought for gold, & well-worthy the fighting for : And for no other caule, Madam, doeth the Lord withdraw from you the childish toyes & the earthly delights, that he giveth unto others; but that he may have you wholly to himfelf? Think therefore of the Lord, as of one who cometh to wooe you in marriage, when ye are in the furnace : He feeketh his answer of you in affliction, to see if ye wil say, even so I take him: Madam, give him this answerpleasantly, & in your minde doe not secretly grudge nor murmure: When he is striking you in love, beware to frike again : That is dingerous; for those who frike again, shall getthelaft blow : If I hit not upon the right ftring, it is because I am not acquainted with your La: present condition; But I beleeve, your La: goeth on foot, laughing, & putting on a good countenance before the world, & yet ye carry heavinels about with you: Ye doe well, Madam, not to make them witnelles of your grief, who cannot be curers of it: But be exceedang charitable of your dear Lord. As there befome friends worldly, of whom ye will not entertain an ill thought; far more ought ye to beleeve good evermore of your dear friend , that lovely fair person, Jesus Christ. The thorn is one of the most curfed & angry & crabbed weeds, that the earth yeeldeth, and wet out of it springeth the Rose, one of the sweetest smelled flowers, & most delightfull to the eye, that the earth hath: Your Lord shall make joy & gladness out of your afflictions; for all his roles have a fragrant finell. Wait for the time, when his own holy hand shall hold them to your nofe; & if ye would have prefent comfort under the cros, be much in prayer; for at that time your faith kiffeth Chrift, & he kiffeth the foul: And O if the breath of his holy mouth be sweet! I date be caution, out of fome small experience, that ye shall not be beguiled; for the world (yea, not a few number of God's children) know not well what that is, which, they call a Godhead: But Madam, come near to the Godhead, and look down to the bottom of the well, there is much in him, & sweet were that death to drown in fuch a well: Your grief tak th liberty to work upon your minde, when ye are not bufied in the meditation of the everdelighting

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Letters: Epist. 10. delighting & all-bleffed Godhead. If ye would lay the price ye give out (which is but some few years pain & trouble) beside the commodities ye are to receive, ye would fee they are not worthy to be laid in the ballance together; but it is Nature that maketh you look what ye give out, & weakness of Faith that hindereth you to fee what ye shall take in. Amend your hope, and frift your faithfull Lord a while; he maketh himself your debrer in the new Covenant, he is honest, take his word, Nahum. I. Q. Affliction Shall not spring up the second time. Rev. 21.7. He that overcometh shall inherit all things. Of all things then which ye want in this life, Madam, I am able to fay nothing. if that be not beleeved, which ye have, Rev. 2: 7. & Rev. 3: 5. the overcomer shall be clothed in white raiment, &c. & ver: 28. To the overcomer I will give to fit with me in my throne, as I overcame & am fet down with my father in his throne, Confider, Madam, if ye are not high up now, & far ben in the palace of our Lord, when ye are upon a throne in white raiment, at lovely Christ's elbow. Othrice fools are we, who, like new born Princes weeping in the cradle, know not that there is a Kingdom before them! Then let our Lord's sweet hand square us and hammer us , & strike off the knots of pride , self-love , & world-worship & infidelity, that he may make us flones and pillars in his father's house. Rev. 3: 12. Madam, what, think ye to take binding with the fair corner-frome Jefus ? The Lord give you wildom to beleeve & hope, your day is coming. hope to be witness of your joy, as I have been a hearer and beholder of your grief Think ye much to follow the heir of the crown, who had experience of forrows, & was acquainted with grief, Isa53? It were pride to aime to be above the King's fon:

Anworth. Jan. 4. Your La: at all obedience in 1632. Christ, S.R.

It is more then we deferve, that we are equals in glory, in a manner. Now commending you to the dearest grace & mercy

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K E N M U R E.

MADAM.

Nderstanding, a little after the writing of my last letter, of the going of this bearer, I would not omit the opportunity of remembring your La: still harping upon that string, which in our whole life-time is never too often touched upon, nor is our lesson well enough learned that there is a necessity of advancing in the way to the Kingdom of God, of the contempt of the world, of denying our felf & bearing of our Lord's cros; which is no less needfull for us, then daily food: & among many marks that we are on this journey, & under fail toward heaven, this is one, when the love of God fo filleth our hearts , that we forget to love, & care too much for the having or wanting of other things; as one extreme heat burneth out another. By this, Ma. dam, ye know, ye have betrothed your foul in marriage to Chrift, when we doe make but small reckoning of all other suiters or wooers; & when ye can (having little in hand, but much in hope) live as an young heir, during the time of his non-age& Minority, being content to be as hardly handled, & under as precise a reckoning, as servants; because his hope is upon the inheritance: For this cause God's bairns take well with spoiling of their goods, Heb. 10.3 4. knowing in themselves, that they have in beaven a better, & an enduring substance. That day that the earth & the works therein shall be burned with fire,2 Pet. 3. 10. your hidden hope & your hidden life shall appear : & therefore fince ye have not now many years of your endless eternity, & know not how foon the skie above your head will rive, & the Son of man will be feen in the clouds of heaven, what better & wifer course can ye take, then to think that your one foot is here, & your other foot in the life to come, & to leave off loving, defiring, or grieving for the wants, that shall be made up, when your Lord & ye shall meet, when ye shall give in your bill, that day, of all your wants here. If your loffes be not made up, ye have place to challenge the Almighty, but it shall not be fo, Ye shall then rejoyce with

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enge with joy un peakable & full of glory, & your joy shall nonetake from you. Job. 16. 22. It is enough, that the Lord hath promifed you great things, onely let the time of bestowing them be in his own carving : It is not for us to fet an hour-glass to the creator of time, fince he & we differ onely in the terme of payment: Since he hath promifed payment & we beleeve it , it is no great matter, we will put that in his own will , as the frank buyer, who cometh near to what the feller feekenh, ufeth at laft to refer the difference to his will, & fo cutteth off the course of mutuall prigging. Madam, doe not prigge with your frank-bearred & gracious Lord, about the time of the fulfilling of your joyes : it will be, God hath faid it, bide his harveft, wait on upon his Whit onday: His day is better then your day, he putteth nor the beek in the corn, till it be ripe & full-eared: The great Angel of the covenant bear you company, till the trumpet shall found, & the voice of the Archangelawaken the dead. Ye shall finde it your onely happiness, under whatever thing defturbeth & croffeth the peace of your minde, in this life, to love nothing for it felf, but onely God for himfelf: It is the crooked love of some harloss that they love bracelets, ear-rings, & rings better then the lover that fendeth them: God will not be fo loved; for that were ro behave as harlots, & not as the chaste Spoule, to abate from our love when these things are pulled away. Our love to him should begin on earth, asit shall be in heaven, for the Bridetaketh nor by a thousand degrees so much delight in her wedding garment, as she doeth in her Bridegroom; fo we, in the life to come, howbeit clothed with glory as with a robe, shall not be fo much affected with the glory, that goeth about us, as with the Bridegroom's joyfull face & prefence. Madam, if ye can win to this here, the field is won; & your minde, for any thing ye want, or for any thing your Lord can take from you, shall foon be calmed &quieted: Get himself as a pawne & keep himstill your dear Lord come & loofe the pawne, & rue upon you, & give you all again, that he took from you, even a thousand talents for one penny : It is not ill to lend God willingly, who otherwise both will & may take from you against your will: Itis good to play the usurer with , & take in , in ftead of ten of the hundred, an hundred of ten

often, an hundred of one. Madam, fearing to be tedious to you, I break off here, commending you, (as I trust to doe, while I live) your person, wayes, burdens, & all that concernethyou, to that Almighty, who is able to bear you and your burdens: I still remember you to him, who will ousle you one day to laugh. I expect that, what ever ye can doe by word or deed, for the Lord's friendless Zion, ye will doe it: She is your mother, forget her not, for the Lord intendeth to melt & try this land, & it is high time we were all upon our feet, & falling about to try, what claim we have to Christ: It is like the the Bridegroom will be taken from us, & then we shall mourn? Dear Jesus, remove not, else take us wish shee! Grace, grace be with you for ever.

Anwoth, 14. Ian.

Your La: at all dutifull obedience, S. R.

To my Lady .

K E N M U R E.

MADAM.

Your La: will not (I know) weary nor offend, though I trouble you with many letters; the memory of what obligations I am under to your Latis the cause of it. I am possibly impertinent in what I write, because of my ignorance of your present estate: But for all that is said, I have learned of M. W. D. that ye have not changed upon, nor wearied of your sweet Master, Christ, & his service; neither were it your part to change upon him, who restets in his love. Ye are among honourable company, & such as affect grandour & court. But, Madam, thinking upon your estate, I think I see an improvident wooer coming too late to seek a Bride, because she is contracted already, & promised away to another; & so the wooer's busking & bravery (who cometh to you, as who bus he) is in vain; the outward pomp of this buse wooer, a beguiling world, is

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To Letters: Ta 24 Epift 12. now coming in to fute your foul too late, Then ye have promif ed away your foul to Chrift many years agood And I know Madam, what answer, ye, may now justly make to the late for ter , even this , Ye are too long of coming : my food, the Bride, is away already. O the contract with Chrift subscribed of I cannot chufe , but I muft be honeft & faithfull to him : Honoura ble Lady, keep your first love, & hold the first match with that foul-delighting lovely Bridegroom, our freet , freet Jefus , firer then all the children of men , the Rofe of Sharon . & the fairest & sweetest smelled Rose, in all his father's gardenz there is none like him; I would not exchange one fmile of him lovely face with Kingdoms. Madam, let others take their filly feekless beaven in this life, envy them not ; but let your foul, like a tarrowing & millearned childe, sake the dorts, (as we use so speak) or cast at all things & disdain them, except one onely; either Christ or nothing : your welbeloved, Jefus, will be content, that ye be here devotely proud, & ill to pleafe, as one that contemneth all husbands but himfelt: Either the King's fon or no husband at all: this is humble and worthy ambition: What have ye to doe to dally with a whorish and foolish world? Your jealous husband will not be content that we look by him to another: be will be jealous indeed and offend, if ye kiss another but himself. What weights doe burden you, Madam , I know not ; but think it great mercy, that your Lord from your youth hath been hedging in your ourfiraying affections, that they may not goe a whering from himself: If ye were his bastard, he would not nurture you so If ye were for the flaughter, ye would be fatned : But be content, ye are his wheat-growing in our Lord's field, Mast. 12. v. 15.38. And if wheat, ye must goe under our Lord's threshe ing instrument, in his barn-floor, & through his fleve, Amos. Q: v. q. And through his mill to be bruised, as the Prince of your falvation, Itfus, was, Ifa, 53:9. that we may be found good bread in your Lord's house. Lord Jefin , blefs the fpiritual busbandry , & separate you from the chaff , that dow nor bida the wind. I am perswaded, your glass is spending it felf by little & little, & if ye knew who is before you, ye would rejoycein

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Epift.13. MERGTHERFOORD'S 450 your tribulation ? Think ye it a small honour to Rand before che throne of God and the Lamb, & to be clothed in white, & to be called to the Marriage-Supper of the Lamb, & tobe led to the fourtain of living waters, & to come to the well-head, even God himfelf, & get your fill of the clear, cold, fweet, sefreshing water of life, the King's own well, & to put up your own finfull hand to the tree of life, & take down & eat the weet. eft applein alt God's heavenly Paradife, Jesus Christ, your life & your Lord ? Up your heart : shout for joy , your King is sorbing to feech you to his father's house. Madam, I am in expeeding great heaviness, God thinking it best for my own foul thes re exercise me, thereby (it may be) to fit me to be his mouth to others : I fee & hear , at home & abroad, nothing but matter of grief & discouragement, which indeed maketh my life bitter : And I hope in God never to get my will in this worlde & I expect ere long a fiery trial upon the Church , for at many men almost in England & Scotland, as many falle friends to Chrift, & as many pulling and drawing, to pull the crown off his holy head , & for fear that our Beloved flay amongst us (as If his room were more defirable then himfelf) men are bidding him goe feek his lodging. Madam , if ye have a part in filly friendles Zion , (as I know ye have) speak a word on her behalf so God & man: If ye can doe nothing elfe, speak for Jefus, & we shall thereby be a witheft against this declining age. Now from my very foul, laying & leaving you on the Lord, & defiring part in your prayer [as my Lord knoweth, I remember you] I deliver over your body, spirit & all your macflities to the hands of our Lord, & remains for ever.

Anwoth. Febr. 13. Your Lat in your sweet Lord 1632. Fesus & mint. S. R.

To my Lady

MADAM.

He saic of my not writing to your Lais not my forgets faite of you, but the want of the opportunity of a convenient

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Venient bearer; for I am under more then a simple obligation, to be kinde (in paper, at leaft) to your La, I blefe our Lord through Christ, who hath brought you home again to your country, from that place, where ye have fren with your eyes that which our Lord's truth taught you before, to wit, that worldly glory is nothing but a vapour, a shadow, the foam of the water, or fomething lefs & lighter, even nothing; and that our Lord hath not without cause faid in his word, 1 Cor. 7. 31. The countenance or fabien of this world paffeth away: In which places our Lord compareth it to an Image in a looking-glass, for it is the looking-glass of Adam's fons : Some come to the glass, & seein it the picture of Honour, and but a picture indeed; for true Honour is to be great in the fight of God; and others fee in it the shadow of Riches, & but a shadow indeed; for durable Riches stand as one of the maids of Wildom upon her left hand , Prov. 3. 16. & a third fort fee in it the face of painted Pleasures, & the beholders will not beleeve, but the Image they fee in this glass is a living man, till the Lord come & break the glass in pieces & remove the face , & then , like Pharaoh awakened, they say, And behold is was a dream. I know your La: thinkerh your felflittle in the common of this world, for the favourable aspect of any of these three painted faces; & bleffed be our Lord that it is fo: the better for you; Madam, they are not worthy to be wooers to fute in marriage your foul, that looks to an higher match then to be married upon painted clay. Know therefore, Madam, the place, whither our Lord Jefus cometh to wooe a Bride, it is even in the furnace: for if ye be one of Zion's daughters (which I ever put beyond all questions, fince I first had occasion to see in your Latsuch pregnant evidences of the grace of God) the Lord, who hath his fire in Zion, & his furnace in Ierufalem , Ifa. 9 1: 9. is purifying you in the furnace. And therefore be content to live in it , and every day to be adding, & fowing-to a palment to your wedding garment, that ye may be at laft decored & trimmed as a Bride for Chrift , a Bride of his own bunking , beautified in the hidden man of the heart . forgetting your Father's house, so shall the King greatly detire your beauty . Pfal: 45: 11. If your Lat be not changed , [15]

M.RUTHERFOORD'S Epift. 12? 452 hope ye are not) . I beleeve ye esteem your self to be of those, whom God hath tried these many years & refined as filver. But, Madam, I will shew your La; a priviledge that others want, &ye have in this cafe: Such as are in prosperity & are fatted with earthly joyes, & encreased with children & friends, though the Word of God is indeed written to fuch for their instruction, yet to you (who are in trouble) spare me, Madam, to say this, (from whom the Lord hath taken many children , & whom he hath exercifed otherwife) there are some chapters some particular promises in the Word of God made, in a most special manner, which should never have been yours, so as they now are, if ve had your portion in this life, as others: & therefore, all the comforts, promifes & mercies, God offereth to the afflicted, they are as many love-letters written to you; take them to you, Madam, & claim your right, & be not robbed. no small comfort, that God hath written some Scriptures to vou , which he hath not written to others; ye feem rather in this to be envied then pitied, & ye are indeed in this, like people of another world, & those that are above the ordinary rank of mankinde, whom our King & Lord, our Bridegroom Iefw, in his love-letter to his welbeloved Spoule, hath named, befide all the reft, & hath written comforts and his hearty commendations, in the 56 of I faiab, vers 4, 5. Pfal. 147.2. 3. to you: Read thefe & the like, & think your God is like a friend, that fendeth aletter to a whole house & family; but speaketh in his letter to fome by name, that are dearest to him in the house : Ye are then, Madam, of the dearest friends of the Bridegroom. If it were lawfull, I would envie you, that God honoured you fo above many of his dear children. Therefore, Madam, your part is, in this case (seeing God taketh nothing from you, but that which he is to supply with his own presence) to defire your Lord, to know his own room, & take it even upon him to come in , in the room ofdead children , Iebovah know thy own place er take it to thee, it all ye have to fay. Madam, I perfwade, my felf, that this world is to you an uncouth Innes, & that ye, are like atraveller, who bath his biendle upon his back, and his Haff in his hand, & his feer upon the door-threshold; Goe for wards

COA

Letters. Epift. 13: ward, honourable & elect Lady, in the ftrength of your Lord (let the world bide at home & keep the house) with your face toward him, who longeth more for a fight of you, then ye can doe for him: ere it be long he will fee us. I hope to fee you laugh as cheerfully after- noon, as ye have mourned before-noon; The hand of the Lord, the hand of the Lord be with you, in your journey. What have ye to doe here! This not your mountain of reft; arise then & set your foot up the mountain, got up out of the wilderness leaning upon the shoulder of your Reloved, Cans 8, v. 5. If ye knew the welcome that abideth you, when ye come home, ye would haften your pace, for ye shall see your Lord put up his own holy hand to your face, & wipe all tears from your eyes; & I trow, then ye shall have some joy of heart. Madam, paper willeth me to end before affection. Remember the eftate of Zion, pray that Ierufalem may be as Zechariah prophefied, Ch. 11:3. A burdenfom flone for all , that who -! foever boweth down to roll the stone out of the way, may hurt & break the joynts of their back, & strain their arms, & disjoyna their shoulder-blades; & pray lebovab, that the stone may lie ftill in it's own place , keep bond with the corner-ftone, I hope it shall be fo, he is a skilled Mafter-builder who laid it. I would Madam, under great heaviness be refreshed with two lines from your La; which I refer to your own wildom Madam, I would feem undutifull not to shew you, that great foliftation is made by the town of Kircudbright, for to have the use of my poon labours among ft them: If the Lord shall call & his people crys who am I to relift? but without his feen calling, & till the flocks whom I now overfee, be planted with one, to whom I dare intrust Christs Spoules gold nor filver nor favour of men , I hope, shall not loofe me. I leave your La: praying more earnestly for grace and mercy to be with you, & multiplied upon you, here & hereafter, then my pen can express. The Lord Jelus be with your spirit.

Kirkcudbrighe

Your Lat at all obedience in the Lord, S. R.

F.fg

K E N M U R E.

MADAM.

Aving saluted you with grace & mercy from God our father, & from our Lord Jesus Christ, I long both to see your La:& to hear how it goeth with you; I doe remember you, & prefent you & your nec : fities to him, who is able to keep you & present you blameless before his face with joy : & my prayer to our Lord, is that ye may be fick of love for him, who died of love for you, I mean , your Saviour Jesus; And O sweet were that fickness to be foul fick for him! And a living death it were, to die in the fire of the love of that foul-lover, Jefus! Madam, if ye love him, ye will keep his commandements; & this is not one of the leaft, to lay your neck cheerfully & willingly under the yoke of Jesus Christ: For I trust your La: did first contract and bargain with the Son of God, to follow him upon these terms, that by his grace ye should endure hardship , and fuffer affliction as the fouldier of Christ: They are not worthy of Jesus, who will not take a blow for their Master stake. For our glorious peace maker, when he came to make up the friendship berwixt God & us, God bruifed bim, and froke him, the finfall world also did beat him, and crucifie him; yet he took buffets of both the parties: and honour to our Lord Jeins, he would not leave the field for all that, till he had made peace bet wixt the parties. I perswade my felf, your fufferings are but like your Saviour's [yea incomparably less and lighter) which are called but a bruifing of his beel. Gen. 3. 15 , a wound far from the heart: Your life is bid with Chrift in God, Col. 3. 3. And therefore ye cannot be robbed of it. Our Lord handleth us, as fathers doe their young children; they lay up jewels in a place, above the reach of the short arm of bairns, else bairns would put up their hands, & take them down, & losethem soon : So hath our Lord done with our spiritual life, Jefus Chrift is the high coffer, in the which our Lord hath hid our life, we shildren are not able to reach up our arm fo high, as

Epift. 143 455 Letters : Si 'ld to take down that life & lofe it , it is in our Chrift's hand: O, long, long may Iclus be Lord keeper of our life! & happy are they that can, with the Apostle, a Tim. it lay their fo pawne in the hand of legis, for he is able tokeep that, which is committed in pawne to him, against that day, Then, Madani fo long as this life is not hurt , all other troubles are but conthes in the heel: I trust ye will soon be zured Ye know, Madan, Kings have some servants in their courts that receive not professe wages in their hand, but live upon their hopes : The King of kings also hath fervants in his court, that for the prefent get little or nothing, but the heavie cross of Christ, troubles without & terrours within; but they live upon hope; when it cometh to the parting of the inheritance, they remain in the house as heirs : It is better to be fo, thento ger profent payment, & a portion in this life, an inheritance in this world, [God forgive me, that I should honour it with thename of an inberitance, is is rather a farme room] & then in the end to be caften out of God's house, with this word, Ye have received your confolution. ye will get no more. Alas ! What get they? The rich glutton's heaven. Oh but our Lord . Luk 16. makerh it a fillic heaven! He fared well [faith our Lord] & delicately every day; Oh no more ! A fillie heaven? Truly no more, except that he was clothed in purple, & that is all, I perfwade my felf, Madam, we have joy, when ye think, that your Lord hash dealt more graciously with your foul. Ye have gotten little in this life: It is true indeed: Ye have then the more to crave ; yea ye have all to grave : For except forme taftings of the first fruits, & forme kiffes of his mouth, whom your foul loveth, ye get no more. But -I cannot tell you what is to come ; yet I may fpeak as our Lond docth of it. The foundation of the city is pure gold , clear as crystall: the twelve ports are fet with precious stones: Iforchards & rivers commend a foil upon earth, there is a Paradife there, wherein groweth the tree of life , that beareth swelve manner offruits every moneth, which is feven fcore and four harvefls in the year : and there is there, a pure river of mater of life, proceeding our of the threne of God and of the Lamb; & the city hath no need of the tight of the fun or moon or of a candle .

And I HERFOORD'S Epift 15.

candle, for the Lord God Almighty & the Lamb is the light thereof. Madam, believe & hope for this, till ye fee & enjoy: Jesus
is saying in the Gobeles Come or fee; & he is come down in the
chariot of Truth, wherein herideth through the world, so comquer meas souls. Place 4. & is now in the world saying,
Who will got with me Carill ye goe! my Father will make you
welcome, or give you boule room; for in my Father's boule are
many dwelling place of Madam, confeor to goe with him. Thus
I seft, commending you to God's dearest mercy.

Annoth

Yours in the Lord Fefus, S. R.

K E N M U R E.

MADAM.

Am afraid now, (as many others are) that at the fitting down of our Parliament, our Lord Iclus his Spoule shall be roughly handled : And it must be so, fince falle & declining Scotland, whom our Lord took off the dunghill and out of hell, & made a fair Bride to himfelf, hath broken her faith to her fweet hufband, & hath put on the forehead of a whore; & therefore he faith he will remove; would God, we could ftirup our felves to. lay hold upon him, who, being highly provoked with the handling he hath met with, is ready to depart. Alas, we doe not importune him by prayer & supplication, to abide amongst us! If we could but weep upon him, & in the holy pertinacie of faith, wreftle with him , and fay , We will not let thee goe , it may be that then, he, who is easy to be intreated, would yet, not withfranding of our high provocations, condefeend to fray, & feed among the lilier, till that fair & defirable day break , and the shadows fice away. Ah! What cause of mourning is there, When our gold is become dim, and the vilage of our Nazarites, fometimes whiter then fnow, is now become blacker then a coal , & Levi's house, once comparable to fine gold, is now changed, and become like reffels, in whom he hath no pleasure? Madam, think upon this , that when our Lord, who hath his 0101. 31 handkerhandkerchief to wipe the face of the mourners in Zion, shall come to wipe away all tears from their eyes, he may wipe yours alfo , in the paffing , among ft others. I am confident , Madam, that our Lord will yet build a new house to himself, of our rejected and scattered stones: for our brideg room cannot want a wife : Can he live a widow? Nay, he will embrace both Usthe little young fifter , & the elder fifter The church of the Jews, & there will yet be a day of it: & therefore we have cause to rejoyce, yea to sing & shout for joy. The Church hath been, fince the world began, ever hanging by a small threed, & all the hands of hell & of the wicked have been drawing at the threed; but God be thanked, they onely break their arms by pulling, but the threed is not broken; for the fweet fingers of Christ our Lord have spun and twisted it : Lord bold the threed whole. Madam, ftit up your husband, to lay hold upon the Covenant, & to doe good. What hath he to doe with the World? It is not his inheritance! Defire him to make bome over, & put to his hand to lay one stone or two upon the wall of God's house, before he goe hence, I have heard also, Madam. that your childe is removed : But to have or want is best, as he pleafeth. Whether she be with you, or in God'r keeping, think it all one; nay think it the better of the two by far, that she is with him. I trust in our Lord, that there is somerhing laid up and keept for you; for our kinde Lord, who hath wounded you, will not be fo cruel, as not to allay the pain of your green wound; & therefore claim Christ still as your own, and own him as your One thing. So refting I recommend your Lat your foul and foirit in pawne to him, who keepeth his father's pawnes, & will make an account of them faithfully, even to that fairest among it the lons of men , our fweet Lord Jefus, the faireft, the fweeteft, the most delicious rose of all his father's great field: The finellof that role perfume your foul.

> Anwerb. April. 1. 1633.

Your La: in bis sweetest Lord Jesus, S. R.

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KENMURE.

MADAM.

Determined & was defirous also to have seen your Las but because of a pain in my arm I could not. I know ye will not impute it to any unfutable forgetfulnels of your La; from whom, at my first coury to my calling in this countrey, & since also, I received fuch comfort in my affliction . as I truft in God, never to forget it, & shall labour by his grace to recompense it, the onely way possible to me, & that is, by presenting your foul, person, house & all your necessities, in prayer, to him, (whose I hope ye are, &) who is able to keep you till that day of appearance. & to present you before his face with joy. I am confident your Latis going forward, in the begun journey to your Lord , & father's home & Kingdom; howbeit we want not temptations within & without : And who among the faints hath ever taken that caffle without froke of fword? The chief Of the house, our elder brother, our Lord Is/w, not being excepted, who won his own house & home, due to him by birth, with much blood & many blowes. Your La: hath the more need to look to your felf, because our Lord hath placed you higher then the reft, and your way to heaven lieth through a more wilde and wafte wilderness, then the way of many of your fellow travellers, not onely through the midft of this wood of thorns The cumber for world, but also through these dangerous paths, The vain glory of it: The confideration whereof hath often moved me to pity your foul, & the foul of your marthy & moble husband. And it is moreto you to win heaven, being ships of greater burden, and in the main fea, then for little velicle, that are not lo much in the mercy and severence of the florms , because they may come quietly to their port by lanching alongst the coaft: For the which cause ye doe much, if in the midft of Tuch a tumult of bufinefe, & crond of temptations ye shall give Christ Jesus his own court, & his own due place in your soul. I know & am perswaded, that, that levely one lesus is dearer 60

Epift. 16. Letters. to you, then many Kingdoms; & that ye efteem him your welbeloved, & the flandard bearer among ten thou fand Cant. 50 10. And it become h him full well to take the place, & the boardbead in your foul, before all the world: I knew, & faw him with you in the furnace of affliction, for there he wood you to himfelf, & chofe you to be his; & now he craveth no other hire of you but your Love, & that he get no cause to be jealous of you. And therefore, Dear & worsby Lady, be like to the fresh river , that keepeth it's own fresh tafte, in the falt fea. This world is not worthy of your foul; Give it not a good-day, when Christ cometh in competition with it. Be like one of another countrey : Home & flay not; for the fun is fallen low, & nigh the tops of the mountains , & the shadows are ftrerched out in great length: linger not by the way : The world & fin would train you on, & make you turn afide; Leave not the way for them, & the Lord Jefus be at the voyage! Madam, many eyes are upon you, & many would be glad, your La: should foit a Christian, & mara good professour. Lord Jesus mar their godless defires; & keep the conscience whole without a crack ! Ifthere bea hole in it , fo that it take in water at a leck , will with difficulty mend again. It is a dainty delicate creature, and a rarepiece of the workmanship of your maker; and therefore deal gently with it , and keep it intire , that amidit this world's glory , your La: may learn to entertain Chrift. and whatfoever creature your La: findeth not to smell of him, it may have no better relish to you, then the white of an egge, Madam , it is a part of the truth of your profession , to drop words in the ears of your Noble husband continually, of Eternity, Judgement, Death, Hell, Heaven, The honourable Profession, The fine of his Father's House: He must reckon with God forthis father's debe : Porgetting of accounts payeth not debt : Nay , the interest of a forgotten bond runneth up with God, to interest upon interest: I know, he looketh homeward and loverhathe cruth; but I pity him with my foul , becanfe of his many temptations: Satan layeth upon men a burthen of cares above a load, and maketh a pack-horse of mens fonls, when they are wholly fet upon this world: We owe the

Devil

Me Rutherfoord D's Epift: 17.
Devil no such service; It were wissom to throw off that load into a mire, & cast all our cares over upon God. Madam, think ye have no childe. Subscribe a bond to your Lord, That she shall be his, if he take her, & thanks & praise & glory to his holy name, shall be the interest for a year's loan of her: Look for croffer, & while his fair weather, mend the sails of the ship Now, hoping your La: will pardon my tediousness. I recommend your soul & person to the grace & mercy of our sweet Lord Jesus, in whom I am.

Annoth, Nov. 15.

Your La: at all dutifull obedience in Christ, S. R.

E N M II

MADAM. Aving received a letter from some of the worthiest of the Ministery In this Kingdom , the contents whereof I am defired to communicate to fuch professours in these parts, as I know love the beauty of Zion , & are afficted to fee the Lord's vineyard troden under foot, by the wilde boars out of the wood, who lay it waste ; I could not but also defire your La: help , to joyn with the reft, defiring you to impart it to my Lord your busband , & if ye think it needfull , I shall write to his Lo : as Mr G. G, shall advertise me. Know therefore that the bestal. Sected of the Ministery have thought it covenient & necessary, at fuch a time as this, that all who love the truth should joya their prayers together, & cry to God with humiliation and fafting : The times, which are agreed upon , are, the two first Subbaths of February next, & the fix dayes interveening betwixt chefefabbaths, as they may conveniently be had, and the first fabbath of every Quarter: And the Caules , as they are written so me, are thefe. 1. Belides the diftreffes of the Reformed Churches abroad, the many reigning tins of uncleannets, ungodlimels & unrighteouincis in this land, the prefent judgements on the land, & many moe hanging over us, whereof few are fentible. or yet know the right & true caufe of them, 2. The lamenta ble

Letters. neotable & pitifull eftate of a glorious Church (in fo short a time, against so many bonds) in Doctrine, Sacrament and Discipline, fo fore persecuted, in the persons of faithfull Pastors and professors; and the door of God's house kept so strait, by Baftard-Porters, in fo much, that worthy instruments, able for the work, are held at the door, the Rulers having turned over Religion into Policy, & the Multitude ready to receive any Religion, that shall be enjoyned by Authority. 3. In our Humiliation , besides that we are under a necessity of deprecating God's wrath, & vowing to God fincerely new obedience the weakness, coldness, filence and lukewarness of some of the best of the Ministery, and the deadness of Profesiors, who have fuffered the truth both fecretly to be ftoln away, and openly to be plucked from us , would be confessed. 4. Atheism, Idolatry, profanity and vanity would be confessed : Our King's heart recommended to God; and God intrested, that he would flirup the Nobles and the People to turn from their evil wayes. Thus, Madam, hoping that your La: will joyn with others, that fuch a work be not flighted, at fuch a necessary time, when our Kirk is at the overturning, I will promife to my felf your help, as the Lord in secrecy and prudence shall enable you, that your' La: may rejoyce with the Lord's people, when deliverance shall come; for true and fincere humiliation come alwayes speed with God: And when Authority , King , Court and Churchmen oppose the truth, what other armour have we but prayer and faith? Whereby if we wrestle with him , there is ground to hope, that those, who would remove the burdensom stone out of it's place, shall but hurt their back, & the stone shall not be moved, at least not removed, Zech: 13:3. Grace, grace be with you from him who hath called you to the inheritance of the faints in light.

> Anworb. [20, 23. 1634.

Your La: at all submissive obedience in his sweet Lord Lesus, S. R.

T

KENMURE.

MADAM.

A LL submissive & durifull obedience in our Lord Ielus remem? bered: I truft I need not much intreat your La: to look to him. who hath stricken you at this time; but my duty, in the memory of that comfort I found in your La: kindnes, when I was no less heavy, in a case not unlike that , speaketh to me , to say fornething now: &I wish I could ease you Latat least with words, I am perswaded, your Physician will not flay you, but purge you: & seeing he calleth himself the Chirurgian , who maketh the wound & bindeth it up again, (for to launce a wound is not to kill , but to cure the patient) Deut. 32. 30. 1 Sam. 2: 6. leb 6: v. 18. Hof. 6. 1. I betleve, Faith will teach you to kils a firiking Lord, & so acknowledge the soveraignty of God (in the death of a childe) to be above the power of us mortal men, who may pluck up a flower in the bud, & not be blamed for it: If our dear Lord pluck up one of his Rofes, and pull down fowre & green fruit before harvest, who can challenge him? For he sendeth us to his world, as men to a market, wherein some stay many hours, & eat & drink, & buy & fell, & pals through the fair, till they be weary, & fuch are those who live long, & get a hearry fill of this life: And others again come flipping-into the morning-market, & doe neither fit nor ftand, nor buy nor fell, but look about them a little & pass presently home again, and these are infants & young ones, who end their short market in the morning, & get but a short view of the fair. Our Lord, who hath numbered man's moneths, & fet him bounds that he cannot pals, lob 14, 5. hath written the length of our market, & it is easier to complain of the decree, then to change it. I verily beleeve when I write this, your Lord bath taught your Latto lay your hand on your mouth : But I shall be far from defiring your La: or any others to cast by a cros, like an old useles bill, that is onely for the fire; but rather would wish, each crofs were looked in the face feven times, & were read over & over again,

Letters. Epift. 18. It is the Mellenger of the Lord, & speakes something, & the man of understanding will hear the rod & him that hath appointed it: Try what is the tafte of the Lord's cup, Wdrink with God's bleff. ing, that ye may grow thereby. I truft in God, whatever fpeach it utter to your foul, this is one word in it, lob. 5. 17, Behold, bleffed is the man whom God correctes b: And that it faith to you, Ye are from home while bere, ye are not of this world. as your Redeemer, Chrift, was not of this world: There is formething keeping for you, which is worth the having: All that is here is condemned to diesto pals away like a fnow ball before a fummer-fun : & fince Death took first possession of something of yours, it hath been and daily is creeping nearer and nearer to your (elf, howbeir with no noise of feet. Your husband man and Lord hath lopped off some branchesalready, the tree it self is to be transplanted to the high garden, ina good time beit, our Lord ripen your La: all thefe croffes [and indeed when I remem. ber them , they are heavy and many : peace , peace be the end of them] are to make you white and ripe for the Lord's barwest-book. I have seen the Lord weaning you from the breasts of this world : it was never his minde, it should be your patrimony, & God be thanked for that; ye look the liker one of the heirs: let the moveables goe, why not ? They are not yours : faften your grips upon the heritage; & our Lord lefue make the charters fure, & give your Lat to grow as a palm-tree on God's mount Zion; howbeit shaken with winds, yet the root is faft. This is all I can doe, to recommend your case to your Lord, who hath you written upon the palms of his hand. if I wereable to doe more, your La: may beleeve me, that gladly I would. I trust shortly to see your La: Now he who hath called you, confirm & stablish your heart in grace unto the

Ardwell, April 29. Your La: at all submissive obedience in his sweet Lord lesse, S.R.

day of the liberty of the fons of God.

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Epift. 19

My very Noble & worthy Lady.

O oft as I call to minde the comforts, that I my felf, a poor Sfriendless ftranger, received from your La: here in a ftrange part of the countrey, when my Lord took from me the delight of mine eyes , as the word speaketh , Ezek. 24. 16. (which wound is not yet fully healed & cured) I trust your Lordshall remember that, & give you comfort now, at such a time as this, wherein your dearest Lord hath made you a widow, that ye may be a free Woman for Chrift, who is now futeing for marriage-love of you; & therefore fince you lie alone in your bed , fet Chrift be as a bundle of myrrbe , to fleep & lie ail the night betwirt your breafts, Cant. 1 , 13. & then your bed is better filled then before: And feeing, amongst all croffes spoken of in our Lord's word, this giveth you a particular right to make God your husband," (which was not so yours, while your husband was alive) read God's mercy out of this visitation : And albeit I must out of some experience say, the mourning for the husband of your youth, be, by God's own mouth the heaviest wordly forrow, Isel 1. 8. and though this be the weightieft burden, that ever lay upon your back 4 Yet ye know (when the fields are emptied, & your husband now affeep in the Lord ! if ye shall wait upon him , who hideth his face for a while: that it lieth upon God's honour & truth, to fill the field, & to be a husband to the widow : See & confider then what ye have loft, & how little it is. Therefore, Madam, let me intreat you in the bowels of Christ Jesus, & by the comforts of his Spirit, & your appearance before him , let God & men & Angels now fee what is in you: The Lord hath peirced the veffel, it will be known whether there be init wine or water ; let your faith & patience be feen , that it may be known , your onely beloved first and last hath been Christ, And therefore now, ware your whole love upon him, he alone is a surable object for your love and all the affections of your foul : God hath dried up one channel

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Epilt. 19.

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ve and bannel of your love, by the removal of your hasband: let now that fpeat run upon Christ. Your Lord & lover hath graciously taken out your husband's name, & your name, out of the furnmonds, that are railed, at the instance of the terrible fin - revenging Judge of the world, against the house of the Kenmure. And I date fay, that God's hammering of you from your youth, is onely to make your fair carved ftone, in the high upper temple of the new Jeruf. em. Your Lord never thought this world's vain painted glory a gift worthy of you; & therefore would not bestow it ou you, because he is to propine you with a better portion: Let the moveables gue , the inheritance is yourse Yeare a childe of the house, and joy is laid up for you; it it long in coming, but not the worle for that. I am now expecting to fee, and that with joy and comfort, that which I hoped of you, fince I knew you fully; even that ye have laid fuch frength upon the Holy One of I frael, that ye defie troubles; & that your foin is a castle that may be belieged, but cannot be taken. What have ye to doe here? This world never looked like a friend upon you, growe it little love, it looked ever fowre-like upon you: Howbeit ye should wooe it, it will not match with you; & therefore never feek warm fire under coldice: This is not a field where your happiness groweth; it is up above, where, Rev. 7.9. there are a great muliitude, which no man can number, of all nations & kindreds, & people, & tongues, standing before the throne before the Lamb, clothed wish white robes, or palms in their bands: What ye could ne. ver get here, ye shall finde there. And withall confider , bow in all these trials, (& truly they have been many) your Lord hath been looling you at the root from perishing things, & hunting after you, to grip your foul Madam, for the Son of God's fake, ler him not mils his grip, but ftay & abide in the love of God,28 Iude faith, v. 21. Now, Madam, I hope your La: will take thefe lines in good pare; & wherein I have fallen short & failed to your La: in not evidencing what I was obliged to your more then undeserved love & respect, I request for a full pardon for ir. Again , my dear & noble Lady , let me beseech you to lift up your head, for the day of your redemption draweth near: And

Epift.201 MI RUTHERFOORD'S. remember, that far that shined in Galloway is now shining in Now I pray that God may answer his own stile another world. to your foul, & that he may be to you the God of all confolations. Thus I remain.

Your La: at all dutifull obedience Anworh. Sept. 14. in the Lord, S. R. 1634.

To my Lady. II R E. K

MADAM.

LL durifull obedience in our Lord remembered. I know ye Tare now pear one of those fraits, in which we have been before: But because your outward comforts are sewer, I pray him, whose ye are, to supply what ye want , an other way: for howbeit we cannot win to the bottom of his wife Providence , who ruleth all; yet it is certain, this is not onely good, which the Almighty hath done, but it is beft: & he hath reckoned all your Reps to heaven & if your La were through this water, there are the fewer behinde ; & if this were the laft , I hope your Lathath learned by on-waiting to make your acquaintance with Death, which being, to the Lord, the noman's feed, Fefus, onely a bloody heel, & not a broken head, Gen. 3: 15, cannot be ill to his friends, who get far leis of Death then himfelf: Therefore. Madam, feeing ye know not but the journey is ended. & ye are come to the water-fide, in God's wildom, look all your papers & your counts, & whether ye be ready to receive the Kingdom of heaven as a little childe, in whom there is little haughtinels & much humility. I would be far from discourage ing your La: but there is an absolute necesity, that near eternity, we lookere we leap, feeing no man winneth back again to mend his leap. I am confident your La: thinketh often upon it, & that your old guide shall goe before you & take your hand: His love to you will not grow fowre, nor wear out of date, as the love of men, which groweth old & gray haired often before themselves. Ye have so much the more reason to love a better life then this, because this world hath been to you a cold fire, with

Latters: Epift. 21. with little heat to the body, & as little light, & much fmokets hurr the eyes. But, Madam, your Lord would have you think ing it but dry breafts , full of wind, & empty of food. In this late vifitation, that hath befallen your La: ye have feen God's love & care, in luch a measure, that I thought, our Lord brake the sharp point off the crofs, & made us and your La: fee Christ take possession, and infeftmen upon earth of him, who is now regning & triumphing with the hundred forty & four thou fand, who fland with the Lamb on mount Zion. Iknow, the fweet. eft of it is bitter to you; but your Lord will not give you painted croffes: He paireth not all the bitterness from the cross neither taketh he the sharp edge quite from it; then it should be of your wailing & not of his, which should have as little reason in it, as it should have profit for us. Onely, Madam, God commandeth you now to beleeve, & cast anchor in the dark night, & climb up the mountain; He who hath called you, establish you & confirm you to the end . I had a purpose to have visited your La: but when I thought better upon it, the truth is, I cannot fee what my company could profit you: & this hath broken off my purpole, & no other thing. I know many honourable friends and worthy profesiours will fee your La : & that the Son of God is with you, to whole love & mercy, from my foul, I recommend

your La: & remain.

Anword. Nov. 19. Your La: 41 all durifull obedia

16:4. ence, in his fweet Lord Jefus, S. R.

KENMURF.

MADAM:

MY humble obedience in the Lord remembered, Know, it hath pleafed the Lord, to let me fee, by all appearance, my labours in God's house here are at an end; & I must now learn to suffer, in the which I am a dull Scholar. By a strange Providence, some of my papers, anene the corruptions of this time, are come to our King's hand; I know, by the wise and well affected, I shall be centured, as not wise nor circumspect

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468 M' RUTHERFOORD'S Epift 22. cough, but it is ordinary, that, that should be a part of the eroft of those who suffer for him: Yet I love & pardon the in-Arument: I would commit my life to him, howbeit by him this hath befallen me; but I look higher then to him. I make no question of your La: love & care to doe what ye can for my help; & am perswaded that in my advertities your La: will with me well. I feek no other thing, but that my Lord may be ho. noured by me, in giving a testimony. I was willing to doe him more fervice; but feeing he will have no more of my labours, & this land will thrust me out , I pray for grace to learn to be acquaint with m fery, if I may give fo rough a name to fuch a mark of those, who shall be crowned with Christ: And howbeit I will possibly prove afaint-hearted unwife man in that, yet I dare fay, I intend otherwife: And I defire not to goe on the leefide or funny-fide of Religion, to put Truth berwixt me & a Rorm; my Saviour did not fo for me, who in his fuffering took the windy fide of the hill. No further , but the Son of God be with you.

Anwoth. Dec. 5. 1634. Your La: in the Lord Tefus, S. R.

K E N M U R E.

MADAM.

: 3. 2.

Received your La: letter from I. G: I thank our Lord, ye are as well, at leaft, as one may be, who is not come home: it is a mercy in this ftormy fea, to get a fecond wind; for none of the faints get a first, but they must take the winds, as the Lord of the feast causeth them to blow; & the Inne, as the Lord & Master of the Innes hath ordered it: if contentment were here, heaven were not heaven. Who ever feek the world to be their bed, shall at best finde it short & ill made, & a stone under their side to hold them waking, rather then a soft pillow to sleep upon. Ye ought to bless your Lord, that it is not worse; we live in a sea, where many have suffered shipwrack; and have need that Christ sit a the helm of the ship, it is a mercy to win so heaven, though with much hard toil and heavy labour, and

Epist. 223 Letters and to take it by violence, ill & well as it may be : better goe fwimming & wet through our waters, then drown by the way; especially now when Truth fuffereth, & great men bid Chrift fit lower, & contract himself in less bounds, as if he cook too much room. I expect our new Prelate shall try my fitting.) hang by a threed, but it is (if I may speak so) of Christ's spining : there is no quarrel more honeft or honourable, then to fuffer for truth : but the worft is, that this Kirk is like to fink , & all her lovers & friends stand afar off, none mourn with her, & none mourn for her. But the Lord Jefus will not be put out of his conqueft fo foon, in Scotland: it will be feen, the Kirk & Truth will rife again within three dayes, & Christ again shall ride upon his white horse; howbeit his horse seem now to flumble, yet he cannot fall : the fulnels of Christ's harvest in the end of the earth is not yet come in. I speak not this, because I would have it fo , but upon better grounds then my naked liking: but enough of this fad subject . I long to be fully affored of your La: welfare, & that your foul prospereth, especially now in your folitary life, when your comforts ontward are few, & when Christ hath you for the very uptaking. I know, his love to your is still running over, & his love hath not so bad a memory as to forget you, & your dear childe, who hath two fathers in heaven, the one the Ancient of dayes. I truft in his mercy, he hath fomething laid up for him above, however it may goe with him here. I know, it is long fince your La: faw this world turned your ftep-mother, & did forfake you. Madam, ye have reason to take in good part a lean dinner & spare diet, in this life, seeing your large supper of the Lamb's preparing will recompense all: lot it goe, which was never yours, but onely in fight, not in property: the time of your loan will wear shorter & shorter, & sime is measured to you by ounce-weights: & then I know, your. hope shall be a full ear of corn, & not blafted with wind; it may. be your joy, that your anchor is up within the vail, & that the ground it is cast upon, is not falle but firm. God bath done, his part, I hope ye will not deny to fish & fetch home all your, love to himfelf, & it is but too narrow & short for him , if it were more: if ye were before pouring all your love (ifit had

M'RUTHERFOORD'S. Epift. 23. 470 been many gallons more) in upon your Lord, if drops fell by in the in-pouring, he forgiveth you: he hath done now all that can be done, to win beyond it all, & hath left little to wooe your love from himfelf, except one onely childe: what is his purpose herein, he knoweth best, who hath taken your foul in turouring: Your faith may be boldly charitable of Christ, shat however matters goe, the worst shall be a tired traveller, & a joy full & freet welcome home: the back of your winter-night is broken : Look to the East, the day skie is breaking: think not that Christ loseth time or lingereth unsurably. fair, & sweet morning! We are but as sea-passengers, if we look right, we are upon our countrey-coaft; our Redeemer as faft coming, to take this old worm-eaten world, like an old moth-eaten garment, in his two hands, & to roll it up, & lay it by him These are the last dayes, & an oath is given, Rev. to. by God himfelf, that Time shall be no more : & when Time it felfie old and gray-haired, it were good we were away. Thus, Madam, ye fee I am, as my custom is, tedious in my lines: your La: will pardon it. The Lord Jesus be with your spirit.

Anwoth. January. 18. Your Lat at all obedience in Christ. S. R.

To my Lady

K E N M U R E.

Cannot find a time for writing some things I intended on Iob, I have been so taken up with the broils, that we are incumbered with in our calling: for our Prelat will have us either to swallow our light over, & digest it, contrary to our stomacks, howbeit we should vomit out conscience & all, in this troublesom Consensity; or then he will try, if Deprivation can convert us to the Ceremonial faith. I write to your La: Madams, not as distrusting your affection, or willing nesset to help me, as your La: is able by your self or others, but to advertise you, that I hang by a small threed; for our learned Prelat, occause we cannot see with his eyes, so fo far in a mil-stone, as his light doeth, will not follow his Master, ancek Jess, who waited upon the weatled & short. be eathed in the

Fpift. 24.

way to heaven: & where all fee not alike, & fome are weaker, he carrieth the lambs in his bosom, & leadeth gently those that are with young. But we must either so all the evill of Ceremonies to be but as indifferent strawes, or suffer no less then to be casten out of the Lord's inheritance. Madam, If I had time, I would write more at length, but your Lat will pardon me, till a fitter occasion. Grace be with you and your childe, and bear you company to your best home.

Anword. lune. 8. 1636. Your La; in bis facce Lord lefus, S.R.

TO EARLESTOWN Elder.

Much honoured Sir.

Have heard of the minde & malice of your adversaries against Lyou: It's like they will extend the law they have, in length & breadth, answerable to their heat of minde; but it is a great pare of your glory, that the cause is not yours, but your Lord's whom yeserve: & I doubt not, but Christ will count it his honour, to back his weak fervant; &it were a shame for him (with reverence to his holy Name) that he should suffer himself to be in the common of such a poor man as ye are, & that ye should give out for him, & not get in again : Write up your depurlments for your Master Christ, &keep the count what ye give out, whether name, credit, goods, or life, & suspend your reckoning till nighthe evening , and remember that a poor weak fervant of Christ wrote it to you, ye shall have Chrift, a King . caution for your incomeses all your loffes: Reckon not from the fore-noon: Take the word of God for your warrand, and for Christ's att of cautionry, howbeit body, life & goods goe for Christ your Lord, & though ye should lofe the head for him; yet Luk 21.18. There shall not one hear of your head perisb. 19. in parience therefore poffest your foul: & because yeare the first man in Gallemay called out, & questioned for the name of Jeius, his eye hath been upon you, as upon one whom he dengned to be among his witneffes: Chrift hath faid, Alexander Gordon shall lead the ring, in wirneffing a good confession; & cherefore he bath put the garland of suffering for himself first upon your head; think your felf To much the more obliged to him, & fear not; for he layeth his

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473 M' RUTHERFOORD'S Epilt. 24: right hand on your head: He who was dead & is alive will plead your cause, & will look attentively upon the procels from the beginning to the end, & the Spirit of glory shall reft upon you. Rev. 2: 10. Fear none of thefe things which thou shalt suffer, behold the Devil shall cast some of you into prison, that ye may be tried, & ye shall bare tribulation ten dayes: Be thou faithfull unto the death, & I will give the the crown of life. This lovely one lefus, who also became the Son of man, that he might take strokes for you, write the cross sweetning & foul-supporting fense of these words in your heart. These rumbling wheels of Scotland's ten dayestribulation are under his look, who hath seven eyes. Take a house on your head, & slip your self by faith in under Christ's wings, till the ftorm be over: And remember when they have drunken us down , Icrafalem will be a Cup of trembling & of poison, Zech. 12: 2. They shall be fain to vomit out the faints; for Iudab, v. 6. Shall be a hearto of fire in a sheaf, & they shall devour all the people round about, on the right band or on the left. Woe to Zion's enemies; they have the worst of it; for we have write for the victory. Sir, ye were never honourable till now: this is your glory that Christ hath put you in the roll with himfelf, and the reft of the witnelles , who are come out of great tribulation, & have washen their garments & made them white in the blood of the Lamb. Be not caft down for what the servants of Antichrift cast in your teeth, that Ye are a head to, and favourer of the Puritames, & leader to that felt: if your conscience say, Alas, here is much din & little done (as the proverbis because ye have not done so much service to Christ that way, as ye might & should: Take courage from that fame temptation; for your Lord Christ looketh upon that very challenge, as an hungring defire in you to have done more then ye did, & that filleth up the blank, & he will accept of what ye have done in that kinde. If great men be kinde to you, I pray you overlook them; if they fmile on you, Christ but borroweth their face, to fmile through them upon his afflicted fervant: know the well-head; & for all that, learn the way to the well it felf. Thank God, that Christ came to your house in your absence,& sook with him fome of your children : He prefumed that much

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Epift. 25. Letters. on your love, that ye would not offend; & howbeit he should take the reft, he cannot come upon your wrong fide: I question not, if they were children of gold, but ye think them well beftowed upon him: Expound well two rods on you, one in your house at home, another on your own person abroad: Love thinketh no evil: if ye were not Christ's wheat, appointed to be bread in his house, he would not grind you : But keep the middle line, neither despise nor faint. Hebr. 12.6. Ye fee your father is homely with you: Strokes of a father evidence kindnels & care; take them fo: I hope your Lord hath manifested himselftoyou, & suggested these or more choice thoughts about his dealing with you: we are using our weak moyen & credit for you, up at our own court; as we dow, we pray the King to hear us, & the Son of man to goe fide for fide with you, & band in band, in the fiery oven, & to quicken & encourage your unbeleeving heart, when ye droop & despond. Sir, to the honour of Christ be it faid, my faith goeth with my pen now : I am presently beleeving Christ shall bring you out, Truth in Scotland shall keep the crown of the causey yet : the faints shall fee Religion goe naked at noonday, free from shame & fear of men: We shall divide Sechem , & ride upon the high places of lacob. Remember my obliged respects & love to my lady Kenmure & her sweet childe.

Anspoth. July. 6.

Yours ever in his sweet Lord lesus, S. R.

To the Vicountess of KENMURE

MADAM.

Rate, mercy & peace be to you: I know ye are near nany comforters, & that the promifed comforter is near hand also; yet because I found your La: comfortable to my sell, in my sad dayes, that are not yet over my head, it is my part, and more in many respects how be it I can doe little, God knoweth, in that kinde) to speak to you in your wilderness lot. I know, Dear & Noble Lady, this loss of your dear childe came

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MIRUTHERFOORD'S Epilt. 25. upon von , one piece & part of it after another ; & that ye was looking for it, & that now the Almighty hath brought on you that which ye feared; & that your Lord gave you lawfull warming: & I hope, for his take, who brewed & masked this cup in heaven, ye will gladly drink, and falute & welcome the crofs. I am fure, it is not your Lord's minde to feed you with judgement & wormwood, & to give you waters of gall to drink, Ezek. 34. 16. Icr. 9. 15. I know, your cup is sugared with mercy, & that the withering of the bloom, the flower, even the white & red of worldly joyes, is for no other end, but to buy out at the ground the reversion of your heart & love. Madam, Subscribe to the Almightie's will, putyour hand to the pen, & let the croffe of your Lord Jefus have your submiffive and resolute A MEN Ifyeask & try whole this cross is? I dare say, it is not all your own, the best half ofit is Christ's; then your cross is no born buftard, but lawfully begotten, It (prang not out of the duft, lob. 5. 6. if Christ & ye be halvers of this suffering, & he say half mine, what should aile you? & I am here right upon the Rile of the word of God. Phil. 3. 10. The fellowship of Chrif's Sufferings, Col. 1. 29. The remnant of the afflictions of Christ. Heb. 11.28. The reproach of Chrift. It were but to shift the comforts of God, to fay, Christ had never a cross as mine, he had never a dead childe, & fo this is not his crofle, neither can he in that meaning be the owner of this cross; but I hope, Christ when he married you, married you and all the croffes & woehearts that follow you, and the word maketh no exception. Ifa. 63: 9. In all their afflictions be was afflicted: Then Christ bore the first stroke of this cross, it rebounded of him on upon you, & ye got it at the second hand, & ye and he are halvers in it : And I shall beloeve for my part, he mindeth to destill heaven out of this los, and all others the like; for wildom devised it, and love laid it on, and Christ owneth it as his own, and putteth your shoulder onely beneath a piece of it : take it with joy as no bastard cross, but as a visitation of God, born; and frend the reft of your appointed time, till your change come, in the work of beleeving; and let faith, that neve: yet made alve to you, speak for God's part ofit, he will-2101

Letters: Epilt. 25. not, be doeth not make you a fea or a whalefish, that he keepeth you in mard, leb. 7. 12. It may be, yethink not many of the children of God in such a hard case as your felf; but what would ye think of some, who would exchange afflictions, & give you to the boot; but I know , yours must be your own alone and Christ's sogether. I confess it seemed strange to me, that your Lord should have done that, which feemeth to ding out the bottom of your comforts wordly; but we fee not to the ground of the Almightie's foveraignity, he goeth by on our right hand, Wo on our left hand, Wwe fee him not : We fee but pieces of the broken links of the chain of his providence, and he coggest the wheels of his own providence, that we fee not. O let the former work his own clay, in what frame he pleafeth ! Shall any teach the Almighty knowledge? If he pursue dry Rubble, who dare fay, what doeft thou! doe not wonder , to fee the Judge of the world weave in one web , your mercies & the judgements of the house of the Kenmure: He can make one web of contraries. But my weak advice, with reverence and correction, were for you, Dear & worthy Lady, to fee how far mortification goeth on, & what fourn the Lord's fire cafteth out of you. I know, ye fee your knottines, fince our Lord whyteth & heweth & plaineth you; & the glanceing of the furnace is to let you fee, what foum or refuse ye must want, and what froath is in nature, that must be boiled out, & taken off in the are of your trials. I doe not lay, heavier afflictions prophefie heavier guiltiness; a cross is often but a false prophet in this kinde: but I am fure, our Lord would have the tin, & the bastard mettall in you, removed , least the Lord say, the bellowes are burns, the lead is consumed in the fire, the founder meltesh in vain. Ier. 6, 29, And I shall hope, that griefshall not so far smother your light, as not to practise this so necessary a duty, to concur with him in this bleffed defign. I would gladly plead for the comforter's part of it, not against you. Madam, (for I am fure ye are not his party) but against your grief, which will have it's own violent incurfions in your foul; and I think it be not in your power to help it : But I must say, there are comforts allowed upon you, & therefore want them not 3 Whom

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Mr RUTHERFOORD'S 476 When ye have gotten a running over foul with joy now, that joy will never be miffed out of the infinite Ocean ofdelight which is not diminished by drinking at it, or drawing out of it. It is a Christian art to Comfort your felf in the Lord, to lay , I was obliged to render back again this childe to the giver, & if I have had four years loan of him, & Christ eternitie's pottession of him, the Lord hath keeped condition with me: If my Lord would not have him & me to tryft both in one hour, at death's door threshold together, it is his wildom fo to doe, I am latis. fied: my tryft is suspended, not broken off, nor given up. Madam, I would I could divide forrow with you, for your ease; But I am but a beholder, it is easie to me to speak: The God of comfort speak to you, & allure you with his featts of love. My removal from my flock is so heavy to me, that it maketh my life a burden to me; I had never fuch a longing for death: The Lord help & hold up lad clay. I fear ye fin in drawing Mr William Dalgliesh from this countrey, where the labourers are few and the harvest great: Madam, defire my Lord Argyle to see for provision to a Pastor for this poor people. Grace be with you.

Kircudbright, Octob. 1. Your La: at all'obedience 1649 in Christ, S. R.

To the perfecuted Church in Ireland

Much bonoured, reverend & dearly beloved in our Lord.

Race, mercy & peace be to you all, I know there are I many in this Nation, more able then I, tolpeak to the Sufferers for, & witnesses of Jesus Chrift ; yet pardon me to speak alittleto you, who are called in question for the Golpel, once committed to you. I hope ye are not ignorant, that as peace was left to you in Chrift's Teftament, fo the other half of the Testiment was a legacy of Christ's sufferings. Job. 16. 35. These things I have spoken, that in me ve might have peace; in the world ye shall bave trouble. Because then ye are made affigmes & heirs to a life-rent of Christ's Cros, think that fiery trial no strange thing: For the Lord Jesus shall be no loser by purging the drofs & tin out of his Church in Ireland : his wine prefs Epi

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is but fquiting out the dregs , the fcam , the froath & refuse of that Church. I had once the proof of the fweet finell , & the honest & honourable peace, of that flandered thing, the Cross of our Lord Jefus: But though (Alas!) that there golden dayes that then I had, be now in a great part gone, yet I dare lay, that the iffue & outgate of your fufferings shall be the advantage, the golden reign & dominion of the Gospel, & the high glory of the never-enough-praised Prince of the Kings of the earth, & the changing of the brafs of the Lord's temple among you into gold, & the iron into filver, & the wood into brais, your officers shall yet be peace, & your exactors righteousnels, Ifa. 60: v. 17, 18. Your old fallen walls shall get a new name, & the gates of your Jerusalem , shall get a new stile , they shall call your walls, Salvation, & your gates, Praife. I know that Deputy, Prelats, Papifls, temporizing Lords & proud mockers of our Lord , crucifiers of Christ for his coat , & all vour enemies, have neither fingers nor inflruments of war to pick out one stone out of your wall , for each stone of your wall is Salvation, I dare give you my Royal& Princely Mafter's word for it, that Ireland shall be a fair Bride to lefus, and Chrift shall build on her a palace of filver, Cant 8: 9. Therefore weep not , as if there were no hope , fear not , put on ftrength , put on your beautifull garments, Ifa, 52: 1. Your foundation shall be faphires , Ifa. 54: 11, 12. Your windows& gates precious flones. Look over the water & behold & fee, who is on the dry land waiting for your landing: Your deliverance is concluded, subscribed & sealed in heaven: Your goods that are taken from you, for Christ & his truth's fake, are but arrested & laid in pawne and not taken away: There is much laid up for you in his store-house, whose the earth and the fulness thereof is; your garments are spun, & your flocks are feeding in the fields, your bread is laid up for you, your drink is browen. your gold & filver is at the bank, & the interest goeth on & groweth, & yet I hear, that your task mafters doe robe & spoil you, & fine you: your prisons (my brethren) have two keyes, the Deputy, Prelats & Officers keep but the iron keyes of the prilon, wherein

they put you, but he that hath created the fmith hath other keyes

MIRUTHERFOORDS Epift. 264 in heaven , therefore ye shall not die in the prison: other meni plonghs are labouring for your bread, your enemies are gathering in your rents. He that is kiffing his Bride, on this fide of the fea in Scotland, is beating her beyond the fea in Ireland, and feeding her with the bread of advertity and the water of afflictia on, and yet he is the fame Lord to both. Alas! I fear that Scota Land be undone and flain, with this great mercy of Reformation because there is not here that life of Religion, answerable to the huge greatnels of the work, that dazleth our eyes: For the Lord is rejoycing over us in this land, as the Bridegroom rejoyceth over the Bride, & the Lord hath changed the name of Scotland; they call us now no more Forfaken nor Defelate, but our land is called Hesh Zibah & beulah, Ifa 6 2: 4, for the Lord delighteth in us,& this land is married to himfelf: there is now an high way made through our Zion, and it is called the may of holines, the uncleanshall not pass overit, the wayfareing men, though fools, shall not crre in it; the wildernels doeth rejoyce and bloffom as the role: the rapfomed of the Lord are returned back unto Zion, with fongs & everlasting joy upon their heads, The Canamite is put out of our Lord's house: there is not a beaft left to doe hurt (at least professedly) in all the holy mountain of the Lord: our Lord is fallen to wrefile with his enemies, and hath brought as out of Egypt: we have the strength of an Unicorn, Numb. 23: 12. The Lord hath eaten up the fons of Babel, he hath broken their bones, and hath pierced them through with his arrows: we take them captives whose captives we were, and we rule over our oppressors, Ifa. 14: 2. It is not brick, por clay, nor Babel's emied timber & stones, that is in our second temple: but our Princely King Jesus is building his house all palace-work & carved stones, it is the habitation of the Lord. We doe welcome Ireland & England to our Welbeloved: we invite you, O daughters of Ierusalem, to come down to our Lord's garden, and seek out Welbeloved with us; for his love will suffice both you and us: we doe fend you love-letters over the lea, to request you to come to marry our King, & to take part of our bed : and we trust, out Lord is fetching a blow upon the Beaft and the fearles-colour-

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Epift. 26. Letters. ed Where , to the end he may bring in his ancient widow-wife, our dear Sifter , the Church of the leus. O what a heavenly heaven were it to fee them come in by this mean, and fuckthe breafts of their little Sifter , and renew their old love with their fifthusband , Chrift our Lord! They are booked in God's word , as a Bride contracted upon lefus : O for afight, in this Ash of mine, of the prophetical marriage between Christ and The Kings of Tarshish & the Ifles must bring prefents to our Lord Ielus. Pfal. 72: 10. And Britain is one of the chiefest Isles: Why then but we may beleeve, that our Kings of this Island shall come in, & bring their glory to the new lerufalem, wherein Chriftshall dwell, in the latter dayes? It is our part to pray, that the Kingdoms of the earth may become Chrift's. Now I exhort you in the Lord Jefus, not to bedifmaid noor afraid for the two tails of thefe two smoking fire-brands, the fierce anger of the Deputy with Civil Power, and of the baftard Prelats with the Power of the Beaft; for they shall be cut off: They may well eat you and drink you, but they shall be forced to vomit you out again alive. If two things were firmly beleeved, sufferings would have no weight: If the fellowship of Christ's sufferings were well known, who would not gladly take part with Ielus ? For Christ and we are halvers and joyne owners of one & the same crois : & therefore he that knew well what fufferings were, as he efteemed all things but loss for Christ, & did judge them but dung; fo did he ails judge of them, that he might know the fellowship of his fufferings. Philip. 3: 10. O how weet a fight is it, to fee a crofs, bet wixt Chrift & us; to hear our Recemer fay, at every figh & every blow. & every loss of a beleever, half mine ' So they are called, the sufferings of Christ, W the repreach of Chrift, Col. 2: 24. Heb. 11: 26: As when two are partners & owners of a ship, the half of the gain & half of the loss belongeth to either of the two; fo Christ in our fuffer. ings is half-gainer & half-loser with us : Yea , the heaviest end of the black tree of the crofs, lieth on your Lord, it falleth firft upon him, & it but reboundeth off him upon you : The repros-

ches of them that reproached thee are fallen upon me. Pfal. 69: 9.

Your fufferings are your treasure, & are greater riches then the

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Epift 16. 480 M'RUTHERFOORD'S trealures of Egypt, Heb, 11; 26. And if your croft come first through Chrift's fingers, ere it come to you, it receiveth a fair luster from him , it getteth a tafte & relish of the King's foike. mard and of heaven's perfume; and the half of the gain, when Christ's ship-full of gold cometh home, shall be yours: It is an augmenting of your treasure to be rich in sufferings, to bein labours abundant, in stripes above measure, 2. Cor. 11: per. 13. & to have the fufferings of Christ abounding in you 2. Cor. 1: 5. is a part of heaven's flock: Your goods are not loft, which they have plucked from you, for your Lord hath them in keeping; they are but arrefted & scised upon, he shall loofe the arreft : Ye shall be fed with the heritage of I 4cob your father, for the mouth of the Lord hath fpoken it Ifa. 58. 14. Till I shall be in the ball-floor of the highest palace, and get a draught of glory out of Christ's hand above and beyond Time and beyond Death, I will never, it is like, scefairer dayes, then I faw under that bleffed tree of my Lord's crois: His killes then were King's Kiffes, thefe kiffes were frect & foul reviving : one of them at that time was worth two and a half (if I ofay speak so) of Christ's week-dayes kisses. O sweet, sweet for evermore, to fee a rose of heaven growing in asill ground as hell; and to fee Christ's love, his embracements, his dinners and suppers of joy, peace, faith, goodness, long suffering and patience, growing and springing like the flowers of God's garden, out of fuch ftony and curfed ground as the hatred of the Prelats, and the malice of their High Commission, and the Antichrift's bloody hand & heart ! Is not here art & wildom? is not here heaven indented in hell (if I may fay fo) like a jewel fet with skill in a ring with the enamle of Christ's cross! The rubic & riches of glory, that groweth up out of his crofs, is beyond telling. Now the blackeft & hottest wrath & most fiery & all-devouring indignation of the Judge of men & Angele, shall come upon them, that deny our fweet Lord Jefus, & put their hand to that oath of wickedness, now preffed : the Lord's coal at their heart shall burn them up both root and branch : the effates of great men, that have done fo, if they doe not repent, shall confume away, & the ravens shall dwell in their

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wither as the grafs; the Deputy's bloom shall fall, & the Prelatified thall cast their flower, & the East wind of the Lord, of the Lord strong & mighty, shall blast & break them: therefore fear them not, they are but idols, that can neither doe evil nor good. Walk not in the way of those people, that stander the southers of our royal & princely anointed King Jesus, now riding upon his white horse in Scotland: let Jebovah be your fear. That decree of Zion's deliverance, passed & sealed up beford the throne, is now ripe, & shall bring forth a childe; even the ruine & fall of the Prelats black Kingdom & the Antichriss?

rune & fall of the Prelats black Kingdom & the Amichifi's throne, in these Kingdoms: the Lord hath begun & he shalf make an end. Who did ever hear the like of this! Before Scoraland travelled, she brought forth; & before her pain came, she was delivered of a manchilde. Isa. 66: 7, 8. And when all is done, suppose there were no sweetness in our Lord's cross, yet it is the was the shalf of the second production.

is sweet for his sake, for that lovely one, Jesus Christ; whose Crown and Royal Supremacy is the question this day in Great Britain, betwirt us & our adversaries: & who would not think him worthy of the suffering for? what is burning quick! what is drinking of our own heart-blood? & what is a draught of melted lead, for his glory? less then a drink of cold water to a thirsty

man, if the right price & due value were put on that worthy, worthy Prince Lesus. O who can weigh him! Ten thousand thousand heavens would not be one scale, or the half of the scale of the ballance, to lay him in. O black Angels, in comparison of him! O dim & dark & lightless sun, in regard of that fair Sun of Righteousness! O feekless & worthless heaven of heaven.

vent, when they stand beside my worthy & losty & high and excellent Welbeloved! O weak & insire chay-Kings! O soft & seek except strong to seek & reated strongth, in regard of our mighty & strong Lord of armies! O solish wildom of men & Angels, when it is laid in the ballance beside

that spotless substantial wissom of the Father? It heaven and earth & ten thousand heavens, even round about these heavens that now are, were all in one garden of Paradise, decked with

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Epift. 26. M'RUTHERFOORD'S all the fairest roses, flowers & trees, that can come forth from the art of the Almighry himfelf; yet fet but our one flower, that groweth out of the root of Jeffe , belide that orchard of pleafure, one look of him, one view, one tafte, one fmell of his fweet Godhead would infinitely exceed& goe beyond the fmell, colour, beauty & lovelines of that Paradife. O'to be with childs of his love, & to be suffocate (if that could be) with the smell of his fweet ness, were a sweet fill & lovely pain . O worthy . worthy lovelines! O less of the creatures & more of thee! O open the passage of the well of love & glory on us , dry pits & withered trees! O that jewel & flower of heaven! If our Beloved were not mistaken by us , & unknown to us , he would have no Searcity of wooers&fuiters, he would make heaven & earth both fee, that they cannot quench his love, for his love is a fea: O to be a thousand fathoms deep in this sea of love! He, He Himself is more excellent then heaven: for Heaven, as it cometh into the fouls & fpirits of the glorified, is out a creature, & He is something, & a great fomeshing more then a Creature. Oh what a life were it to fir belide this well of love , & drink & fing, & fing & drink,& then to have delires& foul-faculties ftretched&extended out many thousand fathoms in length & breadth, to take in least & rivers of love ! I earnestly delire to recommend this love to you, that this love may cause you to keep his commandments, & to keep clean fingers, & make clean feet, that ye may walk asthe redeemed of the Lord. Woe, woe be to them, that put on his pame, & shame this love of Chrift, with a loofe & prophane life: their feet , tongue , & hands & eyes give a shamelefs lye to the holy Gospel, which they profes. I beseech you in the Lord , keep Christ & walk with him , let not his fairnels be sported & stained by godless living, Oh who can finde in their heart to fin against love? And such a love, as the glorified in heaven shall delight to dive into, & drink of for ever; for they are evermore drinking in love, & the cup is still at their head, & yes without losthing, for they fill drink, & ftill defire to drink for ever & ever , is not this a long lafting supper? Now if any of our countrey-people profesting Christ Jesus, have brought shemfelves under the ftroke & wrath of the Almighty, by yeeld-

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Epift. 17. Letters.

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ing to Antichriff in an hair-breadth, but especially by swearing & Subscribing that blasphemous Oath, (which is the Church of Ireland's black hour of temptation, I would intreat them, by the mercies of God, at their laft summonds, to repent & openly confess before the world, to the glory of the Lord, their denial of Christ: Or otherwise, if either man or woman will fland & abide by that Oath, then, in the name & authority of the Lord Jefus, I let them fee, that they forfeir their part of heaven, & let them look for no left, then a back burden of the pure unmixed wrath of God, & the plague of Apostates & deniers of our Lord Jeius. Let not me, a stranger to you; who never faw your face in the flesh , be thought bold in writing to you: For the hope I have of a glorious Church in that land, and the love of Christ constraineth me. I know, the worthy servants of Christ, who once laboured among you, cease not to write to you also; & I shall defire to be excused that I doe joyn with them. Pray for your Sifter Church in Scotland, & let me entreat you for the aid of your prayers for my felf, & flock, & miniflery, & my fear of a transportation from this place of the Lord's vineyard. Now the very God of peace fanctifie you throughout. Grace be with you all.

Anwoth. 1639. Your brother & companion in the Kingdom and patience of lesus Christ, S. R.

To bis reverend & much honoured Brother,

Dr ALEXANDER LIGHTON.

Chrift's prisoner in bonds as London.

Reverend & much honoured prisoner of hope-

Race, mercy, & peace be to you: It was not my pare; I whom our Lord hath enlarged, to forger you his prifofoner. When I confider, how long your night hath been, I think
Christ hath a minde to put you in free grace's debt, so much
the deeper, as your sufferings have been of so long a consinuance. But what if Christ minde you no joy but publike joy,
with enlarged and triumphing Zion: I think, Sir, we would
love it best, to share and divide your song of joy with Zion;
Hh h

M' RUTHERFOORD'S Epift. 27. & to have mystical Christ in Britain halfer & compartner with your enlargement. I am fure, your joy, bordering & neighbouring with the joy of Christ's Bride, would be so much the sweeter that it were publike. I thought, if Christ had halved my mercies, and delivered his Bride and not me, that his praifes should have been double to what they are: But now two rich mercies conjoyned in one, have floln from our Lord more then half-praises: Oh that mercy should so beguile, and steal away our counts and acknowledgements! Worthy Sir, I hope I need not exhort you to goe on, in hoping for the salvation of God : There hath not been so much taken from your time of ease & created joyes, as Eternity thall adde to your heaven. Ye know, when one day in heaven hath payed you, yea, & overpayed your blood, bonds, forrow and fufferings, that it would trouble Angels understanding, to lay the count of that Superplus of glory, which Eternity can and will give you. O but your fand-glass of sufferings and losses, cometh to little, when it shall be counted & compared with the glory that abideth you, on the other fide of the water ! Ye have no leifureto rejoyce and fing here, while time goeth about you, and where your Plalms will be short, therefore ye will think Eternity & the long day of heaven, that shall be measured with no other fun nor horologe, then the long life of the Ancient of dayes, to measure your praises, little enough for you: if your span-length of time be cloudy we cannot but think, your Lord can no more take your blood & your bands, without the in-come & recombence of tree grace, then he would take the fufferings of Paul, to fis other dear fervants , that were well paid home beyond all counting, Kam. 8: 18. If the wildom of Christ hath made you Amichrift's cye-lore & his envy, yeare to thank God, that fuch a piece of clay as ye are, is made the field of glory to work uponit was the potter's aim, that the clay should praise him; & I hope it fatisfieth you, that your clay is for his glory. Oh who can fuffer enough for such a Lord? & who can lay out in bank enough of pain, shame, loffes, torture, to receive in again the free intereft of eternall glory ? 2 Cor. 4: 17. O how advantagious a bargaining is it with such a rich Lord! If your hand & pen had been

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Letters. Epift. 27. at leifure to gain glory in paper, it had been but paper-glory; but the bearing of a publike cross fo long, for the now controverted priviledges of the crown & scepter of free King Jesus, the Prince of the Kings of the earth, is glory booked in heaven. Worthy or dear Brother, if ye goe to weigh Jelus his fweetnels, excellency, glory & beauty, & lay fore against him your ounces ordrams of Suffering for him, ye shall be ftraitned two wayes. 1. It will be a pain to make the comparison, the disproportion being by no understanding imaginable : nay, if heaven's Arithmetick & Angels were fet to work, they should never number the degrees of difference. 2, It should straiten you to finde ascale for the ballance to lay that High & Lofty One, that overtranscending Prince of excellency into: If your minde could fancy as many created heavens, as time hath had minutes , trees have had leaves, & clouds have had rain drops, fince the first flone of the creation was laid, they should not make half a scale to bear & weigh boundless excellency into. And therefore the King, whose marks ye are bearing, & whose dying ye carry about with you in your body, is, out of all cry & consideration, beyond & above all our thoughts. For my felf, I am content to feed upon wondering sometimes, at the beholding but of the borders and skirts of the incomparable glory, which is in that exalted Prince: &I think, ye could wish for more ears to give him then ye have, fince ye hope these ears, ye now have given him, shall be passages to take in the mufick of his glorious voice. I would fain both beleeve &pray, for a new Bride of lews & Gentiles to our Lord lefus, after the land of graven images shall be laid wafte; & that our Lord lefus is on horse-back, hunting & pursuing the beast, &that England& Ireland shall be well sweeped chambers for Chrift & his righteousness to dwell in : for he hath opened our graves in Scotland, & the two dead& buried witnesses are rifen again, &are prophelying. O that Princes would glory & boast themselves, in carrying the train of Christ's robe soyal in their arm. ! Let me die within an half-hour after I have feen the Son of God his temple enlarged, & the cords of Ierufalem's teat lengtheed, to take in a more numerous company, for aBride to the Son of God. Oh if the corner or foundation stone of that house, that new house, Hh ;

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Epift. 18. 486 Mr RUTHERFOORD'S were laid above my grave! O who can adde to him, who is that great ALL ! If he would create funs & moons, new heavens, thoufand thousand degrees more perfect then these that now are, and again make a new creation, ten thouland thouland degrees in perfection beyond that new creation, & again still for eternity multiplie new heavens, they should never be a perfect refemblance of that infinite excellency , order , weight, measure, beauty & freetness that is in him. O how little of him doe we see! O how shallow are our thoughts of him. ! Oh if I had pain for him, & shame & lottes for him, & more clay & spirits for him, & that I could goeupon earth without love, delire, hope, because Christ hath taken away my love, defire & hope to heaven with him ! I know, Worthy Sir, your fufferings for him are your glory & therefore weary not : his falvation is near hand, and shall not serry. Pray for me: his gracebe with you. Yours in his (weet Lord St Andrewes. Nov. 22.

his Wife, & two Daughters, all Prifoners of Christ at Dublin.

Jejus , S. R.

Rev. 2: 10. Fear none of these things, which ye shall suffer, &c.

Truly Honoured & Dearly beloved.

1639.

Race, mercy & peace be to you, from God our father & Goar Lord Jefus Christ. Think it not strange, beloved in our Lord Iefus, that Sazan can command keyes of prisons & bolts & chains; this is a piece of the Devil's Princedom, that he hath over the world: interpret & understand our Lord well in this: be not jealous of his love, though he make devils and men his under-servants, to scour the ruit off your faith & purge you from your dross. And let me charge you. O prisoners of hope, to open your window, & to look out by faith, behold heavens post, that speedy & swift salvasion of God, that is coming to you; it is a broad siver that faith will not look over; it is a mighty and a broad sea that they of a lively hope cannot behold

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Epift. 28. Letters. behold the furthest bank & other shore thereof : Look over the water . your anchor is fixed within the vail , the one end of the cable is about the prisoner of Chrift, & the other is entred within the vail, whither the forerunner is entred for you, Heb, 6; 19, 10. It can goe ftraight thorow the flames of the fire of the wrath of men, devils, loffer, tortures, death, and not a threed of it be either finged or burnt; men and devils have no teeth to bite it in two, Hold fuft till he come. Your cross is of the colour of heaven & Chrift, and pasmented over with the faith and comforts of the Lord's faithfull Covenant with Scotland a and that dy and colour will abide the foul weather, and neither be stained nor cast the colour; yea it restects a fead, like the cross of Christ, whole holy hands, many a day lifted up to God praying for tinners, werefetzered and bound, as if thefe bleffed hands had ftoln and shed innocent blood; When your lovely, lovely Jesus had no better then the thief's doom, it is no wonder, that your process be lawless and turned upfide down; for he was taken, fettered, buffetted, whipped, fpitredupon, before he was convicted of any fault, or fentenced, Oh, such a pair of sufferers and witnesses, as high and royal Jesus and a poor piece guilty clay marrowed together, under one voke ! O how lovely is the crofs with fuch a second ! I beleeve, that your prison is enacted in God's court, not to keep you till your hope breath out it's life & laft: Your crofs is under law to reftore you again fafe to your brethren & afters in Chrift? take heaven and Christ's back-bond, for a fair back-door out of your fuffering. The Saviour is on his journey with falvation & deliverance for mount Zion; and the (word of the Lord is drunk with blood', and made fat with fatness; his sword is bathed in heaven , against Babylon; for it is the day of the Lord's vengrance, and the year of recompences for the controverse of Zion: And perswade your selves, the Breams of the river of Babylon shall be pitch , and the dust of the land brimstone and burning pitch, If a 34: 8. And if your deliverance be joyned

with the deliverance of Zion, it shall be two falvations to you.

It were good to be armed before hand for death, or bodily tortures for Christ, and to think what a crown of honour it is

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488 M'RUTHERFOORD'S Epiff. 181 that God hath given you pieces of living clay, to be tortural witnesses for faving truth; and that ye are so happy, as to have fome pints of blood to give out for the crown of that royal Lord, who bath caused you to avouch himself before men. If ye can lend fines of three thouland pound fterling for Christ , let heayen's register and Christ's count book keep in reckoning your depurlments for him : It shall be engraven & printed in great letters upon heaven's throne, what you are willing to give for him: Christ's papers of that kinde cannot be lost or fall by. Doe not wonder, to feeclay boaft the great potter, & to fee blinded men threaten the Gospel with death'& butial , & to raze out Truth's name : but where will they make a grave for the Gospel & the Lord's bride! Earth & hell shall be but little bounds for their burial: lay all the clay & rubbish of this inch of the whole earth above our Lord's spoule, yet it will not cover ber, nor hold her down; she shall live & not die, she shall behold the lalvation of God. Let your faith frift God a little, & be not afraid for a smoking fire-brand; there is more smoke in Babylon's furnace, then there is fire: till doomsday shall come, they shall never see the Kirk of Scotland & our Covenant burnt to ashes, or if it should be thrown in the fire, yet it cannot be so burnt or buried, as not to have a refurrection: angry clay's wind shall shake none of Christ's corn; he will gather in all his wheat into his barn : onely let your fellowship with Christ be renewed: ye are fibber to Christ now, when you are imprisoned for him, then before; for now the stroakes laid on you, doe come in remembrance before our Lord, & he can owne his own wounds: a drink of Christ's love, which is better then wine, is the drink filver, which Suffering for his majelty leaves behinde it: it is not your fins which they perfecute in you, but God's grace, & loyalty to King Jefus : they fee no treason in you to your Prince, the King of Britain, albeit they fay fo; but it is heaven in you that earth is fighting against, & Christ is owning his own cause: grace is a party that fire will not burn, not water drown : when they have eaten & drunken you, their fomack shall be fick, & they shall four you out alive. O phat glory is it to be fulfering abjects, for the Lord's glory & tolEpi

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Epilt. 28. Letters Nay, though his fervants had a body to burn for ever, for this Gospel, so being that triumphing & exalted Jesus his high glory did rife out of thefe flames, & out of that burning body; Oh, what a sweet fire ! O what soul-refreshing torment should that be ! What if the pickles of dust & ashes of the burnt & dissolved body, were mulicians to fing his praises, & the highpess of that never enough-exalted Prince of ages? O what love is it in him, that he will have fach muficians, as we are, to tune that Plalm of his everlasting praises in heaven! Oh what shining& burning flames of love are thole, that Christ will divide his share of life, of heaven& glory with you. Luk. 22.29. lab. 17:24 Rev. 3:21. A part of his throne, one draught of his wine (his wine of glory& life, that comes from under the throne of God & of the Lamb) & one apple of the tree of life will dog more then make up all the expences & charges of clay, lent our for heaven. Oh! Oh but we have short & narrow & creeping thoughts of Jelus, & doe but shape Christ in our conceptions, according to some created portraiture! O Angels, lend in your help to make love-books & longs of our fair & white & ruddy flandard-bearer among ft ten thousand! O heavens! O heaven of heavens, O glorified tenmants & triumphing house-holders with the Lamb, put in new Palms, & love-fonnets of the excellency of our bridegroom, & help us to fet him on high! O indwellers of earth & heaven, lea & air, & O all ye created beings, within the bosom of the outmost circle of this great world. Ocome help to fet on high the praises of our Lord! O fairness of creatures, blush before his uncreated beauty ! O created strength, be amazed to fland before your ftrong Lord of hofts ! O created love, think shame of thy felf before this unparalleled love of heaven? O angel wildom, hide thy felf before our Lord, whose understanding passeth finding out! O sun in thy shining beauty, for shame put on a web of darkness, cover thy felf before thy brightest master & maker ! O who can adde glory by doing or fuffering, to this never-enough-admired and praised lover ! Oh we can but bring our drop to this fea, and our candle, dim and dark as it is , to this clear and lightfom fun of heaven and earth! Oh but we have cause to drink ten deaths in one cup dry, to swim

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Epift. 28. M'RUTHERFOORD'S 490 through ten fear, to be at that land of praifes, where we shall fee that wonder of wonders, & enjoy this jewel of heavens jewels! O death, doe thy outmost against us! O torments! O malice of men &devils, wafte thy ftrength on the witneffes of our Lord's testament! O devils, bring hell to help you, in tormenting the followers of the Lamb! we will defie you to make us too loon happy, & to wafte us too foon over the water to the land, where the noble plant, the plant of renown, groweth. O cruel Time, shat torments us & suspends our dearest enjoyments, that we wait for, when we shall be bathed & steeped, foul & body,down inthe depths of this love of loves! O Time, Isy, run fast! O motions, mend your pace! O Welbeloved, be like a young Roe upon the mountains of Separations! Post, post; & hasten our des fired & hungered-for meeting, love is fick to hear tell of to morrow: And what then can come wrong to you, O bonourable witnesses of his Kingly truth? Men have no more of you to work upon, but some few inches & span-lengths of sick, coughing & flegmatick clay : your spirits are above their benches, courts, or High Commissions: your fouls, your love to Christ, your faith, canot be summoned nor sentenced, nor accused, nor condemned by Pope, Deputy, Prelat, Ruler or Tyrant : your faith is a free Lord, & cannot be a captive; all the malice of hell & earth, can but hurt the scabbard of a beleever: & death at the worst can get but a clay pawne in keeping, till your Lord make the King's keys & open your graves. Therefore upon luck's head (as we use to Liy) take your fill of his love, and let a post way or causey belaid, betwixt your prison and heaven, and goe up & vifit your treasure. Enjoy your Beloved, and dwell apon his love, till Eternity come in Time's room, & possess you of your eternal happinels: Keep your love to Chrift, lay up your faith in heaven's keeping; & follow the chief of the house of the Martyrs, that witnelled a fair confession before Pontius Pilate; your cause and his is all one. The opposers of his cause are like drunken Judges & transported, who in their cups would make Acts & Lawes in their drunken courts, that the Sun should pot rife and shipe on the earth, and fend their Officers & Purfevante, to charge the Sun and Moon to give no more light to the world;

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Epift. 28. Letters. 491 world; & wouldenact in their Court-bookes, that the Sea after once ebbing should never flow again ; But would not the Sun & Moon & Sea break thefe Acts, & keep their Creator's directions? The Devil, the great fool, & father of these under fools, is older & more malicious then wife, that fets the fpirits in earth on work, to contend & clash with heaven's wildom, & to give mandars and law-fummonds to our Sun, to our great Star of heaven, Iefus, not to shine, in the beauty of his Gospel, to the chosen and bought ones. O thou fair and fairest Sun of righteousness, arise and shine in thy strength, whether earth and bell will or not. O Victorious, D Royal, O flout Princely foul-conqueror, ride prosperously upon truth, streatch out thy Scepter, as far as the Sun shines & the Moon waxeth and maineth ; Put on thy gliftering crown, O thou maker of Kings, make but one firide, or one flep of the whole earth, or travell in the greatness of thy ftrength, Ifa. 63: 1, 2. & let thy apparel be red, or all dyed with the blood of thy enemies: Thou are fallen righteous heire by line to the Kingdoms of the world. Laugh ye at the giddyheaded clay pots, &fout brain-fick worms, that dare fay in good earnest, this man shall not reign over us: as though they were casting the diee, for Christ's crown, who of them shall haveit. I know, ye beleeve the coming of Chrift's Kingdom, and that there is a hole out of your prison, through which ye fee day-light: let not faith be dazled with the temptation from a dying Deputy, & from atick Prelate: beleeve under a cloud, & wait for him , when there is no moon- light norstar-light ; Let faith live & breath, and lay hold on the fure falvation of God, when clouds and darkness are about you, and appearance of rotting in the prilon before you: take herd of unbeleeving hearts, which can father lies upon Christ; beware of, Doerb bis premife failfor evermoret Pfal. 77. 8. For it was a man, & not God, that faidit, who dreamed that a promise of God could fail, fall a fwoon or die; we can make God fick or his promifes weak, when weare pleased to seek a plea with Christ. O sweet! O stoue word of faith , Job. 13. v: 15. I bough be flay me , yet will I truft in bim. O sweet Epitaph, written on the grave-stone of a dying beleever! To wit, I died boping, & my duft & asbes beleene

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Mr RUTHERFOORD'S Epift. 29. 492 beleeve life. Faith's eyes, that can fee thorow a mill ftone, can fee thorow a gloom of God, and under it read God's thoughts. of love and peace. Hold fast Christin the dark: surely ye shall fee the salvation of God. Your adversaries are ripe and dry for the fire, yet a little while and they shall goe up in a flame : the . breath of the Lord, like a river of brimftone, shall kindle about them, Ifa. 30: 33, What I write to one, I write to you all, that are found hearted in that Kingdom, whom, in the bowels of Christ, I would exhort, not to touch that Oath; albeit the adversaries put a fair meaning on it, yet the sweater must sweat according to the professed intent & godless practife of the oath. makers, which is known to the world; otherwise I might. Swear, that the Creed is falle, according to this private meaning & sense put upon it. Oh let them not be beguiled, to wash perjury and the denial of Christ and the Gospel with ink water , Some foul and rotten distinctions. Wash and wash again and again the devil & the lye, it shall be long ere their skin be white. I profes, it should befeem men of great parts, rather then me, to write to you; but I love your Caule, & delire to be exculed, and must increat for the help of your prayers, in this my weighty charge here, for the Univerfity & Pulpit, & that ye would intreat your acquaintance also to help me, Grace be with you all, Amen.

St. Andrewes. Your brother & companion in the pasi-1640. ence & Kingdom of Lefus Christ, S. R.

For Mistres PONT prisoner at Dublin.

Worthy & dear Mistress.

Race, mercy & peace be to you. The cause ye suffer for, a your willingness to suffer, is ground enough of acquaintance, for me to write to you; although I doe contess my self unable, to speak for a prisoner of Christ's encouragement. I know, ye have advantage beyond us, who are not under suffering: for your sighing (Pfal. 102. 20.) is a written bill, for the cars of your Head, the Lord Iesus; and your breathing,

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with fling to the glory of this reproached & born-down Gospel, which cannot die, though hell were made a grave about it. It shall be timous joy for you, to divide joy betwix you & Christ's laughing Bride, in these three Kingdoms: and what if your mourning continuetill mystical Christ in Ireland & in Britain & ye laugh both together? your laughing and joy were the more blessed, that one time should shine upon Christ, the Gospel,

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M'RUTHERFOORD'S. & you, laughing altogether, in these three Kingdoms. Your time is measured, & your dayes & hours of fuffering from erernity were by infinite wildom confidered : If heaven recompense not to your own minde inches offorrow, then I must lave that infinite mercy cannot get you pleased: but if the first kis of the white and ruddy cheek of the standard-bearer and chief among tenthousand (Cam. 5:10.) shall over-pay your prison, at Dublin in Ireland, then ye shall have no counts unanswered, to give-into Christ; if your faith cannot see a nearer term-day; yet let me charge your hope to give Christa new day, till eternity & time meet in one point: a payed summe, if ever payed, is payed if no day be broken to the hungry creditour take heaven's bond& Subscribed obligation for the summe, John. 14:2. If Hope can trust Christ, I know he can, & will pay: but when all is done & suffered by you, ten hundred deaths for lovely, lovely Jesus, is but eternitie's half-penny; figures & cyphers cannot lay the proportion. Obut the fuser plus of Christ's glory is broad & large! Christ's Item's ofeternal glory are hard & cumbersom to tell, & if ye borrow by faith & hope ten dayes, or ten hundred years from that eternity of glory, that abides you, ye are payed & more in your own hand. Therefore, O prisoners of hope, wait on: posting, hasting salvation sleeps not. Antichrist is bleeding, & in the way to death; & he bites forest, when he bleeds faltest. Keep your intelligence betwirt you & heaven, & your court with Christ: he hath in heaven the keyes of your prifon, & can fet you at liberty when he pleafeth : His rich grace support you. I pray you help me with your prayers. Grace be with you. Your brother in the patience & King-St Andrews

1640. dom of lefus Christ. S.R.

TO MY JAMES WILSON.

Dear Brother.

Race mercy & peace be multiplied upon you: I bless our rich & onely wise Lord, who careth so for his new creation, that he is going over it again, & trying every piece in you. & blowing away the motes of his new work in you. Alas! 1

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Letters. 495 Epilt. 30. am not fo fit a Physician, as your disease requireth: fweet, fweet, lovely Jefur be your Phylician, where his under-Chirurgians cannot doe any thing for putting in order the wheels, paces, & goings of a marred foul. I have little time; but yet the Lord bath made me lo concern my felfin your condition , that I dom not, I dare not be altogether filent. Firft, ye doubt from. 2 Cor. 13: v. 5. whether ye be in Chrift or not ; & fo. whether ye be a reprobate or not? lanswer three things to the doubt. 1. Ye owe charity to all men, but most of all, tolovely & loving Jefus, & some also to your felf, especially to your renewed felf; because your new felf is not yours but another Lord's, even the work of his own Spirit: therefore to flander his work is to wrong himfelf: Love thinketh no evil:if ye love Grace, think not ill of Grace in your felf; & ye thinkill of Grace in your felf, when ye make it but a battard and a work of nature : for a holy fear that ye be not Chrift's, and withall a care and a defire to be his, & not your own, is not, nay cannot be baftard nature. The great Ad. vocate pleadeth hard for you, be upon the Advocate's file, O poor feared client of Chrift! flay & fide with fuch a lover , who pleadeth for no other man's goods but his own; (for he, If I may fay fo, feorneth to be enriched with an unjust conquest) and yet he pleadeth for you, whereof your letter (though too too full of jealousie) is a proof: for if ye were not his , your thoughts, which I hope are but the suggestion of his Spirit, (that onely bringeth the matter in debate, to make it fure to you) would not be fuch, nor fo ferious as thefe, am I his? or whose am 1? 3. Dare ye forswear your owner, and say in cold blood , I am not his? what nature or corruption faith at flares in you , I regard not; your thoughts of your felf, when fin and guiltiness round you in the ear , and when ye have a fight of your defervings, are Apoerspha and not Scripture, I hope. Hear what the Lord faith of you, he will Speak peace: if your Master say , I quite you , I shall then bid you eat ashes for bread, and drink waters of gall and wormwood. But howbrit Christ out of his own mouth should feem to fay, I came not for thee, as he did Marth. 15: 24, yet let me fay, The words of tempsing Jefus are not to be firetched as Scripture, beyond his inten-

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Mr Ruther Poor D's Epiftigd. tion , feeing his intention in speaking them is to firengthen, mot ro deceive : & therefore here Faith may contradict wha Christ seemeth at first to say, and so may ye. I charge you by the mercies of God, be not that cruel to Grace and the new birth, as to cast water on your own coal by misbelief: If we must die (as I know ye shall not) it were a folly to slay your felf. 3. I hope, ye love the new birth & a claim to Christ, how. beit ye dow not make it good : & if ye were in hell , & faw the heavenly face of lovely, ten thousand times lovely lejus, that hath God's bem, and God's fair, fair and comely red and white. wherewith it is beautified beyond compatison and imagination, ve could not forbear to fay, Oh! if I could but blow a kife from my finfull mouth , from bell up to heaven , upon his checks , that are as a bed of spices , as sweet flowers , Cant. 4: v. 13. I hope yedarelay , O fairest fight of heaven ! O bound. Less mass of crucified er flain love for me , give me leave to with to love thee! O flower and bloom of heaven & earth's love! O Angels wonder! O thou, the Father's eternally fealed love ! O thou, God's old delight, give me leave to fland beside thy love, & look-in & wonder, & give me leave to mish to love thee, if I can doe no more. 2. We being born in Atheilm , & bairns of the house that we are come off , it is no new thing, my dear Brother, for us to be under jealoufice & mistakes, about the love of God: what think ye of this , that the man Chrift was tempted to beleeve, there were but two Perfons in the bleffed God head, & that the Son of God, the fubflat tial & coeternal Son, was not the lawfull Son of God? Did not Satan fay, If show be the Son of God ? 3. Ye fay , that ye know not what to doe? Your Head faid once that fame word, or not far from it, Job. 12:27. Now is my foul troubled, and what shall I fay? & faith answered Christ's What shall I fay? with thefe words , O tempted Saviour, askeft thou, What shall I fant (ay, pray, Father fave me from this bour. What course can ye take, but pray & frist Christ his own comforts ? He is no de vour, take his word. Oh (lay ye) I cannot pray! Ant. Honest fighing is faith breathing & whisphering him in the eat: the life is not out of faith, where there is fighing, looking the With

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Letters. Epist. 30. with the eyes & breathing towards God, Lam. 3: 36. Hide not thine car at my breathing. But what shall I doe in spiritual exercises, ye say! Ans. I. It ye knew particularly what to does it were not a spiritual exercise. 3. In my weak judgement, ye would first fay , I will glorifie God in beleeving David's Salvas tion, & the Bride's Marriage with the Lamb; & love the Chura ch's flain husband, although I cannot for the prefent beleeve mine own Salvation. 3. Say, I will not pass from my claim, suppose Christ would pass from his claim to me , it shall not goe back upon my fide: howbeit my love to him be not worth a drink of water, yet Chrift sha bave it fuch as it is. 4. Say, I shall rad ther (pill twenty prayers, then not pray at all; let my broken words goe up to heaven: when they come up into the great Angel's golden cenfer, that compassionat Advacate will put together my broken prayers, & perfume them: Words are but Accidents of Prayer. Oh (lay ye) I am flain with bardness of beart; & troubled with confused & melancholious thoughts ? Auf. (My dear Brother & What would ye conclude thence ? that ye know not well who ought you? I grant , Oh my heart is hard ! Oh my thoughts of faithless forrow! Ergo, I know not who ought me, were good Logick in heaven amongst Angels & the glorified, but down in Christ's Hospital, where sick & diftempered souls are under cure, it is not worth a straw. Give Christ time to end his work in your heart: hold on in feeling & bewailing your hardness; for that is softness to feel hardness. 2. I charge you, to make Plaims of Christ's praises, for his begun work of Grace; make Christ your Mulick & your long, for complaining & feeling of want doeth often fwallow up your Praifes. What think ye of those, who goe to hell, never troubled with fuch thoughts? If your exercise be the way to hell, God help me; I have a cold coal to blow at, and a blank paper for heaven; I give you Christ causion, & my heaven furety for your Salvation. Lend Christ your Melanchuly; for Satan hath no right to make a chamber in your Melancholy ; borrow joy & comforts from the Comforter; bid the Spirit dos his office in you; & remember, that faith is one thing, and the feeling er notice of faith another : God forbid that feeling

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good reasoning, No feeling, no grace: I am sure, ye were not alwayes these twenty years by past, actually knowing that ye live, yet all this time ye are living: so is it with the life of saith. But Alas! Dear Brosber, it is easie for metospeak words & syllabos of peace; but 1/a. 57: 19. telleth you, I create peace: there is but one Creator, ye know: O that ye may get a Letter of peace sent you from heaven! Pray for me & for grace to be faithfull, & gifts to be able with tongue & pen to glorifie God. I forget you not.

St. Andrewes Jan. 3.1640. Yours in his fweet Lord lefus, S.R.

To my Lady B O Y D.

MADAM.

1 30 S

Received your La: letter: but because I was fill going through the countrey for the affairs of the Church, I have had notime to answer it. I had never more cause to fear, then I have now, when my Lord hath restored me to my second creaeed heaven on earth, & hath turned my apprehended fears into joyer, and great deliverance to his Church, whereof I have my share and part. Alas that weeping prayers, answered and fent back from heaven with joy, should not have langhing praifes! O that this land would repent, and lay burthens of praifes upon the top of fair mount Zion. Madam, except this land be humbled, a Reformation is rather my wonder, then belief, at this time: but furely it must be a wonder , and what is done already is a wonder : our Lord must restore beauty to his Churches without hire; for we were fold without money, and now our buyers repent them of the bargain, and would gladly give again better cheap then they bought us: they devoured Jacob, and eat up his people as bread; now Jacob is grown a living childe in their womb, and they would fain be delivered of the childe, and render the birth : Our Lord shall be midwife. O that this land be not like Ephraim, an unwife fon, that flayesh too long in the place of breaking forth fehildren! Your La: is bleffed with children, who are homoured to build up Christ's waste places again. I beleeve your

Letters. Epist. 31. La: will think them well bestowed on that work, and that Zion's beauty is your joy : this is a mark and evidence for heaven, which helpeth weak ones to hold their grip, when other marks fail them. I hope your La: is at a good under Randing with Christ; and that, as becometh a Christian, ye take bim up aright, (for many mistake and misshape Christ) in his comings : and goings. Your wants and falls proclaim, ye have nothing of your own , but what ye borrow ; (nay , your felf is not your own) but Christ hath given himself to you : Put Christ to the bank, and heaven shall be your interest and income: Love him, for ye cannot over-love him: Take up your house in Christylet him dwell in you, and abide ye in him; & then ye may look out of Chrift, and laugh at the clay-heavens, that the fons of men are feeking-after, in this fide of the water. Chrift mindeth to make your losses grace's great advantage. Christ will lose nothing of you, nay, not your fins; for hehath an use for them, aswell as for your service, howbeit ye are to loath your falf for thefe. I hope, ye fetch all the heaven, ye have herein this life, from that which is up above, and that your anchor is caften as high and deep a Doith. O but it's far & many a mile to his bottom ! If I had sown long fince, as I doe now, (though still, alas! I am ignorant) what was in Christ, I would not have been so late, in flarting to the gate to feek him. O what can I doe or fay to him, who hath made the North render me back again ! A grave is no fure prison to him, for the keeping of dry bones. Woe's me that my foolish forrow and unbelief, being on horse-back, did ride so proudly & witlefly, over my Lord's Providence : but when my Faith was affeep, Christ was awake; & now, when I am awake, I fay, he did all things well. O infinite wildom! O incomparable loving kindness! Alas that the heart I have is so little & worthless, for such a Lord as Christ is! O what oddes finde the faints in hard trials, when they feel fap at their roots, betwirt them and fun-burnt withered professors: croffes and ftorms cause them to cast their blooms and leaves; poor worldlings, what will ye doe, when the span-lingth of your foreneon's laughter is ended, and when'

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she weeping fide of Providence is turned to you? I put up all the favours, ye have bestowed on my Brother, upon Chiss's score, in whose book are many such counts, & who will require them. I wish you to be builded more & more upon the stone laid in Zion, & then, ye shall be the more first o have a haad, in rebuilding our Lord's fallen tabernacle, in this land, in which ye shall finde great peace, when ye come to grips with Death, the King of terrours. The God of peace be with your La: and keep you blamcless till the day of our Lord Jesus.

St Andrews. Your La: at all obedience in bis sweet Lord of Master, S. R.

To his very dear friend JOHN FENNICK.

Much bonoured & dear friend.

Race, mercy & peace be to you: The necessary impedi-Iments of my calling have hitherto kept me from making a return to your letter the heads whereof I shall now briefly andwer. As. 1. I appro our going to the fountain, when your own Cifterne is dry : mufference there must be betwixt Chrift's well & your borrowed water ; & why but ye have need of empriness & drying up , aswell as ye have need of the well ? want & a bole there must be in our vessel, to leave room to Christ's art; his well hath it's own need of thirfty drinkers, to commend infinite love, which from exernity did brew fuch a cellar of living waters for us. Ye commend his free love; & it's well done: Chift could help you, & if I could be master-conveener, to gather an earth-full & an heaven-full of tongues, dipped and fleeped in my Lord's well of love, or his wine of love, even tongues drunken with his love, to raile a long of prailes to him, betwixt the East & West-end & furthest points of the broad heavens! If I were in your case (as alas! my dry & dead heart is not now in that garden) I would borrow leave to come, & ftand upon the banks & coafts of that fea of love, & be a feafted foul, to see Love's fair tide, free Love's high and lofty waves, each of them higher then ten earths, flowing in upon pieces of loft clay. th

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Letters. Epist. 32. O welcome, welcome, great fea! O if I had as much love for wideness and breadth, as twenty outmost shells and spheres of the heaven of heavens, that I might receive in a little flood of his free love! Come, come, dear Friend, and be pained, that the King's wine-cellar offree love, and his banquetting house (O so wide, so startly! O so God-like, so glorylike!) should be so abundant, so overflowing, and your shallow reflel fo little, totake in some part of that love: but fince it cannot come in you, for want of room, enter your felf in this les of love, & breath under thefe waters, & die of love, & live as one dead & drowned of this Love. But why doe ye complain of waters going over your foul, & that the imoke of the terrors of a wrathfull Lord , doeth almost suffocate you, & bring you to death's brink? I know the fault is in your eyes, not in bim ; it is not the rock that fleeth & moveth , but the green failer : If your fense & apprehention be made judge of his love, there is a graven image made prefently, even a changed God, & a foe- God, who was once (when ye washed your fleps with butter, & the rock poured you out rivers of oyl. lob. 20:6. a friend-God: Either now or never let God work: ye had never, fince ye was a man, fuch a fair field for faith; for a painted helt & an apprehention of wrath in your father, is faith's opportunity to try what strength is in it: now give God as large a measure of charity as ye have offorrow; now fee faith to be faith indeed, if ye can make your grave betwixt Christ's feet, & fay, Though be should flay me, I will trust in him; bis believed love shall be my winding sheet, or all my grave-cloaths; I shall roller fowein my foul, my flain foul, in that web, his fweet & free love: & lex him write upon my grave Herelieth a beleeving dead man , breathing out, & making an hole in death's broad side, and the breath of faith cometh forth through the bole. See now if ye can overcome & prevail with God, & wrestle God's tempting to death quit out of breath, as that renowned wreftler did, Hosh. 12: 3. And by his strength he had power with God. v. 4. Yes be had power over the Angel & prevailed. He is a strong man indeed who overmatcheth heaven's strength, and the holy One of I frael, the strong Lord: which is done by a secret supply

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Epift 32 M' RUTHERFOORD'S 501 of divine Brength within, wherewith the weakest being Arengthned, overcome and conquer. It shall be great victory to blow out the flame of that furnace, ye are now in , with the breath of faith ; and when hell , men, malice , cruelty , falfhood, Devils, the feeming glooms of a fweet Lord, meet you in the teeth, if ye then as a captive of Hope, as one fettered in Hope's prison, runte your strong hold, even from God glooming, to God glooming, & beleeve the falvation of the Lord in the dark, which is your onely victory : your enemies are but pieces of malitious clay, they shall die as men and be confounded. But that your troubles are many at once, & arrowscome in from all airths, from countrey, friends, wife, children, foes, estate, & right down from God, who is the hope & stay of your foul, I confessis more, & very heavy to be born; yet all these are not more then Grace, all these bits of coals, calten in your fea of mercy, cannot dry it up: your troubles are ma. ny & great, yet not an ounce-weight beyond the measure of infinite wildom, I hope, nor beyond the measure of grace, that he is to bestow; for our Lord never yet brake the back of his shilde , nor spilt his own work; nature's plastering & counter. fit work he doeth often break in sheards, & putteth out a candle not lighted at the Sun of righteoulness; but he must cherish his own reeds, & handle them foftly; never a reed gerteth a thruft with the Mediator's hand, to lay together the two ends of the reed. O what bonds & ligaments hath our Chirurgion of broken spirits, to binde up all his lame & bruised ones with; cast your disjoynted spirit in his lap, & lay your burden upon one. who is fo willing to take your cares & your fears off you, & to exchange & niffer your croffes,& to give you new forold,& gold for iron even to give you garments of praise for the spirit of heaviness. It's true in a great part what ye write of this Kirk, that the letter of Religion onely is reformed, & scarce that; I doe not beleeve, our Lord will build his Ziow in this land, upon this skin of Reformation: fo long as our feum remainesh, & our heart-idels are keeped, this work must be at a stand; & therefore our Lord must yet fift this land, and search us with candles; and I know, he shall give and not fellus his Kingdom. His Grace and our remaining

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remaining guiltiness must be compared, & the one must be feen in the glory of to, and the other in the finfulnels of it : But I defire to believe, and would gladly hopeto fee, that the glancing and shining lufter of glory, coming from the diamonds and Rones fer in the crown of our Lord Jelus, shall caft rayes and beams many thousand miles about, I hope, Christis upon a great Marriage, and that his wooing and futing of his excellent Bride, doeth take it's beginning from us, the ends of the earth. O what joy and what glory would I judge it, if my heaven should be suspended, till I might have leave to run on foot, to be a witness of that Marriage glory, and see Christ put on the glory of his last married Bride, and his last Marriage love on earth, when he shall enlarge his love-bed, and fet it upon the top of the mountains, and take in the elder Sifter, the Jewes, and the fulness of the Gensiles! It were heaven's honour & glory upon earth, to be his lackey, to run at his horse-foot, and hold up the train of his Marriage-robe-royal, in the day of our high and royal Solomon's espousals. But O what glory to have a feat or bed in King lefus his chariot, that is bottomed with gold, & paved, & lined over and floored within with Love, for the daughters of Ierusalem! Cant. 3: 10. Tolle upon fuch a King's love, were a bed next ro the flower of hea. ven's glory. I am forry to hear you speak in your Letter, of a God angry as you, and of the sense of his indignation, which onely arifeth from fuffering for Jefus, all that is now come upon you: Indeed apprehended wrash firmeth out of fuch ashes as apprehended fin; but not from suffering for Chrift: But suppose ye were in hell, for by-gones & for old debt, I hope ye owe Christ a great summe of charity, to beleeve the sweetness of his love: I know what it is to fin in that kinde, it is to fin out (if it were possible) the unchangeableness of a Godhead out of Chrift, and to finaway a lovely & unchangeable God. Put more honest apprehensions upon Christ, pur on his own mask upon his face, and not your vail made of unbelief, which speaketh, as if he borrowed love to you, from you, and your demerits and finfull defervings. Oh no! Chrift is man, but he is not like man; he hath man's love in

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Mr RUTHERFOORD'S 504 Epift. 32. heaven, but it is luftered with God's love, & it is very God's love, ye have to doe with: When your wheels goe about, he standeth still: Let God be God, & beyea man, & have ye the deferving of man & the fin of one, who hath fuffered your Welbeloved to flip away, nay hath refused him entrance, when he was knocking, till his head & locks were frozen: Yet what is that to him! his book keepeth your name, & is not printed and reprinted & changed & corrected : And why but he should goe to his place & hide himself! Howbeit his Departure be his own good work, yet the belief of it in that manner is your fin : But wair on till he return with Salvation, & cause you rejoyce in the latter end. It is not much to complain: but rather beloeve then complain, & fit in the dust & close your mouth , till he make your fown light grow again; for your afflictions are not eternal, Time will end them, & fo shall year length fee the Lord's falvation: his love fleepeth not, but is fill in working for you, his Salvation will not tarry, nor linger; & Suffering for him is the noblest cross that is out of heaven : Your Lord hath the waile & choice of ren thousand other croffes betide this, to exercise you withall; but his wisdom & his love wailed & choosed out this for you, belide them all, & take it as a choice one, & make use of it, so as ye look to this world as your step-mother, in your borrowed prison: For it is a love-look to heaven & the other fide of the water, that God feeketh: & this is the fruit, the flower & bloom growing out of your crofs, that ye be a dead man to time, to clay, to gold, to countrey, to friends, wife, children, & all pieces of created nothings, for in them there is not a feat nor bottom for foul's love. O what room is for your Love (if it were as broad as the fea) up in heaven and in God ! and what would not Ghrift give for your love! God gave so much for your foul, & bleffed are ye, if ye have a love for him, &can call in your foul's love from all idols, and can make a God of God, a God of Christ, & draw a line betwixt your heart and him. If your deliverance come nor, Christ's presence and his beleeved love must stand as caution and surety for your deliverance, till your Lord fend it, in his bleffed time : for Christ hath many S alvations, if we could fee them: & I would think it better born comfort

Epift. 33: Letters. 505 comfort and joy, that cometh from the faith of deliverance, and the faith of his love; then that which cometh from deliverance it self. It is not much matter, if ye finde ease to your afflicted foul, what be the means, either of your own wishing, or of God's chooling; the latter I am fure is belt, and the comfort frangest and sweetest : let the Lord absolutely have the ordering of your evils & troubles, and put them off you by recontmending your crois and your furnace to him, who hath skill to melthis own mettall, and knoweth well what to doe with his furnace. let your heart be willing, that God's fire have your tin and brafe and drofe; To confent to want corruption is a greater mercy, then many professors doe well know; and to refer the manner of God's Phylick to his own wildom, whether it be by drawing blood, or giving sugared drinks: that He cureth sick folks without pain, it is a great point offaith; &to beleeve Christ's cross to be a friend, as he himself is a friend, is also a special act of faith: but when ye are over the water, this case shall be a yesterday, past an hundred years ere ye were born, & the cup of glory shall wash the memory of all this away, & make it as nothing: Onely now take Christ in with you under your yoke, and let patience have her perfect work; for this halte is your infirmity. The Lord is riting up to doe you good in the latter end; put on the faith of his falvation, & see him posting & hasting towards you. Sir, my employments being fo great, hinder me to write at more length, excule me: I hope to be mindfull of you. I shall be obliged to you, if ye help me with your prayers for this People, this College, & my own poor foul. Grace be wish you. Remember my love to your wife. St Andrews. Feb. 13. 1640. Yours in Christ Issus, S. R.

PETER STIRLING.

Much benoured & worthy Sir.

Received yours, & cannot but be ashamed, that miliaking love hath brought me in court & account, in the heart of God's lis ehildren,

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506 MIRUTHERFOORD'S Epift. 33. children, especially of another nation: I should not make a lye of the grace of God, if I should think, I have little share of i my felf : O how much better were it for me, to ftand in & e counting table of many, for a half-penny; & to be efteemed a liker, rather then a lover of Christ! If I were weighed , vanity rould bear down the scale, as having weight in the ball oce above me; except my lovely Saviour should caft in befide me Some of his borro wed worth; & Oh if I were writing now fincerely in this extenuation, which may be, & I fear is, subtile & coolening pride! I would I could love something of heaven's worth, in you & all of your mettall. O how happy were Isif I could regain & conquer back from the creature my fold & loft love, that I might lay it upon heaven's jewel, that ever, ever blooming flower of the highest garden, even my soul-redeeming & never-enough-prized Lord Jefus! O that he would wash my love, & put it on the Mediator's wheel, & refine it from it's drois & tin, that I might propine & gift that Lord fo loveworthy, with all my love! O if I could fet a leafe of thousands of years, & a fulpention of my part of heaven's glory, & frift till a long day my defired falvation, so being I could in this lower kitchin & under-vault of his creation, be feasted with his love, & that I might be a footflool for his glory , before men & . gels! Oh if he would let out heaven's fountain upon withered me, dry & saples me! If I were but fick of love for his love, (8" O how would that fickness delight me!) How sweet, would that eating & refreshing pain be to my foul ! I shall be glad to be a witness to behold the Kingdoms of the world become Christ's: I could ftay out of heaven many years, to fee that victorious triumphing Lord act that prophefied part of his foul-conquering love, in taking in to his Kingdom the greater Sifter, that Kirk of the lews, who fometimes courted our Welbeloved for her little Sifter, Cant. 8: 8. to behold him, fet up as an enlign & a banner oflove, to the ends of the world. And truly we are to beleeve that his wrath is ripe for the land of graven images, & for the falling of that mill from in the milft of the fea. Grace be with you. St Andrews March 6. Yours in his fweet Lord

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To the Lady F I N G A S K.

MADAM.

Race mercy & peace be to you: Though not acquainted. yet at the delire of a Christian, I make bold to write a line or two unto you by way of counfel, (howbeit I be most unfit for that.) I hear, and I bleffe the father of lights for it, that ye have a spirit set to seek God , and that the posture of your heart is to look heaven-ward; which is a work and cast of the Mediator Christ's right hand, who putteth on the heart a new frame, for the which I would have your La : to fee a tye & bond of obedience laid upon you, that all may be done not fo much from obligation of Law, as from the tye of free love; that the law of ranfom-paying by Christ may be the chief ground of all your obedience, feeing that ye are not under the Law but under Grace: withall know, that unbeleef is a spiritual sin, & so not feen by nature's light; & that all that Conscience saith is not Scripture: Suppose your heart bear witness against you, for fire done long agoe; yet because many have pardon with God, that have not peace with themselves, ye are to stand & fall by Christ's esteem & verdict of you, & not by that which your heart faith: Suppose it may by accident be a good sign:, to be jealous of your heavenly husband's love, yet it is a finful fign; as there be some happy fins (If may speakso) not of themselves, but because they are neighboured with faith and love: and so, morthy Lady I would have you hold by this, that the ancient love of an old busband standeth firm and fure, and let faith hing by this small threed, that he loved you before he laid the cornerstone of the world; and therefore, he cannot change his minde because he is God, and refts in his love; neither is sin in you a good reason, wherefore ye should doubt of him, or think because fin harh put you in the courtesse and reverence of justice, that therefore he is wroth with you: Neither is it presumption in you, to lay the burden of your salvation upon one mighty to save; so being ye lay aside alf confidence in your felf, your worth & righteoulacls, True faith

508 MI RUTHERFOORD'S is humble, & feeth no way to escape but onely in Christ: And I beleeve, ye have put an esteem & high price upon Christ; and they cannot but beleeve, & lo be faved, who love Chrift, and to whom he is precious: for the love of Christ hath chosen Christ as a lover; & it were not like God, if ye should chuse him as your liking, & he not chuse you again; nay he hath prevented you in that, for ye have not chosen him but he hath chosen you. O confider his loveliness & beauty, & that there is nothing which can commend, & make fair heaven or earth, or the creature, that is not in him, in infinite perfection, for fair fun and fair moon are black and think shame to shine before his fairnels, Ifa. 24: 23. Base heavens and excellent Jesus : weak Angels, & strong & mighty Jesus: foolish angel-wildom & onely wife Jelus: short-living creature & long living & everliving Ancient of dayes: miscrable & fickly & wretched are those things, that are within times circle, & onely, onely bleffed Jefas! If ye can mynd in in his love (and he giveth you leave to love him, & allurements also) what a second heaven's paradise, a young heaven's glory is it, to be hot & burned with fevers of love-fickness for him? & the more your La: drink of this love, there is the more room, & the greater delight & defire for this love: be homely, & hunger for a feast and fill of his love, for that's the borders & march ofheaven; nothing hath a nearer resemblance to the colour & hew & lustre of heaven, then Christ loved, & to breath out love. words & love lighs for him. Remember what he is: when twenty thousand millions of heavenslovers have worn their hearts threed bare of love, all is nothing, yealess then nothing, to his matchless worth & excellency: O so broad & so deep, as the sea of his desirable loveliness is! Glorified spirits, triumphing Angels, the crowned and exalted lovers of heaven, Rand without his lovelines, & cannot pur a circle on it. O if fin & time were from betwirt us, & that royall & King's love, That high Majefty, eternitie's bloom, &flower of high-lustred beauty, might shine upon pieces of created spirits, & might bedew & overflow us, who are portions of endless misery, & lumps of redeemed sin! Alas what doe I ? I but spill & lose words, in speaking highly of him, who will bide &

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Letters. Epist. 35. 500 be above the musick & songs of heaven , & never be enough praised by us all . to whose boundless & bottomless love I recommend your La: & am, St Andrews. March. 27. 1640. Your Lain Chrift Iefus. S.R.

To bis reverend & dear Brother DAVID DICKSON Mr

Reverend & dear Brother.

[7 E look like the house whereof ye are a branch : the Cross is a part of the life-rent, that lieth to all the fons of the boufe-I defire to fuffer with you, if I could take a lift of your housetrial off you; but ye have preached it, ere I knew anything of God: your Lord may gather his rofes, & shake his apples, at what feafon of the year he pleafeth; each husbandman cannot make harvest when he pleaseth, as He can doe : ye are taught to know &adore his loveraignity, which he exerciseth over you, which yet is lustered with mercy: the childe hath but changed a bed in the garden, & is planted up higher, nearer the fun, where he shall thrive better, then in this out field moor-ground: Ye must think your Lord, would not want him one hour longer, & fince the date of your loan of him was expired (as it is, if ye read the leafe) let him have his own with gain, as good reason were, I read on it an exaltation a richer measure of grace, as the sweet fruit of your cross: and I am bold to say, that, that College, where your Mafter hath fet you now , shall finde it. I am content, that Christ is so homely with my dear Brother David Dickson, as to borrow & lend, & take & give with him; & ye know, what are called the visitations of such a friend; it is to come to the house, or be homely with what is yours. I perswade my self upon his credit, he hath left drink-money, and that he hath made the house the better of him. I envie not his waking love, who faw that this water was to be past through, and that now the number of croffes, lying in your way to glory, are fewer by one, then when I law you; they must decrease: it is better then any ancient or modern commentary on your Text, that ye preach upon, in Glafgow; read and spell right, for he know.

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Epift. 36. MrRutherfoord's 510 knoweth what he doeth, he is onely lopping & Intedding a fruitfull tree, that it may be more fruitfull, I congratulate heartily, with you, his new welcome to your new charge, Dearest Brother, goe on & faint not : fomething of yours it in heaven, belide the flesh of your exalted Saviour, & ye goe on after your own; time's threed is shorter by one inch then it was: an oath is fworn & past the feals, whether afflictions will or not, ye must grow, & swell our of your shell, & live, & triumph & reign, & be morethen a conquerour; for your captain, who leadeth you on, is more then conquerour, and he makes you a partaker of his conquest and victory. Did not love to you compell me, I would not ferch water to the well, and speak to one, who knoweth better then I can doe, what God is doing with him. Remember my love to your wife, to Mr Iohn and all friends there. Let us be helped by your prayers, for I cease not to make mention of you to the Lord , as I dow. Grace be with you. St Andrews. May. 28. Yours in his (weet Lord

To my Lady BOYD.

Iefus, S, R.

MADAM.

1640.

Race, mercy & peace be to you: Impute it not to a distributive for getfulness of you La who ministred to me in my bonds, that I write not to you: I wish I could speak or write what might doe good to your La: especially now, when I think ye cannot but have deep thoughts of the deep & bottom-less wayes of our Lord, in taking away, with a sudden, & wonderfull strike, your brethren & friends. Ye may know, all that die for sin, die not in sin, & that more can seach the Almighty knowledge; he ars wereth none of our Courts; & no man can say, What doef thout It is true, your brethren saw not many summers; but adore & fear the soveraignity of the great Potter, who maketh & marreth his clay-vessels, when & how it pleaseth him. The under-garden is absolutely his own, & all that groweth in it: his absolute liberty is lambiding, the shower are his own; if some be but summer-apples, he may pluck them down before

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before others. O what wildom is it to beleeve & not to difputes to subject the thoughts to his Court,& not to repine, at any act of his justice? He hath done it, all flesh be filent; it is impossible to be lubmiffive & religiously patient , if ye flay your thoughts down among the confused rollings & wheels of second causes . as, Ob the place ! Ob the time! Ob if this bad been, this had not followed! Ob the linking of this accident with this tin & er place ! Look up to the Mafter motion & the first wheel', he & read the decree of heaven & the Creator of men, who breweth death to his children , & the manner of it : and they fee far in a mil stone, and have eyes, that make a hole, to see through the one fide of a mountain to the other, who can take up his wayes: How unsearchable are his judgements, et his wayes paft finding out ! His Providence halteth not , but goeth with even & equal legs: yet are they not the greatest finners, upon whom the tower of Siloam fell Was not time's leafe expired, & the fand of heaven's fand glafe, fer by our Lord, run out? Is not be an unjust debter, who payeth due debt with chiding ? Ib . leeve, Chriftian Lady, your faith leaveth shar much charity to our Lord's judgements, as to beleeve, howbeit ye be in blood fib to that croft, that yet ye are exempted & freed from the gall & wrath that is in it. I dare not deny but (lob. 18: 15.) the King of terrors dwelleth in the wicked man's tabernacle: brimstone shall be scattered on his babitation; yet, Madam, it is fale for you, to live upon the faith of his love, whose arrows are over watered & pointed with love & mercy to his own, & who knoweth how to take you & yours, out of the roll & book of the dead, Our Lord hath not the eyes of flesh, in distributing wrath to the thouland generation without exception. Seeing ye are not under the Law, but under Grace, & married to another husband, Wrath is not the Court that ye are liable to. As I would not wish, neither doe I beleeve, your Lat doeth despile; so neither faint: read and spell aright all the words and syllabes in the vilitation, and miscall neither letter not syllabe in it. Come along with the Lord, & fee, & lay no more weight upon the Law, then your Chrift hath laid upon it: Itche Law's bill get an answer from Christ, the curses of it can doe no more; And I hope,

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Epift. 36. MIRUTHERFOORD'S we have refolved, that if he should grind you to powder, your duft& powder shall beleeve his falvation: And who can tell, what thoughts of love & peace our Lord hath to your children? [truft, he shall make them famous, in executing the written judgements upon the enemies of the Lord, this bonour bave all his faints, Pfal. 149: 9. & that they shall bear flones on their shoulders, for building that city, that is called. Ezek. 46: 35. The Lard is there: & happy shall they be, who have a hand in the facking of Babel , & come out in the year of vengeance, for the contro. verfy of Zion, against the land of graven images. Therefore, Madam, let the Lord make out of your father's house any work, even of judgement, that he pleaseth: What is wrath to others, is mercy to you & your house. It is Faith's work, to claim and challenge loving kindness, out of all the roughest Brokes of God. Doethat for the Lord, which ye will doe for time ; time will calme your heart at that which God hath done. & let our Lord have it now. What love ye did bear to friends now dead, feeing they stand now in no need of it, let it fall at just legacy to Chrift. O how sweet to put out many strange lovers , and to put in Chrift! It is much for our half flain affections to part with that , which we believe we have right unto; but the fervant's will should be our will; & he is the best fervant, who retaineth least of his own will, & most of his Master's, That much wisdom must be ascribed to our Lord, that he knoweth how to lead his own in-shrough and out-shrough the little time bells, and the pieces of time-during wraths, in this life; and yet keep fafe his love, without any blurre upon the old and great feal offree Election: And seeing his mountains of brass, the mighty and strong decrees of free grace in Christ, stand fore, and the Covenant Standeth faft for ever, as the dayes of beaven, Let him frike and nurture; his firiking must be a very act of faving; feeing strokes upon his fecret ones, come from the foft and beavenly hand of the Mediatour, and his rods are fleeped and watered in that flood and river of love, that cometh from she God-man's heart of our foul-loving and foul-redeeming I s u s. I hope ye are content to, frift the Cautioner of mankinde his own conquest; beaven, till he pay it you, & bring

Epift. 37. Letters. you to a flate of glory , where he shall never crook a finger upon , nor lift a hand to you again: And be content, & withall greedily covetous of Grace, the interest & pledge of Glory. If I did not beleeve your cropto be on the ground, & your part of that heaven of the faints beaven, white & ruddy, fair, fair& beautifull Jelus, were come to the bloom & the flower, & near your hook, I would not write this; but feeing time's threed is shorts & ye are upon the entry of heaven's harvest, & Christ, the field of heaven's glory, is white & ripe-like, the loffes that I write of to your La : are but fummer-showers , that will onely wet your garments for an hour or two, and the Sun of the new Jerusalem shall quickly dry the wet coat; especially seeing rains of Affliction cannot stain the image of God, or cause Grace caft the colour: And fince ye will not alter upon thim', who will not change upon you, I durft in weakness think my felf no (piritual Seer, if I should not prophetie, that day-light is neer, when such a morning darkness is upon you; & that this trial of your Christian minde towards him, whom ye dare not leave, howbeit he should flay you, shall close with a doubled mercy. It is time for faith to hold falt as much of Chrift, as ever ye had, & to make the grip stronger, & to cleave closer to him; seeing Christ loveth to be beleeved-in & trusted to: The glory of laying ftrength upon one, that is mighty to fave, is more then we can think: That piece of fervice, of beleeving in a fmiting Redeemer, is a precious part of obedience. O what glory to him, to lay over the burden of our beaven upon him,

be with your spirit.

St Andrews. Octob. 15.
1640.

Yours at all obedience in Christ lesus, S. R.

TO AGNES Mc M AT H.

that purchased for us an eternal Kingdom ! O bleffed foul who

can adore, & kiss his lovely free Grace. The rich grace of Christ

Dear Sifter.

If our Lord bath taken away your childe, your leafe of him is expired; & feeing Christ would want him so longer, it is Kk your

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Mr RUTHERFOORDS your part to hold your peace, & worship & adore the Soveraigni. ey & Liberty, that the potter bath over the clay, & pieces of clay nothings, that he gave life unto : And what is man to call & fummond the Almighty to his lower Court down here? For be giveth account of none of his doings: And if ye will take a loan of a childe, & give him back again to our Lord, laughing, as his borrowed goods should return to him; beleeve, he is not gone away , but fent before; & that the change of the countrey should make you think, he is not loft to you, who is found to Chrift , & that he is now before you, & that the dead in Chrift shall be raifed again. A going-down ftar is not annihilat, but shall appeare again. If he hath casten his bloom & flower, the bloom is fallen in heaven in Christ's lap; And as he was lent a while to Time, fo is he given now to Eternity, which will take your felf: And the difference of your shipping & his, to heaven & Christ's shore, the land of life, is onely in some few years, which weareth every day shorter, & forme short & foon-reckoned summere will give you a meeting with him; but what! with him? Nay, with better company, with the chief and leader of the heavenly troups , that are riding on white horses, that are triumphing in glory. If Death were a fleep, thathad no wakening, we might forrow : But our Husband shall quickly be at the bed-fides of all, that lie fleeping in the grave, & shall raise their moral bodies; Christ was Death's Cantioner, who gave his word to come & loofe all the clay-pawnes, & fet them at his own right hand : & our Cautioner, Chrift, hath in Act of Law furety upon Death, to render back his captives: And that Lord Jesus, who knoweth the turnings and windings, that is in that black trance of Death, bath numbered all the Reps of the flair up to heaven; he knoweth how long the surnpike is, or how many pair of flairs high it is, for he ascended that way himsef, Rev. 1: 18. I was dead and am alive. And now he liverh at the right hand of God, and his garments have not fo much as a smell of death. Your afflictions fmell of the childrens case, the bairns of the house are so nurtured, and Suffering is no new life, it is but the rent of the fons : baftards have not fo much of the rent; take kindly & heartfornly with his cross, who BITE 230

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Letters, Epift. 38. never yet flew a childe with the crofs. He breweth your cup ? therefore drink it patiently & with the better will. Stay & wait on, gill Chrift loofe the knot, that fafteneth his crofs on your back; for he's coming to deliver : & I pray you, Sifter, learn to be worthy of his pains, who correcteth; & let him wring, & be ve washen: for he hath a father's heart & a father's hand, who is training you up , & making you meet for the high hall. This School of Suffering is a preparation for the King's higher houses & let all your vilitations speak all the letters of your Lord's furnmonds. They cry. 1. O vain World ! 2. Obitter Sin! 3. O short of uncertain Time ! 4. Ofair Esernity; that is above ficknels & Death 5 O Kingly & Princely Bridegroom! Haften Glorie's Marriage , shorten Time's short-fpun & foon-broken shreed. & conquer Sin! 6. O happy & bleffed Death, that golden bridge laid over by Christ my Lord, betwirt Time's clay-banks & heaven's shore ! O' the Spirit & the Bride fay Come, & answer ye with them, Even fo, come Lord Jefus 1 Come quickly! Grace be with you.

TO ME MATTHEW MOWAT.

Your brother in his fweet

Lord Jefus , S. R.

Reverend & dear Brother.

St Andrews. Octob. 19.

1640.

Hat am I to answer you? Alss! my books are all bare; a shew me little of God: I would fain goe beyond books; in to his house of love; to himself. Dear Brother, neither ye, nor I, are parties worthy of his love or knowledge. Ah! how hath fin bemifted & blinded un, that we cannot see him? But for my poor self, I am pained &like to burst, because he will not take down the wall. Seferch his uncreated beauty. String his matchles, white & ruddy face out, of heaven one? trrand, that I may have heaven meeting me ere! goe to it, in such a wonderfull sight; ye know that Majesty & Love doe humble, because homely love to sinners dwelleth in him with Majesty; Ye should give him all hir own courte stiles; his high & heaven-name. What am I to shipe conceptions of my highest Love! How broad & how

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516 M'RUTHERFOORD'S how high & how deep he is, above & beyond what these conceptions are, I cannot tell; but for my own weak practice (which alas! can be no rule to one, fo deep in love-fickness with Christ as we are) I would fain adde to my thoughts & efteem of him & make him more high, & would wish an heart & love ten thou. fand times wider, then the outmost circle & curtain, that goeth about the heaven of heavens, to entertain himrin that heart & with that love. But that which is your pain, my dear Brosber, is mine alfo, I am confounded with the thoughts of him. I know, God is casten (if I may speak fo) in a sweet mould, & lovely image, in the person of that heaven's jewel, the man Christ; & that the steps of that steep ascent & stair to the Godhead , is the Acsh of Christ, the new & living way; & there is footing for faith, in that curious Ark of the humanity: therein dwelleth the Godbead married upon our Humanity. I would be in heaven, Suppose I had not another errand, but to fee that dainty golden Ark, & God personally looking out at ears & eyes & a body, such as we finners have , that I might wear my finfull mouth in kiffer on him for evermore: & I know, allthe Three bleffed Persons should be well pleased, that my piece of faint & created love should first coast upon the man Christ ; I should fee them all through him. I am called from writing by my great imployments in this town, & have faid nothing: but what can I fay of him ? Let us goe & fee.

St Andrews. 1640. Yours in his sweet Lord Iesus, S. R.

K E N M U R E

MADAM.

Race, mercy & peace be to your La: I am heartily forty
that your La: is deprived of fach an husband, & the Lord's
Kirk of so active & faithfull a friend. I know, your La: long
agoc made acquaintance with that, wherein Christ will have
you joyned in a fellowship with himself, even with his own
Cross; & hath taught you to stay your soul upon the Lord's
good will, who gives not account of his matters to any of us:
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to glory, there are fewer behinde: & his order in dismiffing us, &

fending us out of the market, one before another, is to be revereneed. One year's time of heaven shall fwallow up all forrows,

even beyond all comparison : What then will not a duration of

bleffedness, so long as God shall live, fully & abundantly recom-

penfer It is good that our Lord hath given a debter, obliged by

gracious promifes, for more in Eternity, then Time can take

from you; & I beleeve, your La; hath been now many years ad-

viting & thinking, what that Glory will be, which is abiding the

pilgrims & ftrangers on the earth, when they come home, and

which we may think of love & thrift for, but we cannot com-

prehend it, nor conceive of it as it is, far less can we over-think or over-love it. O fo long a Chapter , or rather, fo long a Volume,

as Christ is, in that Divinity of Glory! There is no more of him

let down now to be feen kenjoyed by his children, but as much as

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Epift. 39.

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may feed hunger in this life, but not fatisfie it. Your Lat is a debter to the Son of God's Crofs, that is wearing out love & affiance in the creature, out of your heart by degrees; or rather, the obligation Randeth to his free grace, who careth for your Lat in this gracious dispensation; & who is preparing & making ready the garments of Salvation for you; & who calleth you with a new name, that the mouth of the Lord hath named ; & purpoleth to make you a crown of glory & a royal diadem, in the hand of your God. 1/4. 62: 2. 3. Ye are obliged to frift him more then one heaven; & yet he craveth not a long day: it is fast coming, & is furepayment? though ye gave no hire for him, yet hath he given a great price & ranfom for you : & if the bargain were to make again, Christ would give no less for you, then what he hath already given: He is far from ruing. I shall wish you no more, till Time be gone out of the way, then the earnest of that, which he hath purchased &prepared for you, which can never be fully preached, written or thought of, fince it bach not catered into the heart to confider it. So recommending your La: to the rich

St Andrews

grace of our Lord Jefus, I am & refts. Your Lat at all respective observance in Christ lefus , S. R.

To Mifters

R.

MISTRESS.

Race, mercy & peace be to you : Though I have no tee Tlation worldly or acquaintance with you, yet (upon the zettimony & importunity of your Elder fon now at London, where I am, but chiefly because I esteem Jesus Christ in von to be in place of all relations) I make bold in Christ ro speak my poor thoughts to you, concearning your Son lately fallen after in the Lord (who was some time under the misistery of the wor. thy fervant of Chrift, my fellow-labourer Mr Blair, and by whose ministery I hope he reaped no small advantage,) I know, grace rooteth not out the affections of a mother , but putteth them on his wheel, who maketh all things new, that they may be refined; therefore forrow for a dead childe is allowed to you, though by measure & ounce-weights: the redeemed of the Lord have not a dominion or Lordship over their forrow & other ale fections, to lavish out Chrift's goods at their pleasure ; for ye are not your own, but bought with a price, & your forrow is not your own , nor hath he redeemed you by halves , & therefore ye are not to make Christ's cross no cross. He commandeth you to weep , & that Princely one, who took up to heaven with him a man's heart, to be a compationat high prieft, became your fellow & companion on earth, by weeping for the dead Job. It: 37. And therefore yeare to love that crofs, becanfe it was once on Chriff's shoulders before you; fo that by his own practice he hath overguilded and covered your cross with the Mediator's luftre : The cup ye drink was at the lip of fweet lefus, and he drank ofir; and foit hath a fmell of his breath; And I conceive ye love it not the worle, that it is thus fugared, therefore drink, & beleeve the refurrection of your Son's body; If one coal of hell could fall off the exalted head Jefus, Jefus the Prince of the Kings of the earth, and burn me to ashes, knowing I were a partner with Chrift; and a fellow-shaser with him, [though

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Epift. 40. Letters [though the unworthieft of men] I think I should die alovely eath in that fire, with him : The worft things of Chrift, even is croft have much of heaven from himfelf; & fo hath your Christian forrow , being of kin to Christ's in that kinde: If your forrow were a Baftard , and not of Christ's house (because of the relation we have to him in conformity with his death and fufferings) I should the more compaffionat your condition; but kinde and compationat Jelus, at every figh ye give for the lofs of your now-glorified childe, (fo I beleeve, as is meet) with aman's heart cryech , balfe mine. I was not a witness to his death, being called out of the Kingdom , but ye shall credit those whom I doecredit, (and I dare not lye) he died comfortably: It is true, he died before he did fo much fervice to Christ on earth, as I hope and heartily defire, your Son Mr Hugh [very dear to me in Jefus Chriff hall doe : But that were a reall matter of forrow, if this were not to counterballance it, that he hath changed fervice-boufes, but hath not changed fervice or mafter Rev. 22: 3. And there shall be no more curfe, but the throne of God & of the Lamb shall be in it, and his servants shall serve bim. What he could have done in this lower house, he is now upon that same service in the higher house, and it is all one, it is the same service, and the same Mafter, onely there is a change of conditions: And ye are not to think it a bad bargain for your beloved fon, where he hath gold for copper and brafs, Eternity for Time. I beleeve Christ hath taught you for I give credit to such a witness of you, as your Son Mr Hugh] not to forrow because he died : All the knot must be , be died too foon, he died too young , be died in the morning of bis life, this is all ; but loveraignity must filence your thoughts, I was in your condition : I had but two charen , and both are dead fince I The supreant and absolut former of all things came hither. giveth not an account of any of his matters: The good busband man may pluck his roles, and gather- in his lilies at mid-fummer, and for ought I dare fay , in the beginning of the Bift fammer moneth : and he may transplant young trees out of the lower

ground to the higher, where they may have more of the fun, and a more free air, at any feafon of the year : what is that

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Epift. 40. M' RUTHERFOORD'S \$10 to you or me? The goods are his own. The Creator of sime & winds did a mercifull injurie (if I dare borrow the word) to nature, in landing the paffenger fo early. They love the fea too well, who complain of a fair wind & a defireable tide, and a speedy coming ashore, especially a coming ashore in that land, where all the inhabitants have everlasting joy upon their heads: He cannot be too earely in heaven: His twelve hours were not short hours: And withall if ye confider this, had ye been at his bedfide, and should have seen Christ coming to him, ye would not, ye could not, have adjourned Christ's free love, who would want him no longer: And dying in an other land, where his mother could not close his eyes, is not much; who closed Mofes's eyes? And who put on his winding-sheet? For ought I know, neither father nor mother nor friend, but God onely: And there is as expedite, fair & casie a way, betwire Scotland & heaven, as if he had died in the very bed he was born in: The whole earth is his father's: Any corner of his father's house is good enough to diein. It may be, the living childe (I speak not of Mr Hugh) is more grief to you, then the dead : Ye are to wait on, if at any eime God shall give him repentance: Christ waited as long possibly on you & me ; certainly longer on me: & ifhe should deny repentance to him . I could fay some thing to that; but I hope better things of him: It feemeth that Chrift will have this world your ftep-dame: I love not your condition the worle; it may be a proof, that ye are not a childe of this lower house; but a ftranger: Christ feeth it not good onely, but your onely good, to be lead thusto heaven: & think this a favour, that he hath beflowed upon you, Free, free grace, that is, mercy without hire, ye paid nothing for it: And who can put a price upon any thing of Royal and Princely Jefus Charift And that God hath given to you to fuffer for him the spoiling of your goods, esteem it as an act of free grace also : Yeareno lofer, having himfelf: And I perswade my felf, if ye could prize Chrift, nothing could be bitter to you. Grace, grace be with you.

Lendon: 1645.

Your Brother & Wellwisher, S. R.

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TO BARBARA HAMILTON.

Worthy Friend.

Race be to you: I doe unwillingly writeunto you of that; Twhich God hath done concearning your fon in law; onely, believe ye look not below Christ, and the higest and most supream act of providence, which moveth all wheels. And certainly, what came down enacted & concluded, in the great book before the throne, and figned and subscribed with the hand which never did wrong, should be killed & adored by us. We fee God's decrees, when they bring forth their fruits, all actions, good & ill, fweer & fowre, in their time; Bur weefee not presently the after birth of God's decree, to wit, his bleffed end, & the good that he bringeth out of the womb of his holy & spotless counsel: we see his working, & we forrow: The end of his counsel & working lieth hidden& underneath the ground, & therefore we cannot beleeve : Even amongst men, we fee hewen stones, timber & an hundred scattered parcels & pieces of an house, all under-sools, hammers and axes & faws; yet the house, the beauty & ease of so many lodgings & ease-rooms, we neither see nor understand for the present : these are but in the minde & head of the builder, as yet. Wee fee red earth, unbroken clods, furrows & stones; but we fee not summer-lilies, roles, & the beauty of a garden. If ye give the Lord time to work, (as often he that beleeveth not maketh hafte, but not speed) his end is under the ground; & ye shall see, it was your. good, that your Son hath changed dwelling places, but not his Mafter: Christ thought good to have no more of his service here, yet Rev. 22: 3. His servants shall serve bim: He needeth not us nor our fervice, eitherin earth or in heaven: But ye are to look to him, who giveth the hireling both his leave and his waiges, for his naked aim and purpose to serve Christ, as well as for his labours : It is put up in Chrift's account, such a labourer did sweat fourty years in Christ's vineyard, howbeit he got not leave to labour fo long, because he who accepteth of the will for the deed, counteth fo: None can teach the Lord to lay an account: He numbereth the drops of rain, & knoweth the ftars KK S

Epift. 42. M'RUTHER FOORD'S 523 by their names; It would take us much fludying to give a name to every ftar in the firmament , great or fmall. See Let. 10: ver, 3. And Aaron beld his peace: Ye know his two Sons were flain, whilft they offered frange fire to the Lord. Command your thoughts to be filent: If the fouldiers of Newcastle had done this, ye might have flomacked; but the weapon was in another hand : Hear the rod what it preacheth , & fee the name of God, Micab. 6. 9. And know that there is some what of God & Heaven in the rod. The Majesty of the unsearchable & bottomless wayes & judgements of God is not feen in the rod, & the feeing of them requireth the eyes of the man of wisdom. If the sufferings of some other with you in that loss could ease you, ye want them not : But He can doe no wrong, he cannot halt, his goings are equal, who hath done it, I know, our Lord aimeth at more mortification: let bim not come in vain to your house, & lose the pains of a mercifull vinice. God, the founder , never melteth in vain; howbeit tous, he feemeth often to lofe both fire & mettall: But I know, ye are more in this work, then I can be: There is no cause to faint of weary. Grace be with you, & the rich consolarions of Jesus Christ fweeten your crois, & support you under it . I reft. London, Octob. 15. 1645. Yours in his Lorde Mafter, S.R.

To Mistress HUME.

Loving Sifter.

(Race, mercy & peace be to you; If ye have any thing Ibetter then the husband of your youthye are Iesus Christ's debrer for it: Pay not then your debts with grudging: Sorrow may diminish from the sweet fruis of righteousness; but quietness; silence, submission & faith, put a crown upon your sad losses: ye know whose voice the voice of a crying rod is, Micah. 6: 9. The name & majesty of the Lord is written on the rod; sead and be instructed: Let Christ have the room of the husband, be hath now no need of you, or of your love; for he enjoyeth as much of the love of Christ, as his heart can be enjoyeth as much of the love of Christ, as his heart can be

Letters. Epift. 42. to undervalue the creature; yet it is not too dear, if Christ think it fo. I know, that the disputing of your thoughts against his going thither, the way & manner of his death, the inftruments, the place, the time, will not case your spirits; except ve rife higher then fecond causes, & be filent because the Lord hath done it ; If we measure the goings of the Almighty & his wayes, the bottom whereof we fee not, we quite mistake God. O how little a portion of God fee we! He is far above our ebbe and narrow thoughts: He ruled the world in wildom, ere we, creatures of yesterday, were born, and shall sule it, when we shall be lodging befide the worms and corruption. Onely . learn heavenly wildom, felf-deniall & mortification by this lad los: I know, that it is not for nothing (except ye deny God to be wisein all he doeth) that we have lost one in earth: There hath been too little of your love & heart in heaven . & therefore the jealonfie of Christ hath done this: It is a mercy, that he contendeth with you & all your lovers: I should delire no greater favour for my felf, then that Christ laid a necessity, & took on such bonds upon himfelf; Such an one I must have, & such a soul I cannot live in heaven without. Job. 10: 16. And beleeve it, it is incomprehentible love, that Christ faith, If I enjoy the glory. of my father, & the crown of heaven far above men & Angels, I must use all means, though never so violent, to have the company of fuch an One, for ever & ever. If with the eyes of wildom, as a childe of wildom, ye justifie your mother, The wildow of God, [whose childe ye are] ye shall kis & embrace this loss, & fee much of Christin it : Beleeve & Submit, & referre the income of the consolations of Iesus, & the event of the trial, to your heavenly father, who numbereth all your hairs: And put Christ in his own room in your Love: It may be he hath either been out of his own place, or in a place of love inferiour to his worth. Repair Christ in all his wrongs done to him, and love bim for a husbanda hesthat is a husband to the widdowshall be

that to you, which he hath taken from you. Grace be with you.

London. Octob 15. 1645; Your Sympathi Zing Brother: S. R.

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TO BARBARA HAMILTON.

Loving Sifter:

Race, mercy & peace be to you: I have heard with grief Ithat Nemeafile hath taken one more, in a bloody account, then before; even your Son in Law,& my friend. But I hope,ye have learned that much of Christ, as not to look to wheels rolled round about on earth : Earthen vessels are not to dispute with their Former: peices of finning-clay may, by reasoning & contending with the Potter, mar the work of him, who hath bis fire in Zion and bis surnace in Ferusalem, as bullocks, fweating & wreftling in the furrow, make their yoke more heavie. In quiernels & rest ye shall be laved: If men doe any thing contrary to our heart, we may ask both who did it ? And what is done? And why? When God hath done any such thing, we are to enquire who hath done it? And to know, that this cometh from the Lord, who is wonderfull in counsel: but we are not to ask what or why? If it be from the Lord [as certainly their is no evil in the city without him Amos. 3: 6.] it is enough, the fairest face of his spotless way is but coming, & ye are to be-Beeve his works, as well as his word. Violent death is a sharer with Christ in his death, which was violent : it maketh not much, what way we goe to heaven: the happie home is all, where the roughness of the way shall be forgotten: He is gone home to a friend's house and made welcome, and the race is ended: Time is recompensed with eternity, and copper with gold: God's order is in wildom, the husband goes home before the wife, and the throng of the market shall be over, ere it be long, and another generation where we now are; and at length an emptie house, and not one of mankinde shall be upon the earth, within the fixth part of an hour, after the earth and the works that are therein shall be burnt up with fire: I fear more that Christ is about to remove, when he carrieth home so much of his plenishing before hand. we cannot teach the Almighty knowledge: when he was directing the bullet against his servant, so fetch out the foul, no wife man could cry to God, Wrongs wrong. Lord for be is thine own. There is no milt over his eyes, The grace and consolation of Christ be with you.

London. Nov. 15.

Yours in his sweet Lord

1645.

Iesus, S. R.

R

E.

To the vicountesse of K E N M U

MADAM.

Race, mercy & peace be to your La: Though Christ lose no Trime; yet when sinfull men drive his chariot, the wheels of of his chariot move flowly: The woman Zion as soon as she travelled brought forth her children, yea 15a. 66: 7. before she travelled she brought forth, before her pain came she was delivered of a man. childs: Yet the deliverance of the people was with the woman's going with childe seventy years, that is, more then nine moneths. There be many oppositions in carrying on the work; but I hopethe Lord will build his own Zion, & evidence to us, that it is done not by might, wor by power, but by the Spirit of the Lord. Madam, I have heard of your infirmities of body & sickness: I know, the issues under ground to you,

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M' RUTHERFOORD'S Epift. 44 is, to commend the freetness of his love, & care to you from your youth; And if all the fad loffes , trials , fickneffes , infirmities , griefe , heavines & inconstancie of the creature, be expounded (as fure I am they are) the rods of the jealousie of an hurband in heaven, contending with all your lovers on earth, (though there were millions of them) for your love, to fach more of your love home to heaven, to make it fingle, unmir & chaft to the faireft in heaven & earth, to Jefus the Prince of ages, ye will forgive (to borrow that word) every rod of God, & not let the Sun goe down on your wrath, against any mel. finger of your afflicting & correcting Father. Since your Le cannot but see, that the mark, at which Christ hath aimed, thek swenty four years and above, is, to have the company & fellowship of fuch a finfull creature, in heaven with him, for all eterniey; and because he will not (such is the power of his love) enjoy his father's glory, and that crown, due to him by eternal generation, without you by name, lob. 17: 24. lob. 10: 16. Job. 14: v 3. Therefore Madam , beleeve no evil of Chrift, Liften to no hard reports, that his rods make of him to you. He hath loved you. & washed you from your fins, & what would ye have more? Is that too little, except he adjourne all crof. fes, till ye be where ye shall be out of all capacity, to figh or to be croffed? I hope, ye can defire no more, no greater, nor more excellent fute, then Christ & the fellowship of the Lamb for evermore: And if that defire be answered in heaven, fas I am fure it is & ye cannot deny but it is made fure to you] the want of these poor accidents of a living husband, of many children, of an healthfull body, of a life of ease in the world, without one knot in the rush, are nobly made up, & may be comfortably born. Grace , grace be with your La:

London. October. 16. Your La: at all obedience in Christ. S. R.

To a Christian Friend uponthe death of bis VVife.

Worthy friend.

Defire to fuffer with you, in the loss of a loving & good wife low gone before, [according to the method & order of him)

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on mar not] the art of mercy in correcting : we cannot of our

selves take away the tin, the lead, and the soum that remaineth in us : And if Christ be not Master-of-work, & if the furnace

goe it's alone, he not standing nigh the melting of his own

vellel, the labour were loft, and the founder shall melt in

vaine: God knoweth some of us have lost much fire, sweating & pains to our Lord felus, & the veffel is almost marred, the furnace & rod of God spilt , & day light burnt, & the reprobat

mettall not taken away, fo as some are to answer to the Majesty of God, for the abuse of many good croffes, & rich afflictions, loft without the quiet fruit of righteoulnels: And it is a fad thing, when the rod is curled, that never fruit shall grow on it; & except Chrift's dew fall down, & his fummer-fun shine, & his

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grace follow afflictions, to cause them bring forth stuit to God, they are so fruitless to us, that our evil ground [rank & fat enough for briers] castethup a crope of noisome weeds: The rod [as the prophets sith, EZck, 7: 10, 11. | blossometh, pride buddeth forth, violence riseth up into a rod of wickedness, at all this hath been my case under many rods, since I saw you, Grace be with you,

London 1645.

Yours in his sweet Lord Ie-

To a Christian Brother.

Reverend to beloved in the Lord.

T may be I have been too long filent; but I hope ye will not impute it to forgetfulnels of you. As I have heard of the death of your daughter, with heaviness of minde on your behalf so am I much comforted, that she hath evidenced, to your felf & other witnesses, the hope of the resurrection of the dead: as sown corn is not loft; (for there is more hope of that which is fown, then of that which is caten. I Cor. 15: 42.) fo alfo is it in the refurrection of the dead; the body is fown in corruption, it is raised in incorruption; it is fown in dishonour, it is raifed in glory. Thope ye wait for the crope & harvest, 17 heft. 4: 14 For if we beleeve that Iefus died & rofe again, even fo at fo them which fleep in Iefus will God bring with him; then they are not loft, who are gathered in to that Congregation of the first-born, & the General Affembly of the Saints. Though we cannot outrun nor overtake them, that are gone before; yet we shall quickly follow them, & the difference is, the she hath the advantage of some moneths or years of the Crow before you & ber mother; & we doe not take it ill, if our children outrun us in the life of grace; why then are we fad, if they outfirip us in the attainment of the life of glory ? It would feem, that there is more reason to grieve, that children live behinde us, then that they are glorified & die before us: all the difference is in some poor hungry accidents of time, less or more, sooner or later: fo the godly childe, though young, died an hundred years old: & ye could not now have bestowed her better, though the choife was Chrift's, not yours: & Iam fure, Sir, ye cannot now fay

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yc ig Epift. 47. Letters: fay, she is married against the will of her parents; she might more readily, if alive, fall in the hand of a worse husband, but can ye think, that she could have fallen in the hands of one better ? and if Christ marry with your house, it is your honours not any cause of grief, that Jesus should portion any of yours ere she enjoy your portion, is it not great love? the patrimon is more, then any other could give: as good a husband is impo-Tible: to fay a better, is blasphemy. The King & Prince of ages can keep them betrer, then ye can doe. While she was alive, ye could intrust her to Christ, & recommend her to his keeping a now by an after faith ye have refigned her unto himsin whose box fom doe fleepall that are dead in the Lord, ye would have leng her to glorifie the Lord upon earth, & he hath borrowed her (with promife to restore her again, 1 Cor. 15:53, 1 Theff. 4. 15:16) to be an organ of the immediate glorifying of himself in heaven. Sinless glorifying of Godsis better then finfull glorifying of him. And fure, your prayers concerning her are fulfilled. I shall defire, if the Lord shall be pleased the same way to dispose of her mother, that ye have the same minde. Christ cannot multiply injuries upd on you, if the fountain be the love of God, (as I hope it is) ye are enriched with loffes. Ye know all I can fay, better, before ! was in Chrift, then I can express it. Grace be with you.

London. Jan. 6. 1646. Yours in Chrift Iejus, S.R.

To a Christian Gentlewoman.

MISTRESS,

Race, mercy & peace be to you: If Death, which is bear fore you & us ail, were any other thing, but a friendly difficultion, & a change, not a destruction of Life, it would seem a hard voyage, to goe through such a sad & dark trance, fo shorny a valley, as is the wages of sin: but I am consident, the way ye know, though your foot never trode in that black shadow; the loss of life is gain to you: if Christ Jesus be the period, the end & lodging home, at the end of your journey, there is no fear, yegoe to a friend: & since ye have had a communion with him in this life, and he hath a pawne & pledge of yours, eventhe

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DOW.

Epift. 47. Mr Rutherfoord's 630 largeft share of your love & heart, ye may look Death in the face with joy. If the heart be in heaven, the remnant of you cannot be kept the prisoner of the second Death. But though He bethe Same Chrift in the other life, ye found him to be here; yet he is fo far in his excellency, beauty, sweetness, irradiations & beams of Majesty, above what he appeared here, when he is feen as he is, that ye shall misken him, & he shall appear a new Christ; & his killes, breathings, embracements, the perfume, the owntment of his name poured out on you, shall appear to have more of God, & a stronger smell of heaven, of eternity, of a Godhead, of Majesty & glory there, then here: As water at the fountain, apples in the orchard & beside the tree, have more of their na. tive (weetness, talte & beauty, then when transported to us, some hundered miles. I mean not that Christ can lose any of his sweet. ness in the carrying, or that he, in his Godhead & lovelines of presence, can be changed to the worfe, betwixt the little spot of the earth ye are in , and the right hand of the father, far above all beavens; but the change will be in you, when ye shall have new fenfes, and the foul shall be a more deep & more capacions vellel, to take in more of Chrift; and when means, the chariot, the Gospel, that he is now carried in , and ordinances that conveigh him, shall be removed. Sure ye cannot now be faid to fee him face to face, or to drink of the wine of the highest fountain, or to take in feas and tides of fresh love, immediately, without veffels, midfes or mellengers, at the fountain it felf, as ye shall doe a few dayes hence; when ye shall be so near, as to be with Chrift, Luk. 23: 43, Iob, 17: 24. Phil. 1: 33. 1 Thefs 4: 17. ye would (no donbt) bestow a dayes journey, yea, many dayes journey on earth, to goe up to heaven, and fetch down any thing of Christ: how much more may ye be willing to make a journey, to goe in person to heaven, (it is not lost time, but gained eternity) to enjoy the full Godhead; & then in fuch a manner, as he is not there, in his week-dayes apparel, as he is here with us, in a drop or the tenth part of a night's dewing of grace & sweetness; but he is there in his Marriage-robe of glory, niches, more costly, more precious, in one hem or button of that garment of fountain-majefty, then a million of worlds. Epift. 47. Letters.

O the well is deep! ye shall then think that Preachers, & finfell Ambassadours on earth, did but spill & mar his praises, when they fooks of him, and preached his beauty. Alas! we but make Chrift black & less lovely, in making such intignificant, & dry, & cold, & low expressions of his highest & transcendent super-excellency, to the daughters of Ierusalem. Sure, I have often, for my own part, finned in this thing. No doubt, Angels doe not fulfill their task according to their obligation, in that Christ kept their feet from falling with the loft Devils; though I know, they are not behinde in going to the utmost of created power; but there is fin in our praising, & fin in the quantity, befides other fins. But I must leave this it is too deep for me. Goe& fee, & we defire to goe with you: But we are not mafters of our own diet. If in that laft journey, ye tread on a ferpent in the way,& thereby wound your beel, as Jefus Christ did before you, the print of the wound shall not be known , at the refurrection of the just. Death is but an awfom ftep over Time & Sin, to fweet Jefus Chrift, who knew & felt the worft of Death; for Death's teeth hurt him: We know, Death bath no teeth now, no jaws; for they are brokentit is a free prison, Citizens pay nothing for the Grave: the Jaylor, who had the power of Death, is destroyed: praise & glory be to the first begotten of the dead The worst possibly that may be, is, that ye leave behinde you, children, husband, & the Church of God in miseries; but ye cannot get them to heaven with you for the presentive shall not miss them, & Christ cannot miscount one of the poorest of his lambs! no lad, no gule, no poor one shall be a miffing, ere ye fee them again, in the day that the Son shall render The evening & the shadow of up the Kingdom to his Father. every poor hireling is coming; the Church of Christ's fun in this life is declining low: not a foul of the Militant company will be here, within few Generations; our Husband will fend for them all. It is a rich mercy, we are not married to Time, longer then the course be finished. Ye may rejoyce, that ye got not to beaven, till ve knew, that Jefus is there before you, that when ye come thither, at your first entry, ye may finde the smell of his oyntments, his Myrrhe, Aloës & Cassia: and this first salutation of his will make you finds , it is no uncomfortable thing to die. Lls

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M'RUTHERFOORD'S Epift. 48: 122 Goe and enjoy your gain, live on Christ's love, while ye are here, and all the way: as for the Church ye leave behinde you, the Government is upon Christ's shoulders, and he will plead for the blood of his Saints: The bush hath been burning above fire thousand years, & we never yet law the ashes of this fire : yeta little while & the vision shall not tarry , it shall speak & not lye. I am more afraid of my duty , then of the Head Chrift's government: he cannot fail to bring judgement to victory. O that we could wait for our hidden life! O that Christ would remove the covering, draw afide the curtain of time, & rent the hear. ens & come down! O that shadows & night were gone, that the day would break, & he, that feedeth among the lilies, would cry to his heavenly trumpetters, make ready, let us goe down & fold together the four corners of the world, & marry the Bride. His grace be with you. Now if I have found favour with you, & if ye judge me taithfull, my last fute to you is, that ye would leave me a legacy, & that is, that my name be at the very last in your prayers; as I detire also, it may be in the prayers of those of your Christian Acquaintance, with whom ye have been intimate.

> London. Jan. 9. 1646.

Your Brother in his own Lord Issus, S.R.

K E N M U R E.

MADAM.

Race, mercy & peace be to yon: It is the least of the prince.

If & royal bounty of Jesus Christ, to pay a King's debut a not to have his servants at a loss. His gold is better then yours, this bundred fold is the in-come & rent of heaven, & far above your revenues: ye are not the first who have casten up your accounts that way: better have Christ your factor, then any other; for he tradeth to the advantage of his poor servants. But if the hundred fold in this life beso well told, as Christ cannot pay you with miscounting or deferred hope, O what must he rent of that Land be, which rendereth every day, & every hour of the year

London, Jan, 26. Your La: in Issus Christ, S. R.

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To Mr I. G.

Reverend er dear Brother shall with my foul defire the peace of thefe Kingdoms, & I doe beleeve, it shall at last come, as a river & as the mighty waves of thefea, but O that we were ripe and in readincie to receive it! The preferring of two or three or four or five berries, in the outmost boughs of the Olive- tice, after the vintage, is like to be a great matter ere all be done: yet I know, a Clufter in both Kingdoms shall be faved, for a bleffing is in it:but it is not (Ifear) fo near to the dawning of the day of Salvation, but that clouds must fend down moe showers of blood, to water the vineyard of the Lord, & to cause it to blosom. Scotland's feum is not yet removed; nor is England's drots and tin taken away; nor the filch of our blood purged by the spirit of Judgement &the spirit of Burning: But I am too much on this lad subject. As for my felf, I doe effects nothing out of heaven, and next to a communion with Jefus Christ, more, then to bein the hearts and prayers of the faints : I know, he feedeth there amongse the lilies, till the day break: but I am at a low chbe, at to any fensible communion with Christ; yea, as low as any foul can be, & doe learee know where I am; & doe now make it a Question, If any can goe to him, who dwelleth in light inaccessible, through nothing but darkness, Sure, all that come to heaven have a flock in Chrift; but I know not where mine is: It cannot be enough for me, to beleeve the Salvation of others, & to know Christ to be the honey-comb, the Rose of Sharon , the Paradife & Eden of the Saints & first-born, writsen in heaven, & not to fee afar the borders of that good land; But what shall I fay? Either this is the Lord, making grace a new creation, where there is pure nothing & finfull nothing to I should count my foul ingaged work upon; or I am gone. to your felf, & others there with you, if ye would but carry to Christ for me a letter of ciphers & non-lenle; (for I know not how to make language of my condition) onely showing that I have need of his love; for I know, many fair and washen ones fand now in white before the throne, who were once as black

Epist. 50. Letters. as I am. If Christ pass his word to wash a sinner, it is less to him, then a word to make fair Angels of black Devils: Onely let the art of free Grace be ingaged. I have not a Cautioner to give surety, nor docth a Mediator, such as he is in all perfection, need a Mediator; But what I need, he knoweth; onely, it is his depth of wildom, to let some pals millions of miles over score in debt, that they may stand between the winning & the loting, in need of more then ordinary free grace. Christ bath been multiplying Grace & Mercy, above thefe five thousand years: & the latter born heirs have so much greater guiltiness, that Christ hath paffed moe experiments&multiplied effays of heart-lovelon others, by misbeleeving, after it is past all question, many hundreds of ages, that Christ is the undeniable & now uncontroverted Treasurer of multiplied redemptions ; so now he is saying , The more of the difease there is, the more of the Physician's art, of Grace & tendernels, there must be: Onely I know, no finner can put infinite Grace to it, so as the Mediator shall have difficultie or much adoes to fave this or that man; Millions of hells of finners cannot come near to exhault infinite Grace. I pray you, (remembring my love to your wife, & friends there) let me finde that I have Sollicitors there amongst your acquaintance, & forget not Scotland.

London. Jan. 30. 1646 Your Brother in Iesus Chrift, S. R.

K E N M U R E

MADAM.

I Tis too like, the Lord's controversie with these two Nations is but yet beginning, & that we are ripened & white for the Lord's siekle. For the particular condition your La: is in, another might speak (if they would say all) of more sat things. If there were not a sountain of free Grace, to water the dry ground, & an uncreated wind, to breath on withered & dry bones, we were gone. The wheels of Christ's Chariot to pluck us, out of the womb of many deaths, are winged like Eagles. All I have, is, to desire to believe, that Christ will show all good-will to say.

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336 M'RUTHERFOORD'S fave: & as for your La: I know that the Lord Jefus carrieth on no defign against you , but secketh to save & redeem you: He lieth not in wait for your fall's , except it be to take you op: His way of redeeming is ravishing and taking: There are moe miracles of glorified tinners in heaven, then can be on the earth, Nothing of you, Madam, nay not your leaf, can wither, Verily, it is a King's life to follow the Lamb. But when ye fee him in his own countrey at home, ye will think ye never faw him before: He shall be admired of all them that beleene, 2 Thefit: 10. Ye may judge how far all your now fad dayes& toffings, changes, loffes, wants, conflicts, shall then be below you. Ye look to the Crois, now it is above your head, & frems to threaten Death, as having a Dominion; but it shall then be fo far below your thoughts, or your thoughts fo far above it, that ye shall have no leifure to lend one thought to old - dated croffes, in youth, in age, in this countrey or in that, from this instrument or from another, except it be to the heightning of your consolation; being now got above & beyond all thefe. Old age & waxing old as a garment is written on the fairest face of the Creation, Pfal. 101: 16. 17. Death', from Adam to the second Adam's appearance, playeth the King & reigneth over all, the prime beire died, his children, which the Lord hath given, follow him; and we may speak freely of the life which is here, were it beaven, there were not much gain in godlines: but there is a rest for the people of God. Christ-man possessethit now 1600. years, before many of his members; but it weareth not out. Grace be with you. London. Febr. 16.

> To the Lady R

1646.

MADAM. Race, mercy & peace be to you: It hath feemed good (as II hear) to him, who hath appointed a bounds for the number of our moneths, to gather in a sheaf of ripe corn (in the death of your Christian Mother) into his garner : It is the more

evident,

Your La: in his [weet

Lord, S. R.

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Epilt. Sr. Letters evident, that winter is near, when apples without violence of wind, doe of their own accord fall off the tree. She is now above the winter, with a little change of place, not of a Saviour; onely she enjoyeth him now without meffages, & in his own immediat presence, from whom she heard by letters and messengers before. I grant, Death is to her a very new thing, but Heaven was prepared of old: & Chrift, as enjoyed in his highest throne, & as loaded with glory, & incomparably exalted above men& Angels, having fuch a heavenly Circle of glorified harpers & Mulicians above, compassing the throne with a long, is to her a new thing; but fo new, as the first lummer-rofe or the first fruits of that heavenly field, or as a new Paradife to a traveller, broken & worn out of breath, with the fad occurrences of a long & dirty way. Ye may easily judge, Madam, what a large recompence is made to all her fervice, her walking with God. & her forrows, with the first cast of the foul's eye upon the shining & admirably beautifull face of the Lamb, that is in the midft of that fair & white Army. that is there . & with the first draught & taste of the fountain of life, fresh & new at the well head ? To fay nothing of the enjoying of that face, without a date, for more then this terme of life which we now enjoy. And it coft her no more to goe thither, but to futter Death to doe her this piece of fervice: For by him, who was dead & is alive, she was delivered from the fecond death : What then is the first death to the fecond ? Not a scratch of the hide of a finger, to the endless second death. Andnow she fitteth for eternity meal-free, in a very confiderable Land, which hath more then four fummers in O what Spring - time is there! Even the smelling of the year. the odours of that great & eternally blooming Rose of Sharon for ever & ever? What a finging life is the:e? There is not adumb bird in all that large field, but all fing & breath out heaven, joy, glory, dominion to the high Prince of that new found Land. And verily the Land is the fweeter, that Jefus Christ payed so dear a rent for it, and he is the glory of the Land. All which, I hope, doeth not so much mitigate & allay your grief, for her part, (& truely this should feem fufficient) as

the unterring expectation of the dawning of that day upon your

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felf, and the hope ye have of the fruition of that same King and Kingdom to your ownsoul: Certainly, the hope of it, when things look so dark-like on book Kingdoms, must be an exceeding great quickning to languishing spirits, who are far from home while we are here. What mitery, to have both a bad way all the day, at no hope of lodging at night! But He hath taken up your lodging for you. I can say no more now; but I pray, that the very God of peace may establish your heart to the end. I sett.

London. Febr. 24. 1646. M A D A M. Your La:as all respective oberdience in the Lord. S. R. 1

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To M. Q.

Tean write nothing for the present concerning these times (what

Lever others may think) but that which speaketh wrath & judgement to these Kingdoms. If ever ye, or any of that Land, received the Gospel in the truth [as I am consident, ye & they did,] there is here a great departure from that faith, & our sufferings are not yet at an end. However, I dare testise and die for it; that once Christ was revealed in the power of his excelency and glory to the saints there, and in Seosland, of which I was a witness. I pray God, none deceive you, or take the crown from you. Hell or the gates of Hell cannot ravel, mar, or undoe what Christ hath once done amongst you. It may be, that I am nucapable of new light, and cannot receive that Spirit [whereof some vainly boast; but that which was from the beginning, which we have heard, which we have seen with our eyes, which we have

Job. 1: 2, 3. hath been declared to you: Thoulands of thoulands walking in that light & that good old way, have gone to heaven, & are now before the throne. Truth is but one, & hath no numbers. Christ & Antichrist are both now in the camp, & are come to open blowes: Christ's poor ship failethin a sea of blood, the passengers are so sea click of a high fever, that they miscall one another, Christ (1 hope) shall bring the broken bark to land: I

looked upon. & out lands have handled, even the word of life, I

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had rather (wim for life & death, on an old plank, or a broken board, to land with Christ, then enjoy the rotten peace we have hitherto had. It is like , the Lord will take a fevere course with us, to cause the children of the family agree together. I conceive, that Chrift hath a great defigne of free grace to thefe Lands ; but his wheels must more over mountains & rocks : He never yet wooed a Bride on earth, but in blood, in fire, & in the wilderness. A cross of our own chusing, honeyed & sugared with coafo... lations, we cannot have: I think not much of a cross, when all the children of the house weep with me & for me: & to suffer whenwe enjoy the communion of Saints, is not much; but it is hard when Saints rejoyee in the fuffering of Saints, & redeemed ones hurr, yea, even goe nigh to hate redeemed ones. I confels, I imagined, there had no more been fuch an affliction on earth, or in the world, then that one elect Angel should fight against another: but for contempt of the communion of Saints, we have need of new-born erolles, scarce ever heard of before: the faints are not Chrift, there is no misjudging in him, there is much in us : & a doubt it is, if we shall have fully one heart, till we enjoy one heaven; our flar-light hidethus from our felves, & hideth us one from another, & Christ from us all; but he will not be hidden from us. I shall wish that all the fons of our father in that Land be of one minde, & that they be not shaken nor moved from the Truth once received. Christ was in that Gospel, & Christ is the same now that he was in the Prelates time: That Gospel cannot fink, it will make you free & bear you out. Christ, the subject of it, is the chosen of God, & cometh from Bozrab, with garments dyed in blood. Ireland & Scotland both must be his field, in which he shall feed & gather lilies: fuppole (which yet is impossible) that some had an eternity of Chrift, in Ireland, & a sweet summer of the Golpel, & a feast of fat things for evermore in I reland, & one should never come to heaven, it should be a defirable life; the King's spikenard, Christ's perfume, his apples of love, his oyntments, even down in this lower house of clay, are a choice heaven: O what then is the King in his own land! where there is fuch a throne, so many Kings palaces, ten thousand thousands of crowns of glory, that want heads yet to fill them: O fo much lei-

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\$40 Mr R UT HERFOORD'S Epiff. \$6. fure as shall be there to fing! O fuch a tree as groweth there in the midft of that paradife, where the inhabitants fing eternally under it's branches! To look in at a window, & feethe branches burdened with the apples of life, to be the laft man that shall come in thither, were too much for me. I pray you remember me to the Christians there, & remember our private Covenant. Grace be with you,

London. April. 17. 1646. Your friend in the Lord Jefus, S. R. E

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TO EARLESTOWN Elder.

Sir.

Know ye have learned long agoe, ere I knew any thing of Christ, that if we had the Cross at our own election, we would either have law-furety for heedom from it, or then we would have it honeyed & fugared with comforts, fo, as the fweet should over-master the gall & wormwood. Christ knoweth how to breed the fons of his house, & ye will give him leave to take his own way of dispensation with you, & though it be rough, forgive him: he defieth you to have as much patience to him, as he hath born to you. I am sure, there cannot a dram-weight of gall be less in your cup; & ye would not desire, he should both afflict you, & hurt your foul. When his people cannot have a Providence of filk & rofes, they must be content with such an one as he carveth out for them; ye would not goe to heaven but with company, & ye may perceive that the way of those who went before you, was through blood, sufferings, & many afflictions; Nay, Chrift, the Captain, went in over the door-threshold of Paradile, bleeding to death. I doe not think but ye have learned to floop, though ye (as others) be naturally fliff; & that ye have found, that the apples & fweet fruits, which grow on that crabbed tree of the Crofs, are as fweet as it is sowre to bear it; especially confidering that Christ hath born the whole complest Crofs, & his Saints bear but bits & chipes; as the Apostle faith The remnants or leavings of the Crois. I judge you ten thoufand times happy, that ever ye was Grace's debter, for certainly Christ

Epift. 54. Letters. Christ hath ingaged you over head & ears to free Grace, & take the debt with you to Eternity, Immanuel's highest land . where ye finde before you a house-full of Christ's everlasting debters, the less shame to you. Yea, & this lower Kingdom of Grace is but Christ's Hospital & Guest-house of sick folks whom the brave & noble Phyfician Christ hath cured, upon a venture of life & death. And if ye be near the waterfide (as I know ye are) all that I can fay is this, Sir, that I feel by the smell of that land, which is before you, that it is a goodly Countrey, & it is well payed for to your hand, & he is before you who will heartily welcome you. O to fuck those breasts of full consolation above, & to drink Christ's new wine up in his father shoule, is some greater matter then is beleeved! fince it was brewed from eternity for the head of the house, & so many thousand crowned Kings: Rubs in the way, where the lodging is so good, are not much. He that brought again from the dead the great Shepherd of the sheep, by the blood of the eternal Covenant, eftablish you to the end.

London May. 15. Your friend and feroant in 1646. Christ Iesus, S. R.

To his reverend & worthy Brother Mr G. GILLESPIE.

Reverend & dear Brother.

Cannot speak to you; the way ye know, the passage is free a not stopped, the print of the soutseps of the sore-runner is clear & manisest, many have gone before you; Ye will not steep long in the dust before the day break; it is a far shorter piece of the hinder-end of the night to you, then to Abraham & Mosts, beside all the time of their bodies resting under corruption; it is as long yet to their day, as to your morning light of awaking to glory; though their spirits, having the advantage of yours, have had now the fore-start of the shore before you. I date say nothing against his dispensation; I hope to follow quickly: The heirs that are not there before you, are possing with haste after you, & none shall take your lodging over your head. Be

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Mr RUTHERFOORD'S Epift. 54. 542 not heavy , the life of faith is now called for : doing was never reckoned in your accounts, [though Christ in & by you hath done more, then by twenty, yea an hundred gray - haired & godly Pastors] briceving now is your last. Look to that word: Cal. 2: 9. 20. Neversbelef I live, yet not I, but Christ liveth in me: Ye know the I that liveth, and the I that liveth not : fingle Ye that liveth, Christ by law liveth in the broken debeer; It is not a life by doing or holy walking, but the living of If ye look to your felf as divided from Chrift, Christ in you. ye must be more then beavy. All your wants [dear Brother] be upon him: ye are his debter, Grace must summe and Subscribe your accounts as paid : stand not upon Items , and small or little Sanctification : ye know, inherent Holinels most stand by , when imputed is all. I fear the clay-house is a taking down and undermining; but it is nigh the dawning, look to the East, the dawning of glory is near: your Guiden good company, and knoweth all the miles, and the up's and down's in the way; the nearer the morning, the darker. Some graveller feeth the city 20 miles off, and at a diffance; and yet within the eight part of a mile, he cannot fee it. It is all keeping, that ye would now have, till ye need it : and if sense and fruition come both at once, it is not your loss: let Christ tutour you, as he thinks good; ye cannot be marred nor miscarry in his hand. Want is an excellent qualification, & no money no price, to you, (who, I know, dare not glory in your own rightcoulnes) is firnels warrantable enough, to cast your felt upon him, who justifieth the ungodly. Some see the gold once, & never again sill the race's end : it is coming all in a fumme together, when ye are in a more gracious capacity to tell it then now: Ye are not come to the mount that burneth with fire, nor unto blackness, darkness and tempest; but ye are come to mount Zion, unto shecity of the living God, the heavenly Jerusalem, & to an innumerable company of Angels, to the general Affembly & Church of the first-born, which are written in heaven, Tto God the Judge of all, & the Spirits of just men made perfect, & to lesus the Mediator of the new Covenant, Oto the blood of fprinkling, e.c. Ye must leave the wife to a more choice husband, & the children . 10

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Epift. 55.

Letters.. 543

to a better father. If ye leave any testimony to the Lord's work & Covenant, against both Malignants & Sectaries (which I suppose may be needfull) let it be under your hand, & subscribed before faithfull witnesses.

St Andrews Sept. 27. Your loving er afflicted Bro-

To Mistresi

GILLÉSPIE.

Dear Sifter. have heard how the Lord hath vifited you, in removing the childe Archibald. I hope ye fee, the fetting down of the weight of your confidence & affection upon any created thing , ther husband or childe, is a deceiving thing, and that the Creature is not able to bear your weight , but finketh down to very nothing under your confidence; and therefore we are Christ's debter for all providences of this kinde , even in that he buildeth an hadge of thorns in your way; for lo ye'fee, his gracious intention is to fave you (If I may fay fo) whether ye will or not. It is a rich mercy that the Lord Christ will be Mafter of your will and of your delights, and that his way is fo fair, for the landing of husband and children before-hand, in the countrey whitherto ye are journeying. No matter, how little ye being aged to the world, fince ye have fuch experience of crofs dealing in ic: had ye been a childe of the house, the world would have dealt more warmly with it's own : there is less of you out of heaven , that the childe is there, and the husband is there, but much more that your Head, Kinfman and Redeemer doeth fetch home fuch as are in danger to be loft: and from this time forward, fetch not your comforts from such broken cisterns and dry wells; if the Lord pull at the rest, ye must not be the greature, that shall hold when he draweth. Truly, to me your case is more comfortable, then if the fire-fide were well plenished with ten children; the Lord law ye was able by his grace, to bear the lofe of husband and childe; and that ye are that weak and tender, as not to be able to Randunder the mercy of a gracious husband living, & flowguidang

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Mr RUTHERFOORD's Epift 36 544 rithing in effects with Authority, & in reputation for Godlinels & Learning: for he knoweth, the weight of these mercies would crush you & break you: & as there is no fearthing out of his un. derstanding, so he hath skill to know, what providence will make Christ dearest to you: & let not your heart lay, it is an ill mailed difpensation. Sure Chrift, who hath feven eyes, had before him, the good of a living bushand & children for Margaret Murray, Athe good of a removed husband Tchildren translated to glory; now behath opened his decree to you: fay, Chrift hash made for me a wife & gracious choice, & I have not one word to fay on the contrary. Let not your heart charge any thing, not Unbeleef libel injuries upon Christ; because he will not let you alone, not give you leave to play the idolattels with fuch, as have not that right to your love that Christ hath. I should wish, at the reading of this, that ye may fall down & make a furrender of those that are gone and these that are yet alive, to him: and for you, let him have all , and wait for himfelf , for he will come & will not earry: live by faith, and the peace of God guard your heart: he cannot die whose ye are. My wife suffers with you, & remembereth her love to you.

To the worthy & much bonoured Collonel

G. KER.

Much bonoured & trucky worthy.

St Andrews. August. 14.

1649.

I hope I shall not need to shew you, that ye are in greater hazard from your felf and your own spirit, which would be watched over, (that your actings for God may be clean, spirituall, purely for God, for the Prince of the Kings of the earth) then ye can be in danger from your enemies. O how hard is it to get the intentions so cut off from, and raised above the creature, as to be without mixture of creature and carnallinetests, and to have the soul in heavenly actings onely, one ly cycing himself, and acting from love to God, revealed to us in Jesus

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Your Brother in

Christ, S. R.

Epill. 56. Letters. Jelus Chrift 'Ye will finde your felf, your deligher, your folid glory (far above the air & breathings of mouths, & the thin , short, poor applauses of men) before you in God. All the efeatures; all the fwords, all the hofts in Britain, and in this poor glob of the habitable world, are but under him fingle ciphers making no number, the product being nothing, but painted men , & painted I words in a bred , without influence from him : And O what of God is in Gideon's (word, when it is the fword of the Lord! I wish a fword from heaven to you, & orders from heaven to you to goe out a. & as much peremptorineffe of a heavenly will, as to lay & abide by it, I will not, I shall not goe out, except thou goe with me. I defire not to be rash in judging, but I am a stranger to the minde of Christ, If our Adversaries, who have unjustly invaded us, be not now in the camp of those, that make war with the Lamb; but the lamb shall overcome them at length; for he is the Lord of Lords and King of Kings, & they who are with him are called&cholen & faithfull; & though ye & I fee but the dark fide of God's difpensations this day towards Britain, yet the fair, beautifull & defireable elofe of it must be the confederacie of the nations of the world with Britain's Lord of Armies: & let me die in the comforts of the faith of this, that a throne shall be fet up for Christ in this Island of great Britain (which is and shall be a garden more fruitfull of trees of righteousness, & payeth & shall pay moe thousands to the Lord of the vineyard, then is paid in thrice the bounds of great Britain upon the earth) And then there can be neither Papift, Prelate, Malignant, nor Sectarie, who dare draw a fword against him, that fitteth upon the throne. Sir, I shall wish a clean Army, fo far as may be, that the shout of a King, who hath many crowns, may be among you; & that ye may fight in faith and prevail Think it your glory to have a fword to act, & with God first. fuffer, and die (if it please him) so being ye may adde any thing to the declarative glory of Chrift, the plant of renown , Immanuel God with us: Happy & thrice bleffed are they, by whose actings, or blood, or pain, or loss, the diadems & rubier of

his highest & glorious crown (whose ye are) shall glifter and

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Mr RUTHERFOORD'S Epilt, 57, not Gilbert Ker not his fword; yet this honour have ye with his redeemed fouldiers, to call Christ High Lord General, of whom ye hope for pay, and all areers well told: Goe on, worthy Sir, in the courage of faith, following the Lamb: make not hast unbeleevingly, but in hope & filence keep the watch tower, and look out: he will come in his own time, his falvation shall not earry, be shall place falvation in Britains Zion, for I frad his glory. His good will, who dwelt in the bush & it burnt not, be yours, & with you, I am.

St Andrews. August. 10. 1640. Yours in his sweet Lord Iesus, S. R. pole

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To the worthy & much bonoured, Collonel G. K E R.

Much bonoured & worth; Sir.

Hat I wrote to you before I spake not upon any private warrant : I am where I was : Crommell and his (I shall not fay, but there may be & are, severall sober & godly amongs them, who have either joyned through milinformation, or have gone alongst with the rest in the simplicitie of their hearts, not knowing any thing) fight in an unjust cause, against the Lord's secret ones : & now, to the trampling of the wor hip of God, & persecuting the people of God in England & Ireland, he hath brought upon his score, the blood of the people of God in Scotland. I intreat you, Dear Sir, as ye defire to be ferviceable to Jelus Christ, whose free grace prevented you, when ye were his enemy, goe on without fainting, equally eschewing all mixture with cellaries& Malignants; neither of the two shall ever be inftrumentall to fave the Lords people, or huild his house; And without prophelying or speaking further, then he, whole ! am, & whom I delire to ferve in the Golpel of his fon, shall warrant, I defire to hope, & doe beleeve, there is a glory, & a majefly of the Prince of the Kings of the earth, that shall shine & appear in great Britain, which shall Darken all the glory of men, coafound Sectaries & Malignants, & rejoyce the spirits of the followers of the Lamb, & dezle the eyes of behalders. Sir, I fuppole Epift. 58. Letters. pole that God is to gather Malignants & Sectaries, ere all be done, as sheaves in a barn-floor; & to bid the Daughter of Zion arife & thresh : I hope ye will mix with none of them \$ I am aboundantly fatisfied, that our Armie through the finful milcarriage of men hath fallen; & darofay, it is a better & 2 more comfortable dispensation, then if the Lord had given un the victory, and the necks of the reproachers of the way of Gods because he hath done it: For. 1. More blood blasphemies, cruelty, treachery, must be upon the accounts of the men. whose land the Lord forbade us to invade, 2. Victory is fuch a burdening & weighty mercy , that we have not ftrength to bear it as vet. 3. That was not the Army, nor Gidem's three hunderethe by whom he is to fave us. We must have one of the Lord's carying. 4. Our enemies on both fides, are not enough hardned, not we enough mortified to multitude, valour, & Creatures. Grace, grace be with you.

Si Andrews. Sept. 5. 1650. Your friend & fervant in big

have

To the worthy & much bonoured Collonel

Much beneured & worthy Sir.

G. K E R,

T is considerable; that the Lord may, & often doeth call to a work, & yet hide himself, & try the faith of his own; If I conceive aright, the Lord hath called you, to act against that enemy; & the withdrawers of their sword, in my weak apprehension, adde their scale unto, & take upon them the gu it of that unjust invasion of this Land, made by Crommel's Army, & of the blood of the Lord's people in this Kingdom; since the sword put into the hand of his Children, is to execute wrath & rengeance upon evil doers: the Lord's time of appearing for his broken Land, is reserved to the breathings of the Spirit of the Lord, such as came upon Gideon & Sampjon, & that is an Act of princely & royal lower signify in God. Ye are, Sir, to lay hold on opportunities of providence, & to wait for him. As for your

particular treating by your felves with the invaders of our lands?

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M. RUTHERFOORD'S Epift. 52 have no minde to it, & doe look upon their way as a carrying on of the mystery of inquity (for Babylon is a seat of many names.) Sir, let this controverse stand undecided, till the second appearance of Jesus Christ, & our Appeal lye before the throne updiscussed till that day, I hope to lie down in the grave, in the faith of the justnesse of our cause. I speak nothing of the main. gaining the greatnesse of men, not subordinate to the Prince of the Kings of the earth. I Judge, that the blood of the witnesse of Jefus is found upon the skirts of this fociety, as well as in Babylons skirts: I beleeve, the way of the Lord is Col: Gilbert Ker's strength, & glory; & I should be content to want my part of him, (which is , I confesse, precious & dear in Christ) in he be frent in the fervice of him , who will anon make inquificion for the blood of the truely godly, which these men have shed, after fair warning that they were the godly of Scotland. Worthy Sir, beleeve, faint not, fet your shoulder under the glory of Jesus, that is misprised in Scotland , & give a testimony for Him, he hath many names in Scotland, who shall walk with him in white: This despised Covenant shall ruine Malignants, Seetaries & Atheifts : Yet a litte while & behold he cometh, and walketh in the greatnesse of his strength, & bis garments dyed with blood. Oh for the fad & terrible day of the Lord upon England, their ships of Tarshis, their fenced Cities, &c. because of a broken Covenant! A conference with the enemy, not to hinder Acting, (O that the Lord would thereby, or some other way, remove the cloud that is over you) if authority would concure, were to be defired; but it car bardly be exfected; however in the way of duty & in the filence of faith goe on, if ye perish, ye are the first of the creation, with whom the Lord hath taken that dispensation. I should humbly advise you, Sir, to look to that, Dying & behold me live, killed all the day long. & yet more then conquerours. There shall be the heat & warmneffe of life in your graves, & buried bones: But look not for the Lord's coming the higher way onely, for he may come the lower way: O how little of God doe we fee, & how mysteriout is he! Christ known is amongst the greatest secrets of God : Keep your felf in the love of God, & in order to that,

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Epist. 59.

Letters.

as far in obedience & subjection to the King, (whose salvation & was happinesse my soul defireth) & to every ordinance of man for the Lord's sake, & to the fundamentall lawer of this kingdom, as your Lord requireth. Sir, ye are in the hearts & prayeers of the Lord's people in this kingdom, & in the other two:

The Lord hath said, There is ablesting in the cluster of grapes, destroy it not, Grace, grace be upon the head of him that is separated on his brethren, & the goodwill of him that dwelt in

Perth. 23. Nov. 1650. Your servant in his sweet Lord Iesus, S: R.

G. K E R.

Much honoured & worthy Sir.

know not why the people of God should not take notice of Ithe bonds of any, who have blood in readinesse to be let out for his cause: And I judge it was not of you, that ye died not in the undecided controversie, which the Lord of the whole earth hath with the men , whom he hath fent against us. Dear er much bonoured in the Lord, Let me intreat you, to be far from the thoughts of leaving this Land : I fee it , & finde it , that the Lord hath covered the whole land with a cloud in his anger; but though I have been tempted to the like, I had rather be in Scotland, beside angry Jesus Christ, knowing he mindeth no evil to us; then in any Eden or garden in the earth. If we can remain united with the Lord's remnant in the land, he layeth up wrath for all fort of Adversaries in Britain. Though I never fee the glory of his gliftering fword shining in Britain, I would be folaced in the innocent thoughts, (far from revenge) that the faints shall dip their feet in the blood of the flain of the Lord; and truely Sir, I suppose, ye cannot but come to these thoughts and weak delires, before the hearer of prayers, for as little as yethink of, & value your felf: for me, if I could minde you in your bonds, I purpole not to ftand to the account ye give, on thoughts ye have, of your felf; though I know, ye are not a whis Mm 3 More

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Mr Rutherfoord's more or leffe before him (who weigheth his own according to she weight of imputed righteoufneffe .) for my apprehentions, Chrift cannot miftake you, men may, &the calculation Kefteem of free grace maketh you to be what ye are. I hope to fee you an everlastingly obliged debter to him, whom ye shall praise, but never pay : And truely, ye have no riches but that debt ; & 1 know, ye Love to be ingaged to Jefus Christ, the most excellent of creditors. Much joy & sweetnesse may ye have, in stalling written in his book : I defire to doe it my felf, & I would have you also highly to esteem the designe of Christ, who hath raised the riches of the glory of so much grace, above the Circle of the heaven of heavens, out of very nothings; & contrived his thoughts of love, fo, that lumps of glorified clay, should fland before him for all ages , the burdens & loaden debters of free , eternally free grace. Sir, ye cannot cast the count of the rents of your so great inheritance of glory. Grace be with you.

Edinb. May 18, 1651.

Your servant in his own Lord Fefus, S. R.

To the much honoured and truely worthy KER. Habakuk 2: Ver. 3, 4.

Much bonoured and worthy Sir.

Our chains now shipe as much for Christ, the cause being his, as your fword was made famous, in acting for that canfe: And bleffed are fuch, as can willingly tender to Christ both action & blood, doing & fuffering: Relifting unto blood is little for that precious & never - enough exalted Redeemer , who, when ye were a buying, gave blood, somewhat dearer then ye gave for him, even the blood of God, A&. 20: 28. I know a man, who upon the receit of a letter that ye were killed, & the people of God deftroyed, wished that he might be quickly under the wall of the higher palace, from under the dint of the form, & who longed to have the weather-bearen &crazie bark fafely landed, in that harbour of exernal quiethelle. What farther fer vice

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Epift. 60. Letters.

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fervice Christ hath for you, I know not: it is enough, that in your captivity ye offer your fervice to Christ; but if I fee any thing, it looks like a merciful defeat. I fee the Nobles & the State falling of from Christ, & the night coming upon the Prophets, which we would pray to prevent; because it is a rare thing to see a fallen flar win ever up again to the firmament to shine: And what if this be the thick darkness going before the break of day. Sure, Sir, the Sun shall rife upon Scotland; bet if I shall fee it, or how near it is to day, I leave that to him, even unto Jebovah, who creats upon every dwelling place in mount Zion, Supon ber assemblies a cloud, Sa smoke by day, The shining of a flaming fire by night. But, Sir, the wilderneffe shall rejoyce & bloffom, as a rofe; & happy he, who hath a bone or an arm, to put the Crown upon the head of our highest King, whose chariot is paved with love : Were there ten thousand millions of heavens created above these highest heavens, & again as many above them, & as many above them, till Angels were wearied with counting, it were but too low a feat to fix the princely throne of that Lord Jefus (whose ye are) above them all: Created heavens are too low a feat of majesty for him. Since then there is none equal to your Master & Prince, who hath chosen our for you, amongst many sufferings for fin, that onely crosse, which cometh peareft in likenelle to his own croffe, watered with consolations, take courage, and comfort your felf in him, who hath chosen you to glory hereafter, and to conformity with him here: We fools would have a croffe of our own chung, and would have our gall & wormwood sugared, our fire cold, & our death & grave warmed with heat of life; but he, who hath brought many children to glory & loft none, is our best Tutour. I wish when I am fick, that he may be keeper & comforter. I judge it a bleffed fall, that we are forfaited Heirs, broken & out ofcredit, & that Christ is become a Tutour, in the place of Freemil, and that we are no more our own, 1 am broken and wasted, with the wrarh that is on the land, & have been much tempted with a designe to have a Passe from Christ, which if 1 had , I would not flay to be a witnesse of our defection, for no mans intreatic; but I know, it is my foftuelle & weaknes, who

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M' RUTHERFOORD'S Epift 60. 550 would ever be ashore, when a fit of fea-fickness cometh on; Though I know, I shall come foon enough to that defirable countrey, & shall not be displaced, none shall take my lodging. Sir, many eyes are upon you, and the Godly are exceedingly refreshed, that ye liften not to the wayes of many about you, who with fair words make marchandise of souls, Sir, if the way you are in be not the way of Christ, then woe to me, for I am eternally loft; but truly, the Lord Christ's dealing with Col; Gilbert Ker hath proven to me, that the new testament and the covenant of grace is a piece, that a folemne meeting and affembly of all created Angels, joyne all their wits together, could not have devised; fince Sir, ye payed nothing for the change that Christ made, & ye will take that debt of free grace to heaven with you, (for what was Christ Ielus indebted to you, morethen to all your kindred and name) Therefore fince ye are made his own, follow no other way. What is my falvation though I should lay it in pawne, (It is but a poor pledge) that this, this onely is the way, but Christ is surety himself, that it is the way : the fore-runner went before you , and he is fafely landed, & there is a fair company before you of fuch, as have come out of great tribulation; and have washed their garments, and made them white in the blood of the Lamb; to whom these promises are now performed, he that overcomes shall eat of the wee of life, sharis in the midft of the Paradise of God; and God shall wipe away all tears from their eyes: and there shall be no more death, neither forrow, nor crying, neither shall there be any more pain; He that fiseth on the throne shall dwell among them; they shall bunger no more, neither thirft any more, neither shall the fun light on them, nor any heat; for the lamb, that is in the midft of the shrone, shall feed shem, and shall take them unto the living formsains of waters. I may, Sir, possibly keep you from better work: The God of peace, that brought again from the dead the great shepherd of the sheep, through the blood of the eternall covemant, make you perfect,

St Andrews. Jan. 7.

Yours in Iesus Christ. S. R. 0.

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To the much honoured & truely worthy, Collonel G. K E R.

Much bonoured and worthy Sir.

have heard of your continued captivity in Englandsaswel as in this afflicted land, but goe where ye will, ye cannot goe from under your shadow, which is broader then many Kingdoms: Ye change lodgings and countreys, but the fameLord is before your if ye were carried away captive to the other fide of the fun, or as far as the rifing of the morningstar; It is spoken to your Mother, who hath yet received no bill of divorce, which was written to Judah. Mic. 4: 10: Be in pain and labour to bring forth , O Daughter of Zion, like a woman in travell: for now shall thou goe forth out of the city, and thou shalt dwell in the field, or thou finals goe even to Babylan, there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enomies. England shall be countable for you, to render you back, Ifai. 44: 6. I will fav to the North give up, and to the South, keep not back. It is a fermon that flesh and blood laugheth at , Ezek. 37: 4. Prophefie upon the fewlry bones, and fay unto them, O ye dry bones, hear the word of the Lord! It is a preaching to the cold grave. Thus faith the Lord unto the bones, behold I will cause breath enter into you, and ye shall live, and I will lay finews upon you, whring flesh uponyou, woover you with sking. put breath in you, or ye shall live. Rev. 20: 13. And the feagave up the dead that were in it. Berwick must render back the Scottish captives & Col; Gilbert Ker with them , Ifa. 43: v. 14. For thus faith the Lord your Redeemer the holy one of I frael, for your fake I have fent to Babilon, & have brought down all their Nobles, & the Caldeans, whose cry is in the ships. Deut. 30:4. If any of them be driven out to the utmost parts of heaven from thence will the Lord thy God gather thee, Ofrom thence will be fetch thee. Zech 8:7. Thus faith the Lord of hofts, behold I will fave my People from the east countrey, & from the mel countrey, & I will bring them & they shall dwell in the midft of Icrusalem, & they shall be my People, of will be their God, in truther in righteousness Mm s Sir a

M'RUTHERFOORD'S Sir , ye are both booked by the Lord, who writeth up the People Pf. 87: 5, 6. And counted to the Lord, as one of the house & ftock, Pf. 22: 30. Fear not, faint not, all your hairs are numbered. It is the defire of the People of God, that as your bonds hitherto have been exemplary, to the strengthning of the feeble, & to the stopping of the mouth of the Adversary, without any declining to the right or left hand, fo your fufferings, in the place ye now goe to, may be (as we are consident in the Lord of you, and in humility boaft of his grace in you) favoury, convincing, and like unto this honourable cause, that will prevail in Britain, contrary to all the machinations and countels of Devils & man, & though there were no other ink in the pen I now write with, but some dewing of my last cooling blood, this I purpole (his grace, whose I am, inabling me) so ftand to. Sir, we defire to adore no inftruments, yet we conceive the shining & rayes of grace, from the fountain lesus Christ, the fulnels of the Godhead, bestowed on finful men, hold forth the good thoughts of Christ to this poor land, whose multiplied graves, and whose souls under the Altar, flain by Sellaries & Malignants, cry aloud to heaven. I fee nothing Sir, if the Lord be not near (though I dare not fay how foon) to awake, for the year of Zion's controversie, Ifai. 24: 5. for my sword shall be bathed in beaven. behold it shall come down upon England, and the relidue of his enemies in Scotland. Wee is me Sor England, that land shall be soaked with blood, and their dust made fat with fatness: That pleasant land shall be a wilderpelle, & the dust of their land pitch : A judgement upon their walled towns, their pleasant feilds, their ftrong ships &c, if they doe not repent. Ye have not, I conceive, feen fuch fearthing & trying times, as now these are; & yet the question will be drawn 20 a more narrow ftate, & multitudes will yet leave the cause :for we took all in to the Covenant, that offered to build with us, but Christ must have but a small remnant : few Nobles if any, few Ministers, few Professors; though our way standeth unchanged, 3 Cor. 6: 8. by honourer dishonour, by good reporter evil report, as deceivers O yet true, as unknown and yet well known, as dying and behold we live, as chaffned and yes nos killed. Neither is shis

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this your condition alone, but the experienced lot of all the faints that have gone before you. It is one & the fame crofs of Chrift, but there be fundry faces, & diverse circumftances in the same remnant, the fufferings of Christ, & yours. Sir, to be delivered to Souldiers, & in captivity, looketh like his fuffering, of whom Ifaith (aith Chap. 53:8 . he was taken from prifon, or from judgement : yea O' taken bound loh. 18: 1. when the cause is the truth of God, the luftre and face of fuffering is so much the more lovely, that it hath the hew & colour of Christ's sufferings, who endured contradiction of tinners, and despised the shame; O it is a great word, Christ shamed and Christ abased! but thus was the Head & so are the members dealt with in the world: and truely anything of Christ, even the worst of him (to speake so,) histreproach and shame are lovely. Though superstitious love to the materiall croffe he fuffered upon, be foolery; & doting upon the holy grave be curled idolatry; yet is there a communion with him in his fufferinge moft defirable, I Per. 4: 1 q. but rejeyce in as much as ye are Partakers of Christ's Sufferings: in which Sense, the cup that his lip touched, bath the fweeter tafte, even though death were in it: The grave, because He did lie in it, is so much the lofter, & the more refresfull a bed of rest: And that part of the sky & clouds, that the Beloved shall break through&come to judgement, is as lovely a piece of the created heaven, as any is, if we may love the ground he goeth on the better; But all this is to be understood in a spiritual manner The Lord calleth you. Sir, (upon whom the Spirit of God & his glory resteth) to put your foul's Amen to this dispensation; & requireth of us, that our defires follow the now-declared decree of God, concerning the defolation of our finfull land, so many wayes guilty of a despised Gospel and a broken Covenant, and that with all submission: Certainly no man hath failed more in this thing, then he who writeth to you; for I have brought my health in great bazard, and cormented my spirit with excessive grief, for our present provocations & the rentings of our Kirk; and I see, it is a challenging of, & a bold pleading against him, spon whose thoulder the government is, Ifa. 22: 22. The Father hath put a glorious trust upon Christ, v. 23. & I will faften bim as a nail

M' RUTHERFOORD'S Epift. 61. in a sure place, and be shall be for a glorious throne to his Father's bouse. Ver. 24. And they shall bang upon bim all the glory of bis Father's bouse, the off spring & the issue, all vessels of small quantity , from the vessels of cups even to all the vessels of flagons. Our unbeleeving apprehentions doe so quarrel at the prosperity of enemies in an evil cause, that we wrestle with defeats, spoiling, captivity of the Godly, killing of his people, she wasting of our land, starving & famishing of the Kingdom , which is worfe then the fword ; but this is a finful coneradicting of the Lord's revealed decree: His wildom faith, Spoiling and defolation is best for Scotland, and we say, Not, & so accuse Christ of milgovernment & of not being true to the trust put upon him : But fince he doeth not drag the government at his heels, but hath it upon his shoulder; & fince the mail fastnod in a sure place cannot be broken, nor can the smalleft veffel fail to finde fweet fecurity, in dependence upon him; fince all the weight of heaven & earth, of redee med faints & confirmed Angels, is upon his shoulder, I am a fool and brutish so imagine, that I can adde any thing, to Christ's special care of. & tenderness to his people: He who keeperh the basons & knives of his house, and bringeth the vessels back again to the second Temple Egra 1: 8, 9, 10. must have a more tender care of his redeemed ones, then of a spoon, or of Peter's old shoes, which yet must not be lost in his captivity A8. 12:8. O for grace to fuffer Chrift to tutour his own Minors & young Heirs! But we cannot endure to be under the actings of his government : We love too much to be our own: O how sweet to be wholly Christ's, and wholly in Christ! To be out of the creatures owning, & made complear in Christ; to live by faith in Christ; and to be once for all clothed with the created Majesty and glo. ry of the Son of God, wherein he makes all his friends and followers sharers! To dwell in Immanuel's high and bleffed land, and live in that sweetest air, where no wind bloweth, but the breathings of the Holy Ghoft; No seas or floods flow, but the pure water of life, that proceedeth from under the throne and from the Lamb; No planting but the tree of life, that yeeldeth swelve manner of fruits every moneth! What doe we here but Epift. 62. Letters. 557
fin and fuffer? O when shall the night be gone, the shadows
flee away, & the morning of that long, long day, without
cloud or night, dawn! The Spirit and the Bride fay Come,
O when shall the Lamb's wife be ready, & the Bridegroom fay
Come! Worthy Sir, I minde you to the hearer of prayer. O help
me in that kind! The Spirit of Jefus be with your Spirit.

S. Andrews, May 14. Yours in his onely, onely
1651. Lord Jesus, S. R.

K E N M U R E.

M D A M.

Race, mercy &peace be to you: Weare fallen in winnowing I & trying times: I am glad that your breath ferverh you to run to the end, in the fame condition & way, wherein ye have walked thefe twenty years paft: It is either the way of peace, or we are yet in our fins, & have milled the way: the Lord (it is true) hath stained the pride of all our glory; and now last of all, the fun hath gone down upon many of the Prophets; but stumble not; men are men, & God appeareth more & more to be God, & Christ is still Christ. Madam, stronger then I am, hadalmost stumbled me & cast me down ; But O what mercy is it, to discern betwixt what is Christ's & what is man's , & what way the hew, colour & lustre of gifts & grace, dazle & deceive our weak eyes! Oh to be dead to all things that are below Chrift, were it even a created heaven & created grace! Holiness is not Chrift, nor are the bloffoms & flowers of the tree of life, the tree it felf. Men & creatures may winde themselves in between us & Christ; & therefore the Lord hath done much to take out of the way all betwixt him & us: There are not in our way now, Kings, or Armies, or Nobles, or Judicatories, or strong Holds, or Watchmen, or godly Professours: The fairest things & most eminent in Britain aret stained, & have lost their lustre : Onely, onely Christ keeps his greenness & beauty, & remaineth what

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M'RUTHERFOORD'S. Epift. 63 what he was; Oh ! If he were more & more excellent to our apprehensions, then ever he was (whose excellency is above all apprehentions) & ftill more & more fweet to our rafte. I care for nothing, if fo be I were nearer to him, & yet he flyeth not from me: I flee from him , but he pursueth. I hear your La: hath the fame effect of the despised cause & Covenant of our Lord. ve had before; Madam, hold you there : I dare & would glad-. Iy breath out my foirit in that way, with a nearer communion & fellowship with the Father & the Son, & would feek no more but that I might die beleeving: And alfo I would hope, that the earth shall not cover the blood of the Godly flain in Scotland; but that the Lord will make inquifition for their blood, when the fufferings of the faints in thefe lands shall be fulfilled. The good will ofhim that dwelt in the bush be with you. Glasgow. Sept: 28. Your La: at all objervance in the

To my Lady

Lord lefus , S. R.

KENMURE.

MADAM.

1651.

Race, mercy & peace be to you: I know, ye think of I an out-going, & that your quartering in Time, and your abode in this life is short; for me fice away as a shadow : the declining of the Sun, & the lengthning of the shadow faith, our journey is short & near the end: I fpeak it, because I have warnings of my removal. Madam, I know not any, against whom the Lord is not : for he is against the proud and lofty, the day of the Lord is upon all the Cedars , upon all the bigh mounrains, upon every high tower, and upon every fenced mall, upon all the ships of Tarshish, & upon all pleasant pictures. I know not any thing comparable to a nearness & spiritual communion with the Father & the Son Chrift : there is much deadnels and withereducis upon many spirits, sometimes near to God: and I wish the Lord have not more to lay, & to doe against the Land. Ye have , Madam , in your accounts , mereies, deliverances, rods fai

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Epist. 64.

Letters,

rods, warnings, plenty of means, confolations, when refuge
failed, when ye looked on the right hand. & behold no manwould know you not care for your foul, when young & weak,
manifestations of God, the out-goings of the Lord for you,
experiences, answers from the Lord; by all which, ye may be
comforted now. & confirmed in the certain hope, that Grace, free
Grace, in a fixed & cstablished Surety, shall perfect that good
work in you: happy they who see not & yet beleeve! Grace,
grace eternally in our Lord Jesus be with you.

Edinburgh. May. 27. Yours in the Lord 1653. Iesus, S. R.

KEN-MURE.

MADAM.

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have been fo long filent, that I am almost ashamed now to I fpeak. I hear of your weakly condition of body, which speaketh some warning to you, to look for a longer life, where ye shall have more leisure to praise, then Time can give you here : it shall be loss to many; but sure, your felf, Madam, shall be onely free of any loss. And truly, confidering what dayes we are now fallen into, if failing were not ferving of the Lord, (which I can hardly attain) a calm harbour were very good, when storms are so high: The fore-runner, who hath landed first, must help to bring the sea-beaten vessel fafe to the port . & the fick paffengers, who are following the fore-runner, fafe ashore. Much deadness prevaileth over some; but there is much life in him, who is the refurrection and the life, to quicken. O what of our hid life is without us, & how little & poor a flock is in the hand of fome! The onely wife God supply what is wanting: the more we want, and the more your joy hath run on, the more is owing to you by the promife of Grace: bygons of waterings from heaven, which your La: wanted in Kenmure, Rusco, the West, Glasgow, Beinburgh, England, etc. Shall all come, in a great fumare rogether; the marriage. Supper of the Lamb 560 M'R UTHERFOORD'S Epist. 64'. Lamb must not be marred with too large a fourbours-refresh ment. Know, Madam, he who hath tutoured you from the breasts', knoweth how to time his own day-shinings and love visits, Grace, that runs on, be with you,

St. Andrews

Yours in the Lord at all observance: S. R.

K E N M U R E.

Confess I have cause to be grieved at my long filence, or La. zinels in writing : I am also afflicted to hear , that such who were debters to your La: for better dealing, have ferved you with fuch prevarication: Ye know, crookedness is neither from nor long-enduring : and ye know likewife, that thefe things fpring not out of the dust: It is sweet to look upon the lawless & finfull flirrings of the creatures, as ordered by a most holy hand in heaven Oif fome could make peace with God! It would be our wildom, & afford us much fweet peace, if oppreffours were looked upon as paffive instruments, like the faw or axe in the Carpenters hand; they are bidden (if fuch a diffinction may be admitted) but not commanded of God (as Shimei was, 2. Sam. 16: 10.) to doe what they doe. Madam, these mamy years the Lord hath been teaching you, to read & study well the book of holy, holy and spotless foveraignity, in suffering from some nigh hand and some far off: Whoever be the inftruments, the replying of clay to the Potter, the Former of all, is unbefeeming the nothing creature: I hope he shall clear you but when Zion's publict evils lie not nigh some of us, and leave no impression upon our hearts, it is no wonder that we be exercifed with domestick troubles; but I know ye are taught of God to prefer Ierusalem to your chiefest joy. Madam, there is no cause of fainting: Wait upon the not - tarying vition,

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Epist:66. Letters. 561
on, for it will speak. The onely wife God be with you, and
God even your own God bless you.

St Andrews June. 1617.

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Yours at all observance in God, S. R.

Tomy Lady

KENMURE.

MADAM.

should not forget you; but my deadness under a threatning . stroke, both of a falling Church, a broken Covenant, a despised remnant, & craxiness of body (that I cannot get a piece fickly clay carryed about from one house or town to another) lies most heavy on me: The Lord hath removed Scotland's crown, for we owned not his crown; we fretted at his Catholick Goverment of the world, &fretted that he would not be ruled & led by us, in breaking our adversaries; & he makes us suffer & pine away in our iniquities, under the broken Government if his house. It is like, it would be our fare, to be tryed with the honour of a peaceable Reformation, we might mar the carved work of his house, worse then those against whom we ery out, It's like he hat h bidden us lie on our left fide three hundred & ninetie dayes . & yet for aftonishing is our stupiditie, that we moan not our fore fide: Our gold is become dim, the vilage of our Nazaritas is become black, the Sun is gone down on our Seers, the crown is fallen from our head, we roar like bears. Lord fave us from that, He that made them will not bave mercy on them, The heart of the Scribe meditats terror. Oh, Madam, if the Lord would help to more felfjudging, and to make fure an interest in Christ! Ah, we forget eternity, and it approacheth quickly. Grace be with you.

St Andrewes , 20 Not.

Your La. at all obedience in the Lord, S.R.

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To my Lady

KENMURE.

MADAM.

am ashamed of my long filence to your La: Your toffings & wanderings are known to him, upon whom ye have been east from the breaks, & who hath been your God of old. The temporall los of creatures, dear to you there, may be the more eafily endured, that the gain of one, who onely hath immortahiry, groweth. There is an universal complaint of deadheles foirit on all that know God ; he that writes to you, Madan, is as deep in this as any, &is afraied of a ftrong & hot battel bis. fore time be at a close; but no matter if the Lord crown all with the victorious triumphing of faith. God teacheth us by serrible things in righteonsnels : we fee many things, but we observe nothing. Our drink is source, gray hairs are here & there on us, & we change many Lords & Rulers; but the fame bondage of fool & body remains. We live little by faith, but much by fenfe, according to the times, & by humane policy. The watchmen fleep, & the people perish for lack of knowledge, How can we be enlightened, when we turn our back on the Sun! And must we not be withered, when we leave the formain ? It should be my onely defire to be a minister, gifted with the white flone & the new name written on it. I judge it were fit (now when taft Profeffors , & when many ftart fall from beaven , & God poureth the Ifle of great Britainfrom vellel to veffel, and yet we fit & are ferled on our lees) to confider, (a fomerimes I doe, but ah! rarely) how irrecoverable a wee it is, to be under a beguile, in thematter of eternity: & what if I, who can kave a fubferibed reftimonial of many, who shall fland at the right hand of the judge, shall mis Christ's approving testimony, & be fet upon the left hand among the goats! there is fuch a beguile, Math. 71 22. Math 25: 8, 9, 10, 11, 12. Luke 13: 25, 26. And it befalls many : & what if it befall me, who have Ment too much art to coolen my own foul and others, with the flourish

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Letters.

Epift. 68. flourish of ministerial or Countrey-holiness, Dear Lady, I am afraid of prevailing fecurity: we watch little, (1 have mainly relation to my felf;) we wreaftle little: I am like one travelling in the night, who fees a Spirit, & sweats for fear, & dare not tell it to his fellow, for fear of encreasing his own fear, however, I am fure, when the Master is nigh his coming it were safe to write over a double & a new copy of our accounts, of the fins of nature, childhood, youth, riper years, & old age. What if Christ have another written representation of me, then I have of my felf? fure his is right: & if it contradict my miftaking & finfully erroneous account of myfelf, ah! where am I then? But Madam, I discourage none, I know Christ hath made a new marriage-contract oflove, and sealed it with his blood, and the trembling beleever shall not be confounded. Grace be with you.

St Andrews. May. 26. Yours at all obedience in 1659. Christ. S. R.

To my Lady u R E.

MADAM.

should be glad, that the Lord would be pleased to lengthen Lout more time to you, that ye might yet, before your eyes be shut, fee more of the work of the right hand of the Lord, in reviva ing a now- fwooning & crushed Land & Church. Though I was lately knocking at deaths gate; yet could I not get in , but was fent back for a time. It is well, if I could yet doeany fervice to him, but ah what deadness lieth upon the spirit! and deadness breedeth distance from God. Madam. These many years the Lord hath let you fee a clear difference, betwixt those who serve God, do love his name, & those who serve him not: & I judge ye look upon the way of Christ, as the onely best way, & that ye would not exchange Chrift, for the world's God, or their Maramon . æ

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964 MIRUTHERFOORD'S Epift. 68. & that we can give Christ a testimony of chiefamong ten thou-True it is, that many of us have fallen from our first love; but Christ hath renewed his first love of our espoulals to himself, and multplied the seekers of God, all the countrey ower, even where Christ was searce named, East & West & South & North, above the number that our fathers ever knew. But ah! Madam, what shall be done or faid of many fallen stars, and many near to God complying wofully, and failing to the nearest shore? Yea, & we are confumed in the furnace but not melted, burnt but not purged, our drofs is not removed, but our feum remains in us : and in the furnace we freet ; we faint, and [which is more strange] we slumber: The fire burneth round about us, and we lay it not to heart : hairs areupon us, and we know it not. It were now a defireable life to fend away our love to heaven, and well becometh it us, to wait on for the appointed change, yet so as we should be meditating thus. Is there a new world above the Sun and moon: and is there such a bleffed company, harping and finging Hallelujabs to the lamb up above? Why then are we taken with a vain life of fighing and finning? O where is our wifdom, that we fit still laughing, eating, fleeping priloners, & doe not pack up all our best things for the journey, defiring alwayes to be clothed with our house from above, not made with hands! Ah, we favour not the things that are above, nor doe we smell of glory, ere we come thither; but we transact & agree with Time for a new leafe of clay-manfions : Behold he cometh, we fleep, & turn all the work of duties into dispute of events for deliverance; but the greatest haste, to be humbled for a broken & a buried Covenant, is first & last forgotten: And all our griefis, the Lord lingers, enemies triumph, Godly ones fuffer, Atheists blaspheme. Ah! we pray not, but wonder that Christ cometh not the higher way, by might, by power, by garments rolled in blood, What if he come the lower way! ture, we fin in putting the book in his hand, as if we could teach the Almighty knowledge: we make halte, we beleeve not ! Let the onely wife God alone, he stirs well, he drawes straight lines, though we think and fay they are crooked: It is right that fome

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Epift. 69. Letters. 565 forms should die & their breafts full of milk; & yet we are angry that God dealeth so with them. O if I could adore him in his hidden wayes, when there is darkness under his feet, & darkness is his pavilion, & clouds are about this throne! Madam, hoping, beleving, patient praying is our life: he loses no time. The Lord Jesus be with your spirit,

St Andrews. 12. Sept. Yours at all oblidged observance in Christ, S. R.

To his reverend & dear Brethren, MR GUTHRIE, MR TRAIL,

And the rest of their Brethren imprisoned, in the Caftle of Edinburgh.

Reverend, Very Dear, & now much bonoured Prisoners for Christ.

Am, as to the point of light, at the out-most of perswafion in that kinde, that this is the cause of Christ ye now fuffer for , & not mens intereft : If it be for men , let us leave it; but if we plead for God, our own personal safety, and man's deliverance will not be peace. There is a falvation called the Salvation of God, which is cleanly, pure, Spiritual, unmixed. near to the holy Word of God; it is that which we would feck, even the favour of God that he beares to his people, not simple gladness, but the gladness and goodness of the Lord's And fure (though I be the weakest of his witnesses, and unworthy to be among the meaner of them, and am afraid the Caule be huft [but it cannot be loft] by my unbeleeving faintness) I should not desire a deliverance separated, from the deliverance of the Lord's Cause and People: It is enough to me to fing, when Zion fings, and to triumph when Christ triumpheth: I should judge it an unhappy joy, to rejoyce when Zion figheth. Not one boof, will be your peace. If Christ Nn 3 doeth

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M'RUTHERFOORD'S Epift. 70. docth owne me, let me bein the grave in a bloody windingsheet , & goe from the feaffold in four quarters to grave, or no grave, I am his debter, to feal with fufferings this precious truth; but oh! when it comes to the push , I dare fay nothing , comfidering my weaknels, wickednels & faintnels. But fear not ye, yeare not, ye shall not be alone, the Father is with you: It was not an unscasonable, but a scasonable & necessary duty ye were about . Fear him who is Soveraign , Christ is Captain of the Caftle, and Lord of the keyes The cooling wellforing and refreshment from the promifes, is more then the frownings of the furnace. I fee fnares & temptations in capitu. lating, compoling, ceding, minching with diffinctions of circumstances, formalities, complements & extenuations, ia the Canfe of Christ : A long spoon, the broth is hell's hot; Hold a diffance from carnal compositions, & much nearness to the fountain, to the favour & refreshing light from the Father of lights, speaking in his oracles; this is found health & falvation. Angels, Men, Zion's Elders eye us , but what of all chefe, Christ is by us, & looks on us, & writes up all. Let us pray more & look less to men. Remember me to Mr Scot & all the reft. Bleffings be upon the head of such as are separated from their Brethren: Foseph is a fruitfull bough by a well. Grace be with you.

St Andrews. 1660.

Your loving Brother, & companien in the Kingdom & patience of Jesus Christ, S. R.

TO MY ROBERT CAMPBELL.

Reverend & dear Brother.

YE know this is a time, in which all men almost seek their own things, & not the things of Jesus Christ; ye are your alone, as a beacon on the top of a mountain; but faint not, this is a numerous multitude himself, yea millions; though

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Epift. 70. Letters: all the nations were conveened against him round about; yet, doubt not, but he will at last arise for the cry of the poor & needy. For me, I am now near to etercity , & for ten thouland worlds, I dare not adventure, to pals from the Proteflation against the corruptions of the time, nor go alongft with the shameless apostacy of the many filent & dumb watchmen of Scotland : but I think it my last duty, to enter a Protestation in heaven, before the righteous Judge, against the practical & legal breach of Covenant, and all Oaths imposed on the consciences of the Lord's people, & all Popish, superstitious and idolatrous mandats of men. Know that the overthrow of the fworn Reformation, the introducing of Popery & the Mystery of Iniquity, is now set on foor in the three Kingdoms , & wholoever would keep their garments clean are under that command, Touch not, safte not, bandle not. The Lord calle you, Dear Brother, to be fill fledfast, unmovable, and abounding in the work of the Lord. Our royal Kingly Mafter is upon his journey, & will come & will not tarry; and bleffed is the fervant, who shall be found watching, when he cometh: fear not men, for the Lord is your light and falvation. It is true, it is somewhat fad & comfortless, that ye are your alone; but so it was with our precious Master: nor are ye your alone, for the father is with you. It is possible, I shall not be an eye-witness to it in the flesh; but I beloeve he comes quickly, who will remove our darkness, & will shine glorioully in the Ifle of Britain, as a crowned King, either in a formally fworn Covenant, or in his own glorious way, which I leave to the determination of his infinit wildom and goodness: & this is the hope & confidence of a dying man, who is longing & fainting for the falvation of God . Beware of the ensnaring bonds and obligations, by any hand-writ or other wayes, to give unlimited obedience to any authority, but onely in the Lord : for all innocent felf-defence (which is according to the Covenant, the Word of God & the laudable example of the Reformed Churches) is now intended to be utterly subverted and condemned: and what is taken from Christ, as the flower of his Prerogative Royall, is now put upon the head of a moral

tel power, which must be that great Idol of indignation , that

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578 Mr RUTHERFOORD'S. Epift. 70. provoketh the eyes of his glory. Dear-Brother, let us minde the rich promises, that are made to those that overcome, knowing that those that endure to the end shall be faved. Thus re-bommending you to the rich grace of God, I remain.

St Andrews. 1661. Your affectionat Breeber in Christ. S. R.



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THIRD PART.

Some more Letters of the same Author, from Anword & Edinburgh, before his confinement at Aberdeen; from Aberdeen dureing his confinement; and from St. Andrewes, &c. after

For MARION MC KNAUGHT.

his enlargement.

Welbeloved and dear Sifter.



Y love in Christ remensabred: I have fent to you, your Daughter Grifel with Robert Gordon g who came to fetch her? I am in good hoper, that the feed of God is in her, as in one born of God, and Gods feed will come to Gods harvest: I have her promise, she shall be Christ's, for I have told her ahe may promise

much in his worthy name, for he becomes contion to his Pather for all such as resolve & promise to servehim. I will reMr RUTHERFOORD'S Epift. T. member her to God. Itrust you will acquaint her with good company, and be diligent to know with whom she loveth to hattus. Remember Zoon, and our necessities. I blesse you pay, and comfort of her: Remember my Love to your Hutband, to William, and Samuel your Sons; The Lord Jesus be with your Spirit.

Ammoorb, June 6. 1624. Yours at all power in the Lord Festi, S. R.

For MARION MC KNAUGHT.

Loving and dear Sifter.

Fever you would pleafure me, intreat the Lord for me now, when I am to comfortleffe, and to full of heavinesse, that I am not able to stand under the burthen any longer. The Almighty hath doubled his stripes upon me, for my Wife is fo fore tormented, night and day, that I have wondered why the Lord tarrieth follong ! My life is bitter unto me, and I fear the Lord be my contrair partie. It is (as I now know by experience) hard to keep fight of God in a storme, cipe. cially when he hides himself, for the trial of his children. If he would be pleased to remove his hand, I have a purpose to seek him more then I have done: Happy are they that can win away with their foul: I am afraid of his jud gements. I bleffe my God, that there is a death, and a heaven; I would weary to begin again to be a Christian , so better is it to drink of the cup that Cheift drank of, if I knew not that there is no poison in it. God give us not of it while we vomit again, for we have fick foules when Gods phyfick workes not. Pray that God would not lead my Wife into temptation. woe is my heart, that I have dope fo little against the Kingdome of Sathan, in my calling; for he would fain attempt to make me blafpheme. God in his face. I beleeve, I beleeve, in the ftrength of him who hath put me in his work, he shall fail in that Which he feekes; I have. somfire in this, that my Captain Christ hath said, I must fight and Overcome.

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Epist. 3.

orcroome world, John. 16: v. 33. and with a weake, spoiled weaponlesse Devil. John. 14: v. 30. The Prince of this world cometh, and hath nothing in me. Desire Mr Robert to remember me, if he love me. Grace, grace be with you, and all yours. Remember Zion. There is a letter procured from the King by Mr John Maxwell to urge conformity, to give the communion at Christmase in Ediuburgh. Hold fast that which you have, that no man take the crown from you, the Lord Jesus be with your spirit.

Anwoth, Nov. 17. 1619. Yours in the Lord, S. R.

For MARION MC KNAUGHT.

Welbeloved and dear Sifter.

y love in the Lord Jesus remembered; I understand that you are still under the Lords visitation, in yours formes butiacife with your enemies, which is Gods dealing: For till he take his children out of the furnace, that knoweth how long they should be tried, there is no deliverance; but after Gods highest and fullest tyde, that the sea of trouble is gone over the foules of his children, then comes the gracious, long-hoped-for ebbing, and drying up of the waters 4. Dear Sifter, do not faint , the wicked may hold the bitter cup to your head, but God mixethit, and there is no poyfort in it : They ftrike , but God moves the rod : Shimei curfeth, but it is because the Lord bids him: I tell you, and I have it from him, before whom I ftand for Gods people, there is a decreet given out, in the great court of the highest heavens, that your present troubles, shall be dispersed, as the morning cloud, and God shall bring forth your righteousnesse, as the light of the noon tide of the day : Let me intreat you in Chrifts name, to keep a good conscience in your proceedings in that matter, and bewar of your felf; your felf is a more dans gerous enemie, then I, or any without you; Innocence, and an upright cause is a good advocat before God, and

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Mr RUTHERFOORD'S Epift. 3. shall plead for you, and win your cause : and count much of your masters approbation, and his smileing. He is now as the king that is gone to a farre countrey. God feemes to be from home (if I may fay fo ;) yet he fees the ill fervants, who Lay our mafter deferreth his coming, and so strikes their fellow fervants; But patience, my beloved, Christ the king is coming home, the evening is at hand, and he will alk an accompt of his fervants; make a fair clear count to him: So carry your felf, as at night you may fay, mafter I have wronged none, behold you have your own with advantage: O! your foul then will esteeme much of one of Gods kiffes and embracements, in the testimonic of a good conscience. The wicked, howben they be casting many evill thoughts, bitter words, and finfull deeds behind their back, yet they are in fo doing clerks to their own processe, and doing nothing all their life, but gathering distayes against themselves: For God is angry at the wicked every day: and I hope your present processe shall be fighted one day by him, who knoweth your just cause; and the bloody tongues, crafty foxes, double ingrained hypocrites, shall appear as they are before his majestie, when he shall take the maske off their faces, and O thrice happy shall your fool be then, when Gods finds you covered with nothing, but the white tob of the laints innocence, and the righteouliselle of Tefus Christ. You have been of late in the Kings wine cellar, where you were welcomed by the Lord of the Innes, upon a condition that you would walk in love; put on love, and brotherly kindnesse, and long suffering, wait als long upon the favour and turned hearts of your enemies, as your Christ waited upon you, and as dear Jesus stood at your foules door, with deawy and rainy locks, the long cold night: beangry but fin not; I perfunde my felf, that holy unction within you, which teacheth you all things, is also saying, overcome evil with good: if that had not spoken in your foul, at the teares of your aged pastor, you would not have agreed, and forgiven his foolish fon, who pronged you; but my mafter bad me tell you, Gods bleffing shall be upon you for it; and from him I fay, grace, grace, grace, and everlatting peace be upon you: It is my prayer for you, that yout

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your carriage may grace, and adorne the golpel of that Lord who hath graced you. I heard your bushand also was fick, but I befeech you in the bowels of Jefus, welcome every rod of God; for I find not in the whole book of God, a greater note of the child of God, then to fall down, and kiffe the feet of an angry God; and when he feemes to put you away from him, and loofe your hands that grip him, to look up in faith, and fay, I shall not, I will not be put away from thee; howbeit thy Majesty draw, to free thy felf of me, yet Lord give me leave to hold, and eleave unto thy felf. I will pray, that your husband may return in peace, your decreet comes from heaven, look up thither, for many (fayer Salomon) frek the face of the ruler, but every mans judgement cometh of the Lord: and be glade that it islion for Christ is the clerk of your processe, and will see that all go right; and I perfuade my felf, he is faying, yonder fervants of mine are wronged, for my blood, Father, give them jaftice. Think you not, dear Sifter, but our high prieft, our Jefus, the mafter of requests, prefents our bills of complaint to the great Lord justice? yea I beleeve it, fince he is our advocat, and Daniel calls him the spokes man, whose hand presents all to the father. For other busineses, I say nothing, while the Lord give me to fee your face. I am credibly informed, that multirudes of England, & especially worthy preachers, & silenced preachers of London, are gone to new England; & I know one learned holy preacher, who bath written against the Arminians, who is gone thither. Our bleffed Lord Jesus, who cannot get leave to sleep with his spouse in this land, is going to seek an innes, where he will be better intercained; & what marvel, wearied lefus, after he had travelled from Geneva, by the ministry of worthy Mr. Kwx, & was laid down in his bed, & reformation begun, &the curtaines drawn, he had not gotten his dear eyes well together, when irreverent Bishops came in , & with the dinne, & noile of ceremonies, holy dayes, & other romish corruptions, they awake our beloved; others came to his bed fide, and drew the curtaines, & nut hands in his fervants, banished, deprived & confined them, and for the pulpit they got a stool and a cold fire in the Blackneffe, and the nobility drew the covering off him, and have

XUM

made him a poor naked Chrift, in spoiling his servant of the tyths, and kirk-rents, and now there is such a noise of crying sinnes in the land, as the want of the knowledge of God, of mercy, and truth; such sweating, whosing, lying and blood touching blood, that Christ is putting on his cloath, and making him like an ill handled stranger, to go to other lands. Pray him Sister to lie down againe with his beloved, Remember my dearest love to sohn Gordon, to whom I will write when I am strong, and to John Brown, Grissel, Samuel, and William; grace upon them. As you love Christ, keep Christs savour, and put not upon him when he sleepes, to a wake him before he please; the Lord Jesus be with your spirit.

Anword. July. 21, 1630.

Your Brother in Chrift. S. R.

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For MARION MC KNAUGHT.

Welbeloved Sifter.

have been thinking, fince my departure from your of the prider and malice of your adversaries, and ye may not (fince ye have heard the book of the Pfalmes fo often) take hardly with this : for Davids enemies fnuffed at him, and through the pride of their heart, find the Lord will not require it Pf. 10: ver, gg. I befeech you therefore, in the bowels of Chrift, fet before your eyes the patience of your fore-runner Jefus, who, when he was reviled, reviled not again; when he fuffered, he threatned nor, but committed himself to him who judgeth righteously 1 Per. 1: ver. 13. And fince your Lord and redcemer with parience received many a black froke, on his glorious body, and many a buffet of the unbeleeving world, and fayes of himfelf Ifa. 50: ver. 6. I gave my back to the finiters , and my cheeks to them, that plucked off the batr; I hid not my face from fhame and fpiting. Follow him, and think not hard, that you receive a blow with your Lord, take part with Jefus of his faffering , and glory in the marks of Christ. If this forme were over , you muft prepare your felf for a new wound ; for

Epift. 5.

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five thousand yeares ago, our Lord proclaimed deadly warre betwixt the feed of the woman , and the feed of the ferpent : and marvel not that one town cannot keep the children of God, and the children of the divel; for one belly could not keep Jacob, and Efau, one house could not keep peaceably together Isaack the fon of the promife, and Ishmael the fon of the handmaid; be you upon Christs side of it, and care not what flesh can do; hold your felt fast by your Saviour; howbeit you be buffeted . and those that sollow him; yet a little while, and the wicked shall not be: fee a Cor. 4; ver. 8. We are troubled on every fide, yes not diffressed; we are perplexed, but not in despair v. 9: persecuted but not for aken, cast down but not destroyed. If you can poffesse your foul in patience, their day is coming. thy and dear Sifter, know to carry your felf in trouble, and when you are hated and reprosehed; the Lord shewes it to you Pf. 44: ver. 17. All this is come upon us, yet have we not forgotten thee, neither have we dealt falfly in thy covenant Pf. 119: ver. 92. Unleffe thy law had been my delight, I had perished in mine afflidions. Keep Gods covenant in your tri-Hold you by his bleffed word , and fin not : fee anger, wrath, grudging, envying, fretting; forgive an hundredth pence to your fellow fervant, because your Lord bath forgiven you ten thousand talents: For , I affure you by the Lord, your adversaries shall get no advantage against you, except you fin, and offend your Lord in your sufferings; But the way to overcome, is by patience, forgiving, and praying for your enemies, in doing whereof you heap coales upon their heads, and your Lord shall open a door to you in your trouble: wait upon him, as the night watch waiteth for the morning; he will not tarry, go up to your watch tower, and come not down, but by prayer, & faith, & hope wait on, when the sea is full, it will ebb again, and so soon as the wicked are come to the top of their pride, and are waxed high and mighty, then is their change approaching : they that beleeve make not hafte. Remember Zion , forget her pot: for her enemies are many, for the nations are gathered together against her, but

they know not the thoughts of the Lord neither under fland the?

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MrRutheatoord's Epift, c. bis counsel, for he shall gather them as the sheaves, into the floor, arife and threshold daughter of Zien Mic. 4: ver. 12: 13. Behold God hath gathered his coemies together, as sheaves to the thrething; let us stay and rest upon these promises. Now again I trust in our Lord you shall by Eith sustain your self, and comfort your self in your Lord, and be strong in his power, for you are in the beaten and common way to heaven, when you are under our Lords crosses; you have reason to rejoyce in it, more then in a crown of gold, and rejoyce, and be glade to bear the reproaches of Christ. I rest, recommending you & your for ever to the grace' and mercy of Ood.

Anweth. Feb. 11. 1631. Yours in Chrift, S. R.

For MARION MC KNAUGHT.

Welbeloved in the Lord.

You are not unacquainted with the day of our communion; Lintreat therefore the aid of your prayers for that great work, which is one of our feast dayer, wherein our welbelored Jesus rejoyceth, and is merrie with his friends: good cause have we to wonder at his love, fince theday of his death was fuch a forrowful day to him, even the day when his mother the kirk crowped him with thornes, and he had many against him, and compeared his alone in the fields against them all; yet he delights with us to remember that day : let us love him, and be glade and rejoyce in his falvation . I am confident, that you shall fee the fon of God that day, and I dare in his name invite you to his banquet: Many a time you have been well entertained in his house, and he changes not upon his friends, nor chids them for too great kindnesse; yet I speake not this to make you leave off to pray for me, who have nothing of my felf, be tim to farre as dayly I receive from him , who is made of his father a running-over fountain, at which I and others may come with thirsty soules, and fill our vellels; long bath this wel been standing open to us , Lord Jefus lock is not up again up1

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Epift. 3. Letters:

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on us. I am forry for our detolate kirk; yet I dare not bue truft, fo long as there be any of Gods loft money here, he shall not blow out the candle. Lord make fair candlesticks in his house, and remove the blind lights. I have been this time bypift thinking much of the incoming of the kirk of the Jewes , pray for them; when they were in their Lords house, at their fathers elbow, they were longing for the incoming of their little Sifter, the kicks of the Gentiles. They (aid to their Lord, Cant: 8. ver. 8. We have a listle Sifter, and she bash no breafts, what shall we do for our Sifter, in the day when she is (pokenfor; Let us give them a meeting, what shall we doe for outelder Sifter the Jewes; Lord Jefus give shem breafts. That were a glade day, to fee us and them both fet down to one table, and Chrift at the head of the table. Then would our Lord come shortly with his fair guard, to hold his great court. Dear Sifter, be patient for the Lords lake, under the wrongs that you fuffer of the wicked: Your Lord shall make you fee your defire on your enemies, fome of them shall be cut off lob. 15. ver. 33. They shall shake off their unripe grapes as the vine, and cast off their flower, as the olive; God shall make them like unripe fowre grapes, shaken off the tree with the blaft of Gode wrath; and therefore pity them, and pray for them; others of them must remain to exercise you; God hath said of them, let theraires growup while harvest Mat. 13. It proves you to be your Lords wheat. Be patient, Christ went to heaven with many a wrong. His vilage and countenance was all marred more then the lons of men : you may not be above your mafter, many a black stroke received innocent lesus, and he received no mends, but referred them all to the great court day, when all things shall be righted. I detire to hear from you, within a day or two, if Mr. Robert remain in his purpole, to come and help us. God shall give you joy of your children. I pray for them by their names, I blelle you from our Lord, your Husband and Children: grace, grace, and mercy be multiplied upon you.

Anwork. May. 7. 1631. Yours in the Lord for ever, S. R.

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For MARION MC KNAUGHT.

Welbeloved Sifter.

Ty love in Chrift remembered, I have received a letter Mfrom Edinburgh, certainly informing me, that the English service, and the organs, and Kingy lames his Psalmet are to be imposed upon our kirk , and the Bishops are dealing for a general affembly: A. R. hath confirmed the newes allo, and layes, he spoke with Sir William Alexander, who is to come down with his Princes warrand for that effect. I am defired in the received letter, to acquaint the best affected about me with that forme: therefore I intreat you, & charge you in the Lords name, pray; but do not communicat this to any, while I fee you. My heart is broken at the rememberance ofit, and it was my fear, & answereth to my last letter except one, that I wrote unto you: dearly beloved, be not easten down, but let us, as our Lords doves, take us to our wings, for other armour we have none, & flee in to the hole of the rock. It is true A. R. layes, the worthieft men in England are banished, & filenced, about the number of fixteen of seventeen choice Gospel Preachers, and the persecution is already begun : howbeit I do not write this unto you with a dry face, yet I am confident in the Lords strength, Christ and his side shall overcome, and you shall be assured, the kirk were not a kirk, if it were not fo: as our dear husband, in wooing his kirk, received many a black stroke; so his bride, in wooing him, gets many blowes, and in this wooing there are strokes upon both fides ; let it be fo, the divel will not make the marriage go back, neither can he tear the contract, the end shall be mercy: Yet, notwithstanding of all this, we have no warrand of God to leave off all lawfull meaner. I have been writing unto you the counfells, and draughts of men against the kirk; but they know not, as Micab fayes, the counsel of Ichera. The great men of the world may make ready the fiery furnace for Zion ; but trom yee, that they can caufe the fire to burn ? so. Hethat made she fire, I truft, shall not fay amen

to their decreets. I truft in my Lord, God hath not fubferib. ed their bill, and their conclutions have not yet past our great Therefore if ye think good, addresse your self Kit ga feale. firt to the Lord , and then to A. R. anent the bufineffe that you know. I am most unkindly handled by the Presbytery; and as if I had been a stranger, and not a member of that Seate, to fite in judgement with them, I was fummioned by their order as a witnesse against B. A: but they have got no advantage in that matter. Other particulars you shall hear God willing, at Anent the matter betwixt you and I. E. I remember it to God: I intreat you in the Lord, be submiffive to his will, for the higher that their pride mount up, they are the nearer a fall; the Lord will more and more discover that man. Let your husband in all matters of judgement take Chrift's part, for the defence of the poor, and needy, and the oppreff. ed; for the maintainance of equity and justice in the town: And rake you no fear : He shall take your part , and then you are strong enough. What? howbeit you receive indignities for your Lords lake; let it be fo, when he shall put his holy hand up to your face in heaven, and dry your face, and wype the teares from your eyes, judge ye, if ye will not have cause then to rejoyce. Anent other particulars if you would fpeak with me, appoint any of the first three dayes of the next week in Carletoun, when Carletoun is at home, and acquaine me with your defires ; and remember me to God, and my dearest affection to your husband, and for Zions sake hold not your peace. The grace of our Lord Jesus be with you, and your busband, and children.

Anworb, Jun. 2. 1631.

Yours in the Lord , S. R.

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For MARION MC KNAUGHT.

Welbeloved Sifter.

Ty love in Chrift remembered, I have received a letter Mfrom Edinburgh, certainly informing me, that the English service, and the organs, and Kingglames his Pfalmet are to be imposed upon our kirk, and the Bishops are dealing for a general allembly: A. R. hath confirmed the newes allo, and layes, he spoke with Sir William Alexander, who is to come down with his Princes warrand for that effect. I am defired in the received letter, to acquaint the best affected about me with that forme: therefore I intreat you, & charge you in the Lords name, pray; but do not communicat this to any, while I fee you. My heart is broken at the rememberance of it, and it was my fear, & answereth to my last letter except one, that I wrote unto you: dearly beloved, be not casten down, but let us, as our Lords doves, take us to our wings, for other armour we have none, & flee in to the hole of the rock. It is true A. R. layes, the worthiest men in England are banished, & filenced, about the number of fixteen or seventeen choice Gospel Preachers, and the persecution is already begun : howbeit I do not write this unto you with a dry face, yet I am confident in the Lords strength, Christ and his fideshall overcome, and you shall be affured, the kirk were not a kirk, if it were not fo; as our dear husband, in wooing his kirk, received many a black stroke; so his bride, in wooing him, gets many blowes, and in this wooing there are strokes upon both fides; let it be fo, the divel will not make the marriage go back, neither can he tear the contract, the end shall be mercy: Yet, notwithstanding of all this, we have no warrand of God to leave off all lawfull meanes. I have been writing unto you the counfells, and draughts of men against the kirk; but they know not, as Micab fayes, the counsel of Ichora. The great men of the world may make ready the fiery furnace for Zion; but trow yee, that they can cause the fire to burn ? so. He that made ine fire, I truft, shall not fay amen

Letters. Epill. 6. to their decreets. I truft in my Lord, God hath not fubferib. ed their bill, and their conclutions have not yet past our great Kir ge feale. Therefore if ye think good, addresse your felf firt to the Lord , and then to A. R. anent the bufineffe that you know. I am most unkindly handled by the Presbytery; and as if I had been a stranger, and not a member of that Seate, to fite in judgement with them, I was fummioned by their order as a witnesse against B. A: but they have got no advantage in that matter. Other particulars you shall hear God willing, at Anent the matter betwixt you and I. E. I remember it to God: I intreat you in the Lord, be submiffive to his will, for the higher that their pride mount up, they are the nearer a fall; the Lord will more and more discover that man. Let your husband in all matters of judgement take Chrift's part, for the defence of the poor, and needy, and the oppreff. ed; for the maintainance of equity and justice in the town: And take you no fear ; Heshall take your part, and then you are strong enough. What? howbeit you receive indignities for your Lords lake; let it be fo, when he shall put his holy hand up to your face in heaven, and dry your face, and wype the teares from your eyes, judge ye, if ye will not have cause then to rejoyce. Anent other particulars if you would speak with me, appoint any of the first three dayes of the nexe. week in Carletoun, when Carletoun is at home, and acquaint me with your defires; and remember me to God, and my dearest affection to your husband, and for Zions sake hold not your

peace. The grace of our Lord Jesus be with you, and your

Anwoth, Jun, 2. 1631.

bushand, and children.

Yours in the Lord, S. R.

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For MARION MC KNAUGHT.

Dear Mistreffe.

I have not time this day to write to you, but God, knowing my present state, and necessities of my calling, I hope, will spate my mothers life for a timesfor the which I have cause to thank my Lord. I intreat you be not cast down, for that which I write before to you, aneat the planting of a minister in your town. Beleeve, and you shall see the salvation of God. I write this, because when you suffer, my heart sufferent with you. I do beleeve your soul shall have joy, in your labours and holy desires for that worke; grace upon you, and your Husband, and children.

Anworh.

Yours ever in Chrift , S. R.

For MARION MC KNAUGHT.

Beloved Mistresse.

My dearest love in Christ remembered to you: Know that Mr. Abraham shewed me, there is to be a meeting of the Bishops at Edinburgh shortly, the causes are known to themselves: It is our part to hold up our hands for Zion. Howbeit it is reported, they came fad from court. It is our Lords wifdome, that his kirk should ever hing by a threed, and yet the threed breaketh not, being hanged upon him, who is the fure nail in Davids house Isa. 22: ver. 22; upon whom all the velfels, great and smal do hang, and the nail (God be thanked) neither crooketh, nor can be broken: Iclus, that flower of leffe fet without hands , getteth many a blaft, and yet withers not, because he is his fathers noble rose, casting a sweet smell through beaven and earth, and must grow; and in the same garden with him grow the faints, Gods fair and beautyfull lillies, under wind and rain and all fun-burned, and yet life remaineth st the root: Keep within his garden , and you shall grow with them,

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with cm, them, till the great Husband man, our dear mafter gardiner, come, and transplant you from the lower part of his vineyard, up to the higher, to the very heart of his garden, above the wrongs of the rain, fun, or wind; and then wait upon the times of the blowing of the fweet fouth, and north wind of his gracious spirit , that may make you cast a sweet smell in your beloved's nostrils; and bid your beloved come down to his garden , and eate of his pleasant fruits Cans. 4: ver. 16. and be will come: you will get no more but this, until you come up to the well head, where you shall put up your hand, and take down the apples of the tree of life , and eat under the shadow of that tree: thefe apples are weeter up belide the tree, then they are down here, in this piece of a clay prison house. I have no joy but in the thoughts of these times. Doubt not of your Lords part, and the spoules part, she shall be in good case. That word shall fland Hof. 14: ver. 5. I shall be as the dew to Ifrael, be shall grow up as the lilly, and cast out his roots as lebanon ver. 6: his branches shall spread, bis beauty shall be as the olivetree, and his smell as lebanon. Ifa. 11: ver. 12. Chrift shall fet up his colours, and his entigne for the nations, and shall gather together the outcasts of Israel. Ezek. 37. ver. 11. Then the Lord faid to me, fon of man these dead bones are the whole house of Mael, behold they say, our bones are dried, our hope is loft, we are cut off for our parts ver. 12. Therefore prophely unto them, and lay, thus layeth the Lord God, behold O my people, I will open your graves, and cause you come up out of your graves, and bring you unto the land of Ifrael; Thefo promises are not wind, but the breasts of our beloved Christ, which we must suck, and draw comfort out of: we have cause to pity those poor creatures, that stand out against Christ, and the building of his house: Silly men, they have but a feeklesse and filly heaven, nothing but meat & cloath, & laugh a day or two in the world, and then in a moment go down to the grave, and they shall not be able to hinder Christs building: He that is master of work will lead stones to the wall over their belly: and for that present tumult, that the children of this world railes anent the planting of your town with a pastor,

XUM

M' RUTHERFOORD's Epift 8. beleeve, and stay upon God (as you still shame us all in beleeving) go foreward in the strength of the Lord, and from my Lord I say, before whom I stand, have your eyes upon none but the Lord of armies, and the Lord shall either let you fee what you long to fee, or then fulfil your joy more abundantly another way. You, and yours, and the children of God whom you care for in that town; shall have als much of the Son of God's supper, cut and laid down upon your trenchers, be who he will that carveth, as shall feed you to eternal life: and be not cast down for all that is done, your reward is laid up with God. I hope to fee you laugh and leap for joy. Will the temple be built without din, and tumult ? No, Gods stones of his house in Germany are laid with blood, and the Son of God no fooner begins to chope, and hew stones with his hammer but als foon the fword is drawn. If the work were of men, the world would fee their shoulders to yours; but in Christs work, two or three must fight against a Presbytery , (though his own court,) & a City: This proveth that it is Chrifts errand, & therefore that it shall thrive: let them lay iron chainer croffe over the door, stay, and believe and wait, while the lyon of the tribe of Iudah come, and he that comes from heaven cloathed with the rain bow, and hath the little book in his hand, when he takes a grip of their chaines, he will lay the door on the broid fide, and come in, and go up to the pulpit, and take the man with him, whom he hath chosen for his work : Therefore let me hear from you, whether you be in heavineffe, or rejoyeing under hope, that I may take part of your grief, and bear it with you, and get part of your joy, which is to me also as my own joy; And as to what are your fears, anent the health or life of your dear children, lay it upon Christs shoulders, let him bear all, loofe your gripes of them all, and when your dear Lord pulleth, let them go with faith, and joy: It is a tried faith, to kiffea Lord that is taking from you : Let them be careful, during the short time that they are here, to run, and get a gripe of the prize; Christ is standing is the end of their way, bolding up the garland of endlefle glory so their eyes, and is crying run falt, and come, and receive. Happy

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Happy are they, if their breath ferve them torun, and not to weary, while their Lord with his own dear hand put the crown upon their head. It is not long dayes, but good dayes, that make the life glorious and happy; and our dear Lord is gracious to us, Who shorteneth, and hath made the way to glory shorter then it was : So that the crown that Noah did fight for five hundred yeares, children now may obtain it in fifeteen yeares : and heaven is in some fort better for us now , then it was to Noah: For the man Christ is there now, who was not come in the flesh in Neahs dayes: You shall show this to your children, whom my foul in Christ bleffeth; and intreat them by the mercies of God, and the bowels of Jefus Chrift, to covenant with Jesus Christ to be his, and to make up the bond of friendship, betwixt their foules and their Christ, that they may have acquaintance in heaven, and a friend at Gods right - hand, fuch a friend at court is much worth: Now I take my leave of you, praying my Christ, and your Christ, to fulfil your joy, and moe graces , and bleffings from our fweet Lord Jefus to your foul, your Husbands, and Children, then ever I wrote of letters of A, B, C, to you : grace, grace be with you.

Anwoth, March 9, 1632. Yours in my fweet Mafter Jesus Christ. S. R.

FOR MARION MCKNAUGHT.

Dearly beloved Mistris.

My love in Christ remembred: You are not ignorant, what our Lord in his love - visitation hath been doing with your soul, even letting you see a little sight of that dark trance, you must go thorow ere you come to glory. Your life hath been neer the grave, and you was at the door, and you found the door shut fast. Your dear Christ thinking it not time to open these gates to you, while you have sought some longer in his camp: And therefore he willeth you to put on your armour again, and to take no truct with the Devil,

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bind noon , yet the supper of the lamb will come in time, and will be fer before us, before we famish, and loffe our ftomache, You have cause to hold up your heart in remembrance, and hope of that fair long fummer day, for in this night of yourlife, wherein you are in the body, ablent from the Lord, Chrifts fair moon-light in his word, and Sacraments, in prayer, feeling, and holy conference hath shined upon you, to let you fee the way to the city. I confesse our diet here is but sparing . we get but taltings of our Lords comforts; but the cause of that is not, because our steward Jesus is a niggard, and narrow hearted, but because our stomaches are weak; and we are narrow hearted; but the great feaft is coming, when our hearts shall be enlarged, and the chambers of them made fair and wide, to take in the great Lord lefus: come in then Lord lefus to hungry foules , gaping for thee. In this journey take the Bridegroom, as you may have him, and be greedy of his smallest crumbs, but dear Mistres, buy some of Christs delicats spiritual with in, or failing against your weak body: remember you are in the body, and it is the lodging house, and you may not without offending the Lord, fuffer the old walls of that house to fall down, through want of necessary food; your body is the dwelling house of the spirit; & therefore for the love you carry to the fweet gueft, give a due regard to his house of clay : when he looleth the wall, why not, welcome Lord lefus; but it is a fearfulfin in us, by husting the body by fasting, to look on stone, or the least piece of timber in it; for the house is not our own; the bridegroom is with you yet, fo fast as that also you may feast, and rejoyce in him. I think upon your Magistrates, but he that is cloathed in linning, and hath the writers inkhorn by his fide, hath written up their names in heaven already: pray , and be content with his will, God hath a counsel house in heaven, and the end will be mercy unto you. For the planting of your Town with a godly Minister, have your eye upon the Lord of the harvest: I dare promise you, God in this life shall fill your foul with the farmelle of his house, for your care to see Christa bairnes fed, and your posterity shall know it, to whom I pray for mercy, and that they may get a name among it the living in lerujalen M'Ruther roo's Epifi lei millem, and if God portion there with his bairas, their rent is fair, and I hope it shall be so. The Lord Iclus be with your spirit.

Apwoth. Sept. 19. 1631.

Yours ever in Chrift , S. R.

FOR MARIOM MC KNAUGHT.

Welbeloved Sifter in Chrift.

Tou shall understand, I have received a letter from Edin-I burgh, that it is suspected that there will be a General affembly, or then forme meeting of the Bishops , and that ar this Syned there will be fome commissioners chosen by the Bishop; which newes have fo taken up my mind, that I am not fo fetled for ftodier, as I have been before; and therefore was never in fach feare for the workt but because it is written to-me, as a fecreet I dare not reveal it to any, but to your felfe whom ! know: and therefore I increate you, not for any comfort of mine. who am but one man; but for the glory and honour of Jefus Chrift, the mafter of the banquet; be more earoeft with God . and in general shew others of your Christian acquaintance my fearesfor my felfe. I ean becontent of shame in that work , if my Lord and maffer be honoured; and therefore petition our Lord, especially to see to his own glory, and to give bread to his bungry bairns, howbeit I goe hungry away from the feaft: Request Mr Robers from me, if he come not, to remember us to our Lord . Thave neither time, nor afree difpoled mind to write to you, anent your own cafe. Send me word if all your children and your husband be well: Seeing they are not yours but your deare Lords, efteeme them but as borrowed, ad lay them down at Gode feet : your Chrift to you is better then they alk you will pardon my unaccustomed short letter and remember me, and that honourable feaft to our Lord Icfar. He was with us before ? I hope be will not change spon

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Epist. 17.

Letters.

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mod to Yours in his facet Lord Jefus, S. R.

TO MARION MC KNAUGHT.

... Welbeloved and deare Sifter.

Y tender affection in Christremembered, I left you in as Vagreat heavines , as I was in fince I came to this country ; but I know you doubt not, but (as the truth in Chrift is) my foul is knit to your foul, and to the foul of all yours, and would, if I could, fend you the largest part of my heart inclosed in this letter; but by servent calling upon my Lord, I have attained some victory over my heart, which runneth often not knowing whither, and of my beguiling hopes, which I know now better then I did; and trufts in my Lord, to hold aloofe from the inticeings of a feduceing heart, by which I am dayly cofened; and minds not by his grace, who hath called me according to his eternal purpole, to come to far within the grips of my foolish mind. griping about any folly comeing its way, as the woodbind or ivic goeth about the tree. I adors and kiffe the providence of my Lord, who knoweth well what is most expedient for me, and for you, and your children; and I thinke of you as of my felfe, that the Lords who turneth (in his deep wildom) about all the wheeles and turpings of fuch changes, shall also dispose of that for the best to you, and yours. In the presence of my Lord, I am not able, howbeit I would, to conceive amiffe of you, in that matter ? grace's grace for ever upon you and your feed; and it shall be your portion, in dispight of all the powers of darkneffe: do not make more question of this . But the Lord law a naile in my beart loofe, and he bath now fastened it, honour betto his Majesty. Thear your son is entered to the school, if I had

Epift. 11.

known of the day, I would have begged from our Lord, that he would have put the book in his hand, with his own hand: I truft in my Lord it is fo; and I conceive hope, to fee him after to give Light in some roome of our Lords house, and purpose by the Lords grace, as I am able, (if our Lord call you to rest before me) when you are ar your home, to doe to the uttermost of my power to helpe him every way, in grace and learning, and his Brother, and all your children; and I hope you would expect that of me. Further you shall know, that Mr W. D. Is come home, who faith it is a miracle, that your Husband in this processe before the Councel escaped both discredit & dammage; Let it not be foregotten, he was, in our apprehension, to our griefe, east down and humbled in the Lords work, in that matter betwixt him and the Bailzy; now the Lord hath honoured him, and made him famous for vertue, honefty, and integrity, two feveral times before the nobles of this Kingdom: your Lord liverb; we will goe to his throne of grace again, his arme is not shortened. The King is certainly expected. Ill is feared, we have cause for our finnes, to feare, that the Bridegroom shall be taken from us. By our finnes we have rent his fair garmente, and we have ftirred up and awakened our beloved; pray him to tarry, or then to take us with him: it were good that are should knock and rape at our Lords door. We may not tire so knork oftener then twice or thrice: he knoweth the knock of his friends. I am still what I was ever to your dear children. tendering their foules happines, and praying that grace; grace, grace, mercy, and peace, from God even God our father and from our Lord Jefus, may be their portion; and that now while shey are green and young, their hearts may take band with fefus, the corner stone, and win once in, in our Lord and Sayiours house, and then they will not get leave to flist pray fot me , and especially for humility and thankfulnes: I have alwayes remembrance of you, and your Husband, and dear children : The Lord Jefus be with your spirit.

Vin at he wellow in the

Anwesh. Yours evermore in my deare Lord Fefus and yours, S. R.

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MARION MC KNAUGHT.

Welbeloved and dear Sifter.

y Love in Christ remembered, God hath brought me Na home from a place, where I have been exercifed with great heaviness; and I have found at home new matter of heaviness; yet dare not but in all things give thanks: In my bufines in Edinburgh, I have not finned, nor wronged my party, by his owne confession and by the confession of his ficinds; I have given of my goods for peace, and the faveing of my Lords truth from reproaches, which is dearer to me then all I have. My Mother is weake, and I thinke shall leave me alone; but I am not alone, because Christ's Father is with me . For your bufines anent your Town, I fee great evidencesa but Sathan and his Instruments are against it, and few fet their shoulders to Christ's shoulder to helpe him; but he will doeall his alone, and I dare not but exhort you to beleeve, and persuade you, that the hungry in your city shall be fed, and the reft that want a stomak, the pareings of Gods loafe will suffice them? And therefore, beleeve it shall be well . I may not Leave my mother, to come and confer with you of all particulars. I have given such directions to our dear freind as I can, but the event is in our Lords hands. Gods Zion abroad floorisherh, & his arme is not shortned with us, if we could beleeve. There is scarcety and a famine of the word of God in Edinburgh; your fifter I. laboureth mightily in our busines; but hath not as yet gotten an answer from I. P. Mr A. C. will work what he can , my Lady faith she can doe liftle, and that it futeth not her nor her Husband well, to speak in such an affair: I told her my mind plainly; I long to know of your estate; remember me heartyly to your dear Husband: grace be the portion of your bairnes. I know you are mindful of the green wound of our Sifter kirk in Ireland, bid our Lord lay a plaister to it, he hath good skill to doe to, and fet others to work; Grace, grace upon your foul, and body and all yours. Anwoth

Yours in Chrift, S. R.

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For MARION MC RNAUGHT.

Welbeloved and Dear Sifter.

know your heart is cast down , for the desolation like to come upon this Kirk; and the appearance, that an hireling shall be thrust in upon Christ's flock, in that town; but fend heavy heart up to Christ, it well be welcome. These who are with the beaft and the Dragon , must make war with the lamb; but the lamb shall overcome them, for he is Lord of Lords, & King of Kings, and they who are with him, are called, and cholen , and faithful: Rev. 17: ver. 14. Our ten dayes will have an end; all the former things shall beforgotten, when we shall be up before the throne. Christ hath been ever thus in the world, he hath always the defenders part, and hath been full in the camp, fighting the Churches battells. enemies of the Son of God will be fed with their own flesh , and shall drink their own blood; and therefore their part of it shall, at last, be found hard enough; so that wee may look foreward and pity them; until the number of the Elect be fulfilled, Christs garments must be rolled in blood: He cometh from Edom, from the flaughter of his enemies. Ifa. 63. ver. I. Clothed with dyed garments, glorious in his apparel, travelling in the greatmelic of his strength: Who is this (layeth he) that appears in this glerious posturer our great He, that He, who is mighty to lave; whose glory shineth, while he sprinkleth the blood of his atverfaries upon his garments, and flaineth all his raiment. The glory of his rightcons revenges shineth forth, in these stain. But leing our world is not here away, we poor childeren, la from home, must steal thosow many watters, weeping as we goe, and withall beleeving, that we doe the Lords faithfulnefe no wrong, feing he bath find Ifa: 51: ver. 12. Ireven I am bi, that comforgeth you, who are thou that are affraid of a man thu shall die, and of the Son of mun that shall be made as profit Ifa. 43: ver. 2. When thou paffeft thorow the matters, I mi be with the; And thorow the rivers they shall not overflow shee:

Letters.T . H

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thee: When thou walkest thorow the fire thou shall not be burnt , neisber shall the flame kindle upon thee. There is a cloud gathering, and a ftorme comeing. This land shall be turned up ide down, and if ever the Lord ipake to me, (think on it) Chrifts bride will be glade of a hole to hide her head in , and the dragon may fo far prevail, as to chafe the woman and her man-childe over sea; but there shall be a gleaning, two or three berries left , in the top of the olive tree, of whom God thall fay, Deftroy them not, for there is a bleffing in them : Thereafter there shall be a fair fun-blinke , on Christ's old spoose, and a cleare skie, and she shall fing as in the dayes of her youth. The Antichrift and the great red Dragon will lop Chrift's branches, and bring his vine to a low flump, under the feet of thole, who carry the marke of the beaft; but the plaint of renown , the man whole name is the branch, will bud forth again, and blollome as the role, and there shall be fair white Hoorishes again with most pleasant fruits upon that tree of life! A fair feason may He have ! grace grace be upon that bleffed and beautiful tree! under whose shaddow we shallfit, and his fruit shall be sweet to our tafte. But Chrift shall wooch is handful in the fire, and choofe hisown in the furnace of affliction : but be it fo, he dow not , he will not flay his children: Love will not let him make a full end: The Covenant will cause him hold his hand. Feare not then, (faith the first and the last, he who was dead and is alive) We see not Christ sharpning and furbishing his Tword, for his enemies; and therefore our faithlesse hearts say, as Zion did, the Lord hath for faken me. But God reproveth her, and faith, well well, Zion, is that well faid? Think again on it : You arcin the wrong to me? Ifa. 49: ver. 15. Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb! yea , The may ; yet will I not forget thee; ver. 16.behold, I bave engraven thes upon the palms of my bands. You break your heart and grow heavy , and forget that Chris hath your name engraves on the palms of his hand in great letters ... In the name of the fon of God beleeve, buried Scotland, dead and buried with her dear Bridegroom, shall tife the third day again, and there shall be a new grouth, af-

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M. RUTHERFOORD'S Epift 14 ter the old timber is cut down. I recommend you and your burdens, and heavy heart to the supportings of his grace, and good will who dwelt in the bush, to him who was seperat from bie brethren. Try your husband a far off , to fce if he can be induced to think upon goeing to America. O to fee the fight, next to Christs comeing in the clouds the most joyful! our elder brethren the Jewes and Christ fall upon one anothers necks, and kiffe each other ! they have been long afunder , they will be kinde to one another when they meet. Oday! O longed for and lovely day down ! O fweet Jefus let me fee that fight, which will be as life from the dead , Thee and thy ancient people in mutual embraces ! Delire your daughter to close with Chrift, upon terms of infering for him; for the croffe is an old mealing, and plot of ground, that lyeth to Christs house. Our dear Chiefe, had ay that rent lying to his inheritance, but tell her, the day is neer the dawning, the skie is riveing, our beloved will be on us, ere ever we be awat , the Antichrift and death and hell, and Christs enemies and ours will be bound, and feast into the bottomelesse pit, The Lord Jesus be with Four fpirit.

Anworb. April. 22. 1635.

Yours in his sweet Lord Jesus. S. R.

TO MARION MCKNAUGHT.

Loving and dear Sifter.

For Zions sake hold not your peace, neither be discouraged, for ongoeing of this perfecution, I ehovah is in this burning bush. The floods may swell and roas; but our Ark shall swim above the watters; it cannot sin hybecause a Saviour is in it. Beause our beloved was not let-in by his spoule, when he stood at the door, with his wet and frozen head; therefore, he will have

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Letters. To A Epift. 14. 25 have us to feek him a while, and while we are feeking, the watch men, that goe about the walls, have firicken the poor woman; and have taken away her vail from her; but yet a little while and our Lord will come again. Sculands skie will cleare again, her moment must goe over. I dar in faith say and write, (I am not now dreaming) Christ is but seeking (what he will have and make) a clean gliftering bride out of the fire. God fend him his errand; but he cannot want what hefecks. In' the mean time, one way or other, he shall finde, or make a neft for his mourning dove. What is this we are doing, breaking the neck of our faith? We are not come as yet to the mouth of the red fea; and howbeit we were, for his honours fake he must drie it up. It is our part to die griping, and holding fast his faithful promise. If the beast should get leave toride through the land, to feal fach as are his , he will mot get one lamb with him , for thefe are fecured & fealed as the fervants of God. In Gods name, let Christ take his barne floors and all that is in it to a hill, and winnow it, Let him fift his corne, and sweep his house, and seek his loft gold. The Lord shall cogge the rumbling wheels, or turne them; for the remainder of wrath doth he restrain. He can loose the bels of Kings; to God their belt, wherewith they are girt, is knit with a fingle draw knot. As for a Pastor to your town, your conscience can beare you witnesle, you have don your part: let the mafter of the vineyard now fee to his garden, feing you have gone on , till he bath faid, fland fill. The will of the Lord be done. But a trial is not, to give up with God and believe no more. I thank my God in Christ, I finde the force of my temptation abated, and its edge blunted, fince I fpoke you laft. I know not if the tempter be bovering, until he finde the dam gather again, and me more secure, but it hath been my burden, and I am yet more confident, the Lord will fuecour and deliver. I intend God willing, that our communion shall be celebrat the first Sabbath after pasche. Our Lord, that great master of the feast, send us one hearry and heartfome supper, for I look it shall be the lafte

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But we expect, when the shadowes shall fee away, and the day dawn, and our Lord shall come to his garden, that he shall feed us in green pastours, without seare. The dogs shall not then be bunded out amongst the sheep. I carnettly desire your prayers, for assistance at out work; and put others with you to doe the same. Remember me to your Husband, and desire your daughter, to be kinde to Christ, and seek to win neer him, he will give her a welcome into his house of wine, and bring her into the Kings Chambers, O how will the sight of his face, and the smell of his garments allure and ravish the heart! Now the love of the lovely Son of God be with you.

Anworb. 1635.

Yours in his sweet Lord Jesus. S. R.

For MARION MC KNAUGHT.

Mistreffe.

MY love in Christ remembred, having appointed a meeting Presbytery, I cannot fee you now: Commend may journey to God. My foul bleffeth you for your last letter. Be not difcouraged, Christ will not want the Isles -men, the Isles shall wait for his Law : We are his inheritance, and He will fell no part of his inheritance , for the fins of this Land, and our breach of the Covenant , contempt of the Goipel , and our defection from the truth, He hath fet up a burning furnace in our mount Zion; But I fay it , and will bide by it , the graffe shall yet grow green on our mount Zion : There shall be dew all the night upon the Lillies, amongst which Christ feedeth, until the day break, and the shaddowes flee away : And the moth shall eat up the enemies of Chrift , Ifa. 50: ver. 9. Let them make a fire of their own, and walkin the light thereof, it shall not let them fee to go to their bed ; but they shall lie down down in forrow : Therefore rejoyce and beleeve: Thur in hafte, Grace , grace be with you and yours.

Anworb.

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Yours in Christ. S. R.

MARION MC KNAUGHT.

Loving and dear Sifter.

tear that you be moved and cast down , because of the late wrong that your Husband received in your Towne - Council: But I pray you, comfort your felf in the Lord; for a juft caule bides under the watter, onely as long as wicked men hold their hand above it : their arme will weary , and then the just cause shall swime above, and the light, that is sowen for the rightcous, shall fpring and grow up. If ye were not ftrangers here, the dogs of the World would not barke at you, 2 Cor. 6; ver. 8. You shall fee all the windeings & turnings that are in your way to heaven, out of Gods Word: for he will not lead you to the Kingdome at the neerest; but you must go thorow honour and dishonour, by evil report and good report, as deceivers and yet true, Ver. q. As unknown and yet well known, as dying and behold wee live, as chaftned and not killed , Ver. 10. As forrowful and yet always rejoyceing. The world is one of the enemies, that we have to fight with; box a vanquished and overcome enemy, and like a beaten and forclorne fouldier; for our Jefus hath taken the armour from it: Let me then speake to you in his words: Be of good courage, faith the captain of our falvation, for I have overa-Youshall neither be fice of the scourge of come the world, the rongue, nor of difgraces, even if it were bufferinge and spitings upon the face, as was our Saviours case, if you follow Ielus Christ. I beseech you in the bowels of our Lord Ielus, keep a good conscience (as I trust you doc:) you live not upon mens opinion : gold may be gold and have the Kings ftampe upon it, when it is trampled upon by men. Happy are you, if when the world trampleth upon you in your credite,

Epift. 15. M'RUTHER FOORD'S and good name; yet you are the Lords gold, flamped with the King of heavens image, and fealed by his spirit unto the day of your redemption : Pray for the spirit of love, for 1 Cor. 13. ber. 7. Love beareth all things, it beleeveth all things, hopeth all things, and endureth allthings. And I pray you and your Husband, yeal charge you before God, and the Lord Jesus Christ, and the elect Angels, pray for these your ad-And read this to your Husband from me, and let both of you put on, as the elect of God , bowells of mercies. And, Sifter, remember how many thousands of talents of fins, your mafter hath forgiven you. Forgive ye therefore your fellow servants one talent. Follow Gods command in this, and feek not after your own heart, and after your own eyes, in this matter , as the spirit speaks Numb, 15. ver. 39. Aske never the counsel of your own heart here, the world will blow up your heart now, & cause it swell, except the grace of God cause it fall. lesus, even lesus the eternal wisdom of the Father, give you wisdom. I trust God shall be glorified in you. And a door shall be opened unto you, as to the Lords prisoners of hope, as Zecharrah speaks; it is a benefit to you, that the wicked are Gods fan to purge you. And I hope they shall blow away no corne, or spiritual graces, but onely your chaffe, I pray you in your pursute, have so recourse to the law of men, that you wander not from the law of God. Be not cast down, if you law him who is standing on the shore, holding out his armes to welcome you on land, you would not onely wade thorow a lea of wrongs, but thorow hell it felf to be at him. And I trust in God you see him sometimes. The Lord Iclus be with your spirit and all yours. 1

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Your Brother in the Lord, S. R.

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MC KNAUGHT. MARION

Worthy and Dear Mistreffe.

Y dearest love in Christ remembered. As to that busi-Vanefle, which I know you would fo faine have taking efhet, my earnest defire is, that you stand still, halt not, and you shall fee the falvation of God. The great mafter gardner , the Father of our Lord Irins Christ, in a wonderful providence, with his own hand, (I dare, if it were to edification, (wear it.) planted me here, where by his grace, in this part of his vineyard, I grow. I dar not fay, but Satan and the world (one of his pages, whom he fendr his errands) have faid otherwife, and here I will abide, till the great mafter of the vineyard think hit to transplant me; but when he feer meet to loofe me at the root, and to plant me where I may be more ufeful, both as to fiuit and shaddow, and when he who planted pulleth up, that he may transplant, who dare put to their hand and hinder; if they doe , God shall breake their arme at the shoulder blade, and doe his turne. When our Lord is going west, the devil & world goe eaft: and doe you not know, that it hath been ever this way betwirt Go I and the world , God drawing , and they holding, God, yea, and the world, ney: but they fall on their back and are frustrat, and our Lord heldeth his grip. Wherefore doth the word fay, that our Christ, the good - man of this house, his dear kirk, bath feet like fine braffe as if they burned in a furnace ! Ren 1: ver. 15. For no other caufe, but becaule, where our Lord fetreth down his brafen feet, he will foreward; and whitherfoever he looketh, he will follow his look; and his feet burne all under them, like at fire dort fruhble and thornes. I think He hath now given the world a proof of his exceeding great power, when he is doing fuch great things, wherein Zion is concerned, by the foord of the Swedish King, a of a Gideon. As you love the glory of God pray infrantly. (year engage all your praying acquantance, & take their faithful promife

Mr Rutherroord's Epift. 17. 40 to doe she like) for this King, and every one that Zions King armeth , to execute the written vengeance on Babylon: Our Lord hath begun'to look fome of Babylons cornerflones, pray him to hold on; for that city must fall, and the birds of the aire and the beafts of the earth must make a banquet of Babylen; for he hath invited them to eat the floh of that whore, and to drink her blood; and the cap of the Lords right hand shall be surned unto her , and shameful spewing shall be upon her glary; He whose word must stand , hath said , Take this cup at the band of the Lord, and drink and be drunken, and frew and fall and rife no more, Jer. 15; ver. 27. Our Jefus letting up himfelf, as his Fathers enfigne Ifa It. ver. 10. As Gods fair white colours, that his foulders may all flock about him : Long, long may these colours stand It is long since he displaid a banner against Babylon, in the light of men and angella : La us rejoyce and triumph in our God, the victory is certain; for when Christ and Babel wrelle, then argells and faints may prepare themselves to fing, Babylon the great is fallen, is fallen, Howbeit that Prince of renown, precious Jefus , be now werp ing and bleeding in his members; yet Christ will laugh again, and it is time enough for us to laugh, when our Lord Christ langheth, and that will be shortly: For when we hear of warrs & rumours of warres, the judge's feet are then before the door, and he must be in heaven, giving order to the Angels to make shemselves ready, and prepare their hooks and ticles for that ereat haiveft . Chrift will be upon us in hafte, watch but a little, and ere long the skies will rive, and that fair lovely perfon, Ielus, shall come in the clouds, fraughted and loaded with glory; and then all these knapes and foxes, that destroy. ad the vines, shallcallto the hills, and cry to the mountains so cover them, and hide them from the face of him, who fitteth upon the throne, and from the wrath of the lamb. Remember me to your Husband, and defire him from me to help Chrift, and to take his part, and in judgement fide ever with him, and receive a blow patiently for his fake; for he is worthy to be suffered for, not onely to blower, but also to blood: He shall finde, that innocency and uprightnesse in judgement

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Letters, The Emit. 18. gement shall hold its seet, and make him happy, when jouking will not doe it o I speake this, because a person faid to me, I pray God, the countrey be not in worfe cafe now, when the Proveft and Baylies are agreed, then formerly : to whom I replyed , I truft the Proveft is agreed with the mans person , I pray for you, with my whole foul ber not with his faults. and defire, that your children may walk in the truth, and that the Lord may shine upon them, and make their faces to shine, when the faces of others shall blush, I dar promife them in his name, whose truth I preach, if they will but try Gods fervice, that they shall finde him the fo ceteft mafter that ever they fervoi; and defire them from me , but to try for a while the fervice of this bleffed mafter , and then if his fervice be not fweet, if it afford not what is pleasant to the foul's tast . change him upon tryal, and feek a better : Chrift is an unknown Christ to young ones; and therefore they feek him not , because they know him not . Bid them come and see . and feek a kille of his mouth; & then they will finde his mouth is fo weet , that they will be everlastingly chained unto him . by their own confent: If I have any credit with your children, lentreat them in Chrifts name, to try what truth and reality is in what I fay, and leave not his service, till they have found me alvar : I gave your your Husband and them to his keeping, to whom I have, and dar venture my felf and foul, even to our dear friend lefts Chuift , in whom I am.

Anworb.

Yours. S. R.

FOR MARION MC KNAUGHT.

Welbeloved Sifter.

MY dearest love in Christ remembered soyou: Know that I am in great heaviorsse, for the pitiful case of our Lords Kirk: I heare the cause why D. Burton is committed to prison, is, his writing and preaching against the Arminians, I therefore entreat the aid of your prayers for my self, and the Lorda

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Mr Rutherroord's Epift. 18. Lords captives of hope , and for Zion. The Lord hath and dayly lets me fee clearly, how deep furrowes Arminianifme and the followers of it , shall draw upon the back of Gods Ifrael (but our Lord our the cords of the wicked?) I/a. 400 per. 14. But Zion faid the Lord bath forefaken me, and my Lord bath forgotten me. Lam. 1; ver. 2. Zion weepeth fore in the night, and her sears are upon her cheeks: among ft all her lovers the bimb mone to comfort ber, all ber friends bave dealt treacherously with ber, and are become ber enemies. If a. 1. ver. 22. "Our fil. ver is become droffe, our wine mixed wish waster Lam. 4: ver. 1. How is she gold become dim? bow is the most fine gold changed! she flones of the fandluary are poured out in the top of every firest. Ver. 2. The precious font of Zion comparable to fine gold bie are they effeemed as earthen pischers, the work of the bands of the Potter. It is time now for the Lord's fectet ones, who favour the dust of Zion , to cry, bom long Lord. And to go up to their watch tower, and to ftay there, and not to comedown, until the vision speak; for it will speak Hab. s. In the mean time, the just shall live by faith. Let us wait on, and not weary. I have not a threed to hang upon and reft, but this one, Ifa. 49: ver. 15. Can a woman firget ber fucking child, that the thould not have compation on the fun of her mombined the may forget, yet will I not forget thet, Ver. 16. Behold I have graven thee upon the palmes of my hands, thy malls are comimually before me. For all outward helps doe fail, it is time there. fore for us to hang our felves, as out ords vellels, upon the nail, that is fastned in a sure place. We would make stakes of our own fastning, but they will break. Our Lord will have Zion on his own nail. Edom is bufy within us, and Babel without us , against the handful of Jacob's feed. It were bet that we were upon Christs side of it, for his enemies will get she flakes to keep (as the proverb is:) our greatest difficulty will be, to win on upon the rock now, when the wind and waves of perfecution are so lofty and proud. Let sweet Jelis make us by the hand : neither must we think, that it will be otherwife, for it is rold to the foule under the altar, Rev. 6. That their fellow fervants muft be killed as they were. Surely,

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Epill. 19.

Ideannot belong to day. Nay heare him fay, behold I come my dear bride, think not long. I shall be at you at once.

I heare you, and am comeing. Amen, even so come Lord Jew fast, come quickly. For the prisoners of hope are looking cull at the prison windows, to see litthey can behold the Kings ambaffishour comeing, with the Kings watrant, and the keyes. I write not to you by guesse now, because I have a warrant to fay unto you, the garments of Christ's spoule must be once again dyed in blood, so long agoe her Husbands was. But our Father sees his bleed ag son. What I write unto you, show it to I. G. Grace, grace, grace, and mercy be with you your Husband and children.

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Yours in the Lord, S. R.

FOR MARION MC KNAUGHT:

Welbeloved and dear Sifter in Chrifte

resuld not get an answer written to your letter till now, 'ld respect of my wifes disease, and she is yet mightily pained. I hope all shall end in God's mercy. I know that so afflicted life looks very like the way, that leads to the kingdom; for the Apollie Adr. 14. 22 hath drawn the line and the King's mercat-way, Through much tribulation, to the kingdom. The Lord grant as the whole armout of God. Ye write to me concerning your peoples disposition, how their hearts are inclined toward the man ye know, and whom ye delire most earnestly your felf. He would mon gladly have the Lords call for wantplantation; for he knows, all God's plants fet by his own hand thrive well; and if the work be of God, he can make a flepping-flone of the devil himfelf, for fetting forward the work. For your felf I would advise you, to ask of God a subraiffice heart. Your reward shall be with the Lord, although the people be soe gathered, (as the prophet speaks) & suppose the word do not profper, God skill account you A repairer of the breaches, And

Epift. 20. M' RUTHERFOORD'S take Chrift caution, ye shall not lose your reward. Hold your grip faft. If ye knew the mind of the glorified in heaven, they think heaven come to their hand at an eafy mercat, when they have got it for three - score or four-score years wreftling with God. When ye are come thither, ye shall think, all ! did, in respect of my rich reward now enjoyed of free grace, was too little. Now then for the love of the Prince of your Glyation, who is flanding at the end of your way, holding up in his hand the prize and the garland to the race runners; forward, forward. Faint not, Take as many to heaven with you, at we are able to draw. The moe vedraw with you've shall be the welcomer your felf. Be no Niggard or sparing churle of the grace of God; and employ all your endeavours for establishing an honest Ministery in your Town, now when ye have fo few to fpeak a good word for you. I have many a grieved heart dayly in my calling. I would be undone, if I had not access to the King's chamber of presence, to shee him all the bufinels. The devil rages and is mad, to fee the water drawn from his own mill; but would to God, we could be the Lord's inftruments to build the fon of God's house: pray for me : If the Lord furnish not new timber from lebanon, to build the house, the work will cease. I look to him, whi hash begun well with me. I have his hand write, He will not change . Your daughter is well, and longs for a bible. The Lord ellablish you in peace. The Lord Jelus be with your

Ter MARION NE KNARGUT

. Yours at all power in Chrift. S. R.

For MARION MC KNAUGHT.

Miftreffe:

Y love in Christ remembred. Our communion is on Sabbath come eight dayer. I will intreat you to recommend it to God, and to pray for me in that work. I have moe him upon me now, than the last time. Therefore I will beforeh you

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you in Chrift, feck this petition to me from God, that the Lord would give me grace to yow and perform new obedience. I have cause to suire this of you, and shew it to Tomas Carfen, Fergus and Jean Bramn, for I have been and am exceedingle cast down, and am fighting against a malicious devil, of whom I can win little ground. And I would think a spoil, plucked from him and his truly fervant, fin , a lawful and just conquest. And it were no fin to take from him, in the name of the good man of our house, our King Jelus, I invite you to the banever. Hefaith, ye shall be dearly welcome to him. And I defire to believe, (howbeit not without great fear) he shall be as hearty in his own house, as he has been before. For me, it is but small reckoning , but I would fain have our Father and Lord to break the great fair loaf, Chrift, and to diffribute his fun fon amongst the bairns of his house. And that if any were iftep-bairn, in respect of comfort and sense, it were rather my felf than his poor bairns. Therefore bid our welbeloved come to his garden , and feed among the lillies. And as conceruing Zien, I hope, our Lord, who Zach. 2. fent his angel with a measuring line in his hand, to measure the length and breadth of Ferufalem, in token he would not want a foot length or inch of his own free heritage, shall take order with those, who have taken away many acres of his own land from him. And God will build Jerufalem in the old fled and place s where it was before: in this hope rejoyce and be glad. Chrift's garment was not diet in blood for nothing , but for his bride, shom he bought with strokes. I will defire you to remember my old fults to God', God's glory and the increase of light & that I dry not up. For your town, hope and believe, that the Lord will gather-in his loofe sheave among you to his barn, and fend one with a wel-tooth'd sharp book, and frong gardies, to reap his harvest. And the Lord Jesus be Husbandman, and overfee the growing. Remember my love to sour Hurband and to Samuel : grace upon you and your shildern! Lord make them corner flones in Jerufalem , and pine them grace in their youthato take band with the fair chief corant floor, the was hered out of the mountain without hands and got

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36 Mr RUTHERFOORD'S Epift. 27. many a knock with his Father's fore hammer, and endured them all, and the stone did neither cleave not break. upon that stone make your foul to lye. King Jesus be with your spirit,

Anmorh,

Your friend in his welbe. loved Lord Jesus, S. R. Ep

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FOR MARION MCKNAUGHT.

Much bonoured and dear Mistress.

Y love in Christ remembred. I am grieved at the heart to write any thing to you, to breed heaviness to you. And what I have written, I wrote it with much heavinels. But I intrest you in Chrift's name, when my foul is under wreftlings, and feeking direction from our Lord, (to whom his vineyard belongeth) whither I shall go, give me liberty to advife, and try all airths and paths, to fee whether he goeth before me and lead. eth me. For if I were affured of God's call to your Town, let my arm fall from my shoulder blade and lofe power, and my right eye be dried up, which is the judgement of the idol shep. herd Zach. 11: 17. If I would not fwim through the water, without a boat , ere I fas his bidding. But if ye knew my doubtings and fears in that , ye would fuffer with me. Whether they be temptations, or impediments cast in by God, I know not, but you have now cause to thank God. For seeing the Bishop hath given you such a promise, he will give you an houest man, more willingly than he will permit me to come to you. And, as lever intreated you, putthe bulinels out of your hand in the Lord's reverence; and try of him, if ye have warrant of him to leek no man in the world, but one onely , when there are choice of good men to be had : howbest they be too scarce, ye they are And what God faith to me in the bulinels, I resolve by his grace 200dog for I know nor what he will do with me , but God shall fillyon with joy , ere the bulinels be ended. For I perfwade my felf duc Lord Jefus hath ftirred you up already to do good in the bulinely, and ye shall not lofe your reward. I have heard your Hurband & Samuel have been fick. The man who is called

Letters. Epift. 21. the branch and God's fellow, who standerh before his Father,

will be your flay and help Zach. 13: ver. 7. I would I were able to comfort your foul : but have patience and ftand ftill : he that believeth maketh not hafte. This matter of Crammond cast in at this time is either a temptation, having fallen out at this time, or then it will clear all my doubts, and let you fee the Lords will. But I never knew my own part in the bufinels till now. I thought I was more willing to have embraced the charge in your Town, than I am, or am able to win to. I know, ye pray that God would resolve me what to do; and will interpret me, as love biddeth you, which thinketh not ill, and believeth all things, and hopeth all things. Would ye have more than the Son of God, and ye have him already, and ye shall be fed by the carver of the meat, be who he will. And these who are hungry look more to the meat, than to the carver. I cannot fee you the next week. If my lady come home, I must visite her. The week thereafter there will be a Presbytery at Girtoun. God will dispose of the meeting. Grace upon you, and your feed & husband; the Lord Iclus be with your

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Yours in Christ, S. R.

MARION MCKNAUGHT.

Worthy and welbeloved Mistress.

Y love in Christ remembred. Lhave fent you a letter from Mr David Dick, concerning the placing of Mr Hugh Mc kail with themselves; therefore I write to you now, onely to intreat you in Christ, not to be discouraged thereat : be submissive to the will of your dear Lord, who knoweth best what is good for your foul and your town both; for God can come over greater mountains than these, we believe; for he worketh his greatest works, contrare to carnal reason and means. My ways are not , faith our Lord, as your ways; neither are my thoughts as your thoughts Ifa. 55. I am no whit put from my belief for all that; believe, pray and use means. We shall cause Mr John Ker, who conveyed my felf to Lochinvar, to use means to fick a man, if Mr Hugh failus. Our Lord has a little bride among

Epift. 21. MIR BTHERFOORD'S you , and I trust he will fend one to wood her to our fweet Lond Jelus. He will not want his wife for the fuiting : and he has means abundance in his hand, to open all the flots and bars , this Satan draws over the door; he cometh to his bride leaping over the mountains, and skipping over the hills : his way to his foouse is full of stones, mountains and waters; yet he putterh in his foot and waderh through : he will not want her; and cherefore refresh me with two words, concerning your confidence and courage in our Lord, both about that and about his own Zion; for he woocth his wife in the burning bush; and for the good will of him that dwelleth in the bush, the bush is not confumed. It is better to weep with Ierufalem in the fore noon, than to weep with Babel after noon, in the end of the day. Our day of laughter and rejoycing is coming : yet alittle while and ye shall fee the falvation of God. I long to fee you, and to hear how your children are, especially Samuel, Grace be their heritage and portion from the Lord, and the Lord be their lot, and then their inheritance shall please them well: Remember my love to your Husband; the Lord Jefus be with Your Spirit.

Anwork.

Yours in his sweet Lord lesus, S. R.

Fer MARION MC KNAUGHT.

Welbeloved Sifter.

Well, thanks beto God; I trust in him, ye shall have joy of her. The Lord bleis her. I am now presently going about carechising. The bearer is in haste: forget not poor Zion, and the Lord emember you, for we shall be shortly winnowed; I estar pary for us, that our faith sail not. I would wish to see you a Sabbath with us, and we shall stir up one another. God wilking, to seek the Lord; for it may be he hide himself from us are it be long; Keep that which you have, ye will get

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Epift. 24. Letters.

t. 23. more in heaven. The Lord fend us to the shoar out of all the t Long forms, with our filly fouls whole and found with us: For if liberty of conscience come, as is rumored, the best of us all will be put to our witt , to feek how to be freed. But we shall be with those , who have their chamber to go in unto, speken of Ifa. 16: 20. Read the place your felf, and keep you with in your house, while the storme be past. If you can learn a dittay against C. try, and causetry , that we may see the Lords righteous judgement upon the devils instruments. We are not much obliged to his kindness. I wish all such wicked doese were cut off. These in haste: I bless you in Gods name and all yours : your daughter defires a bible and a gown : I hope she shall use the bible well, which if she do, the gown is the better bestowed. The Lord Jesus be with your spirit.

Anwoth.

Yours for ever in Christ, S. R.

For MARION MC KNAUGHT.

Miftreffe.

MY love in Iesus Christ remembred: I am in good health, honour to my Lord; but my wifes disease increases heavly, to her great torment and pain night and day; she has not been in Gods houle, fince our communion, neither out of her bed: I have hired a man to Edinburgh to doctors leally and to Jahn I can hardly believe her disease is ordinary a for Hamilton. her life is bitter to her? She fleeps none, but cries, as a woman travelling in birth: what will be the event, he that hath the keys of the grave knows : I have been many times, fince I for you, that I have belought the Lord to loofe her out of the body, and to take her to her reft, I believe the Lords tide of afflictions will ebb again; but at present I am exercised with the wreftlings of God, being affraid of nothing more than this, that God has let loofe the rempter upon my house. God rebute him and his instruments. Because Satan is not cast out but by

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fasting and prayer. I intreat you remember our estat to our Lord, and intreat all good Christians, whom ye know, but especially your pastor, to do the same it becomes us still to knock, and to lye at the Lords door, while we die knocking. If he will not open, it is more then he has said in his word; but he is stithful. I look not to win away to my home, without wounds and blood. Welcome, welcomectos of Christ, if Christ be with it. I have not a calme spirit in the work of my calling here, being dayly chastised; yet God hath not put out my candle, as he does to the wicked. Grace, grace be with you and all yours.

Anwoth.

Yours in his Lord, S. R.

TO MARION MCKNAUGHT.

Worthy and welbeloved Mistress.

Y love in Christ remembred. I know ye have heard of the purpose of my adversaries, to try what they can do against me at this Synod, for the work of God in your town, when ! was at your communion. They intend to call me in question at the Synod , for treasonable doctrine. Therefore belp me with your prayers, and defire your acquaintance to help me also. Your eate heard how Christ was there. If he fuffer his fervant to get's rebroken head, in his own kingly service, and not either help or revenge the wrong, I never law the like of it. There is not a night drunkard, time-serving, idle, idolshepherd to be spoken against . I am the onely man; and because it is so, and] know God will not help them , left they be proud , I am confident their process shall fall afunder. Onely be ye earnest with God for hearing, for an open ear, and reading of the bill, that he may in heaven hear both parties, and judge accordingly; and doubt not , fear not , they shall not , who now ride highest, put Christ out of his kindly possession in Scotland. The pride of man and his rage shall turn to the praise of our Lord. It is an old fend, that the rulers of the earth, the Dragon and his angels, have carryed to the lamb and his followers; but the followers

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Epift. 26.

Of the lamb shall overcome by the word of God; and believe this, and waite on a little, till they have got their wombful of clay and gravell, and they shall know, howbeit stollen waters belweet, Esan's portion is not worth his hunting. Commend me to your Husband, and send me word how Grizel is. The Son of God lead her through the water. The Lord Iesus be with

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Yours in bis onely only Lord lesus, S. R.

For MARION MCKNAUGHT.

Mistress. Y love in Christ remembred. At the desire of this bearers whom I love, I thought to request you, if ye can help his wife with your advice, for she is in a most dangerous and deadly like condition; for I have thought, she was far changed in her carriage and life, this time by past, and had hope that God would have brought her home, and now by appearance she will depart this life, and leave a number of children behind her. If ye can be intreated to help her, it is a work of mercy. My own wife is fill in exceeding great torment night and day. Pray for us, for my life was never fo wearisom to me. God hath filled me with gall and wormwood; but I believe; (which holds up my head above the water.) It is good for a man (faith the fpirit of God Lam. 3.) that be bear the yoke in his youth. I do remember you. I pray you, be humble and believe : & I intreat you in lefus Chrift , pray for John Stuart and his wife ; and defire your Husband to do the same. Remember me heartily to Itan Brown; defire her to pray for me and my wife: I do remember her. Forget pot Zion. Grace grace upon them and peace that pray for Zion. She is the ship we fail in to Canan. If she be broken on a rock, we will be cast over bord to swim to land betwire death and life. The grace of lefus be with your Husband and children.

Anworb.

Yours in our Christ, S.R.

For MARION MC KNAUGHT.

Dear Sifter.

longed much to have conferred with you at this time, I am grieved at any thing in your house that grieveth you; and shall, by my Lords grace, fuite my Lord to help you to bear your burden, and to come-in behind you, and give you & your burdens a put up the mountain. Know you not that Chill wooth his wife in the furnace 1/2. 48: ver. 10. Behold I bave refined thee but not with filter; I have chosen thee in the furnace of afflic. tion; He casteth his love on you, when you are in the furnace of affliction : you might indeed be caften down, if he brought you in and left you there ; but when he leadeth you thorow the waters , think ye not that he has a fweet foit hand ! you know his love-grip aiready; you shall be delivered, wair on; Ieffe will make a roade, and come and fetch home the captive; you shall not die in prilon , but your ftrokes are fuch as were your Husbands, who was wounded in the house of his friends, strokes were not newings to him, and neither are they to you: But your winter night is neer fpent; it is neer hand the dawning; I will see you leap for joy: the kirk shall be delivered: This wilderness shall bud and grow up like a rose; Christ got a charter of Scotland from his father, and who will bereave him of his heritage, or put our Redeemer out of his making, until his tacke be run out. I must have you praying for me 4. I am black sham'd for evermore now with Christs goodness; and in privat, on the 17 and 18 of august, I got a full answer of my Lord, to be a graced minister, and a chosen arrow hidden in his own quiver. But know, this affurance is not keeped but by watching and prayer; and therefore, dear Miffris, help me; I have gotten now, honour to my Lord, the gate to open the flore, and shut the barr of his door : and I think it easy to get any thing from the King by prayer, and to use holy violence with him. Chrift was in Casfarne kirk, and opned the peoples hearts wonderfully; Iefus is looking up that water, and minting +10

Epift. 28.

minting to dwell among ft them. I would we could give him his welcome home to the Moors. Now peace and grace be upon you and all yours.

Anworb. Aug. 20, 1633.

Yours in Christ. S. R.

For MARION MC KNAUGHT.

Mistresse.

Y love in Christ remembred; I am in care and fear for Whis work of our Lords, now neer approaching; because of the danger of the time, and I dar not for my foul be filent; to fee my Lords house burning, and not cry, fire, fire; thereforefeek from our Lord wisdome spiritual, not black policy, to speak with liberty our Lords truth. I am cast down, and would fain have accels and presence to the King, that day, even howbest I should break up yron doors. I believe you will not forget me, and you will detire Ican Brown , Thomas Carfen, and Marion Carfen to help me. Pray for well-cooked meat, and an heartfome Saviour with joy, crying, welcome, in my Fathers name. I am confident, Zion shall be well; the bush shall burn and not confume, for the good will of him that dwelt in the bush. But the Lord is making-on a fire in Jerusalem, and purposeth to blow the bellows, and to mele the tin and braft, and bring out a fair beautiful bride out of the furnace, that will be married over again, upon the new Husband, and fing as in the dayes of her youth, when the contract of marriage is written over again ; but I fear the bride be hidden for a time from the Dragon, that pursueth the woman with child; but what howbest we goe and lurk in the wilderneff for a time , for the Lord will take his kirk to the wildernels, and speak to her heart: nothing casteth me down, but only I fear the Lord will cast down the shepherds tents, and feed his own in a fecret place; But let us, however maters frame, cast over the affairs of the bride upon the bridegroom ; the government is upon his shoulders , and hee dow bear us all well enough;

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M' RUTHERFOORD'S enough; that fallen flar, the Prince of the bottomless pit, knoweth, it is neer the time when he shall be tormented, and now in his evening he has gathered his armies, to win one battel or two, in the edge of the evening, at the fun going down; and when our Lord has been wattering his vineyeards, in France and Germany and Bohemia, how can we think our selves Christs Bifter, if we be not like him, and our other great Sifters; I cannot but think, seeing the ends of the earth are given to Christ, Pf. 2: ver, 8, and Scotland is the end of the earth , (and fo we are in Christe Charter-Tailzy ,) but our Lord will keep his posfession; we fall by promise and law to Christ: Hee wan us with the (weat of his browes (if I may fay fo), his Father promifed him his liferent of scotland; glory, glory to our King, long may he wear his crown ' O Lord let us never fee another King. O let him come down like rain upon the new mown grafs. I had you in remembrance on Saturday in the morning laft, in a great meafure, & was brought thrice on end, in remembrance of you, in my prayer to God. Grace, grace be your portion.

> Anword. March. 2. 1634. Yours in his sweet Lord lesus, S. R.

For MARION MC KNAUGHT.

Mistrefs.

My love in Christ remembred, please you understand, to my griese, our communion is delayed till Sabbath come eight dayes; for the laird and lady have earnestly desired me to delay it, because the laird is sick, and he sears, he bes not able to travel, because he has lately taken physick. The Lord bless that work: commend it to God as you love me. For I love not Satans thours cast in the Lords way: the Lord rebuke him. I trust in Gods mercy, Setan has gotten but a delay, but no free discharge, that his kingdome shall not be hurt. Commend the Laird to your God, I pray you advertise your people, that they be not disappointed in coming here. Show such of them as you

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love in Christ from me , that Jefus Christ will be welcomer when he comes . in , that he has sharpned their defires for tight dayes fpace. Your daughter is well , I hope, every way. Forget not Gods kirk : they are but baltards , and not fone and daughters, that mourne not for Zion: Lord hear us. No further, Jefus Christ be with your spirit. I shall remember you and your new house. Lord Jesus go from the one bouse to the other.

Anworb.

Yours at all power in the Lord , S. R.

MARION MC KNAUGHT.

Welbeloved Mistress.

AY love in Christ remembred; I hear this day, your M Town is to choose a Commissioner for the Parliament, and I was written to from Edinburgh, to fee that good mea should be chosen in your bounds. And I have heard this day, that Robert Glendoning or John Ewart look to be chosen. beseeh you see this be not; the Lords cause craveth other witnelles to speak for him , than such men ; and therefore let it not be faid, that Kirkeudbright, which is spoken of in this kingdome for their religion, harh fent a man to be their mouth that will speak against Christ. Such a time as this will not fall out once in half an age. I would entreat your Husband to take it upon him, It is an honourable and necessary service for Christ; and shew him, that I wrote unto you for that effect. I fear William Glendoning hath not skill and authority. I amin great heavines; pray for me, for we must take our life in our hand, in this ill time. Let us ftirr up our felver, to lay our Lords bride and her wrongs before our Husband and Lord. Lord Jefus be with your spirit.

dawoth. May. 20.

Yours in his (weed Lord lefus, S. R.

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For MARION MC KNAUGHT.

Welbeloved Sifter.

IY old and dearest love in Christ remembred; know that MI have been vifiting my lady Kenmure: her child is with the Lord : Jentieat you , vifit her ; and defire the goodwife of Barcapple to vine her, and Knockbrecks, if you fee him in the town. My Lord her Husband is absent, and I think she will be heavy; you know what Mr W. Dalgleish, and I defired you to deal for, at my Lord Kirkeudbrights hand. Send me word, if you obtained any thing at my Lards hands, anent the giving up of our names to the high commission; for I hear it is not for nothing , that the Bifhop high taken that course: cur Lord knows best what is good for an old kirk, that is fallen from her firft love , and bath forgotten her Hutband, dayes without number; , a tryel is like to come on; but I am fure, our Husband-man Christ shall lofe chaffe but no corn at all. Yet there is a dry wind coming, but neither to fan nor to purge. Happy are they who are not blown away with the chaffe, for we will but fuffer tentation for ten dayes ; but those who are faithful to the death, shall receive the crown of life. I hear dayly what hath been spoken of my felf, most unjust and fally; and no marvel, the Dragon with the swing of his taile, bath made the third part of the stars to fall from heaven, and the fallen flars would have many to fall with them. If ever Satan was bufy, now, when he knoweth his time is short, he is bufy; yet a little while and he that shall come, will come,& will not tury. I know, ere it be long the Lord shall come and ridd all plea's , betwire us and his enemies : now melcome Lord lefus's go faft. Send me word about Grizal your daugh. ter, whom f remember in Chrift, and delire her to caft her felfin his arms, who was born of a woman, and being the ancient of dayes was made a young weeping child, It was not for nothing, that our Brother lefus was un inlant. It was , that he might pity holinte of believers, who were to come out of the Womb

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Epift. 32. Letters. womb into the world; I believe our Lord Iclus shall be waiting on , with mercy, mercy, mercy, to the end of that battel, and bring her through with life and peace, and a figne of Gods favour. I will expect advertilment from you, and especially if you fear her Mifiria; you remember that I faid to you, anent your love to me and my Brother begus in Chrift; you know we are here but ftrangers, and you have not yet found us a dry well, as others have been : Be not overcome of any fufpicion ; I trust in God, the Lord, who knit us together, shall keep us together. It is time now, that the lambs of Jefus should all run together, when the woife is barking at them; yet ! know, ere Gods bairns want a crofs, their love among ft themselves shall be a cross; but our Lord giveth love for apocher end. I know , you will with love cover infirmities : and out Lord give you wildome in all things; I think love hath broad shoulders , and will bear many things , and yet neither faint , nor sweet, nor fall under the burden. Commend me to your Husband and dear Grizel. I think on her, Lord leius be in the furnace with her, and then she will but smoake, and not burn: defire Mr Robert , to excuse my not seeing of him at his house: I have my own reasons therefore. Grace mercy and peace be with you.

Anworb. April. 25. 1634.

Yours in bis sweet Lord Jesus, S. R.

MARION Mc KNAUGHT.

Miftrefs.

My dearest love in Christ remembred, I entreat you charge your foul to return to rest, and to glorify your dearest Lorden believing; and know, that for the good will of him that dwelleth in the buth, the burning kirk thall not be consumed to ashes, and but Deut; 33. Ser. 16. Blessing shall come on the head of lossing, and whom the top of the head of him that was sparate from his breshering. And are not the saints separat from their

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Boift 42 M'RUTHERFOORD'S. 48 their brethren , and fold and hated ? for Gen. 44: ber. 23. The archers have forely grieved Iofepb, and shot at him and bated bim. Ver. 24. but his bow abode in frength, and the arms of his bands were made firong by the bands of the mighty God of Lacob. From him is the shepherd and the stone of I rael: the stone of Ifrael shall not be broken in pieces; It is hammered upon by the children of this world, and we shall five and not die. "One Lord hath done all this, to fee if we will believe, and not give over ; and I am perfwaded , you must of necessity stick by your work. The eye of Christ hach been upon all this business; and he taketh good heed too, who is for him, and who is against him. Let us do our part, as we would be approved of Chrift, The Son of God is neer to his enemies; if they were not deafe, they may hear the dim of his feet, and he will come with a flare upon his weeping bairns, and take them on his knee, and lay their head in his bosome, and dry their wattery eyes; and this day is fast coming , Yet a little time and the vision will Speak, it will not turry. Hab. 2. These questions betwirt the and our adverfaries will all be decided, in yonder day, whenthe Son of Godehall come, and ridd all pleas; and it will be feen, whether we or they have been for Chrift , and who have been pleading for Baal : It is not known what we are now , but who our life shall appear in glory, then we shall fee who laughs fafteft, that day; therefore we must polles our soules in patience, and go in to our chamber, and rest, while the indignation be past We shall not weep long, when our Lord shall take us up, in the day that he gathereth his jewells, and Mal. 3: ver. 16. They that feared the Lord spoke often one to another, and the Lord hearkned and heard it, and a book of remembrance ou written before him, for them that feared the Lord, and though upon bis name. And I shall never be of another faith , but of Lord is heating a furnace for the enemies of his kirk in Scolland It is true, the spoule of Christ hath play'd the harlot, and hath left her first Husband , and the enemies think they offend not, for we have finned against the Lord; but they shall get the de vil to their thanks; the rod shall be cast into the fire, that w may fing, as in the dayer of our youth. My dear friend then

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a a A Cetters. Tu A 1/1 Epift 321 fore lay down your head apon Chrift's breaft. Weep not, the lyon of the tribeof Judah will arife af The fun is gone down . upon the prophets wand our gold is become dinty and the Lord feedeth his people with waters of gall and wormwood ven Chrift ftandeth but behind the wall quhis bewelle aventored for Scotland; he waireth (as Hande fageth) that he thay shew mercy. If we could go home , and takeout brethren with us weeping with our face toward Zion, asking the way thithera ward , he would bring back our captivity. We may not think that God has no care of his own bonour: while men cread it tine der their feet, he will cloth himfelf with vengemee, as with & cloak, and appear against our enemies for our deliverance. Ye were never yet beguiled, and God will not now begin with you; wreftle ftill with the angel of the Covenant; and you shall get the bleffing ; fight , he delighteth to be overcome be wreftling; commend me to Grizel; defire her to learn to know the adversaries of the Lotd, and to take them as her adversaries and to learn to know the right gate in to the fon of God; Obus acquaintance with the fon of God, to fay, my welbeloved is mine and I am bis y is a forcet and glorious course of life, than none know, but those who are scaled and marked in the forehead with Christ's mark, and the new name, that Christ writers upon his own. Grace, grace and mercy be with you. Yours in Christ , S. R. anmorb. Sept. ag. 1614.

FOT MARION MC KNAUGHT.

Welbelowed Miftrefs.

The charge you in the name of the Son of God, to rest upon your rock, that is higher than your self; be not affrayed of a man who is a worm, nor for the son of man who shall die; let God be your fear. Encourage your Husband. I would counsel you to write to Edinburgh to some advised lawyers, to understand what your Husband, as the head magistrar, may doe in opposing any intruded minister, and in his carriage toward the new Prelat a if he command him to imprison or lay hands upon any; &, in a works

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Epift. 33. M'RUTHER POORD'S word , bow farhe may in his office dilobey a Prelar , without danger of law; for if the Bifhop come to your Town, and find not obedience tohis heare, it is like he will command the Praweff to affift him against God and the truth : ye will have more courageounderthe perfecution grifest not , take Chrift cautions who last &uh. 24: 181 wie bert fhall not one bair of your bead periffi. Chrift will not bein your common to have you giving our any thing for him, and not give you all incomes with advantage. Ivishis honour, his fervants should not be berried and undone im hir fer vloes you were never honoured till now. And if your Husband be the first Magistrar, who shall suffer for Christs name in this perfocution, he may rejoyce that Christ hath put the first garland upon his head, and apon yours. Truth will yet keep the crown of the Caffey in Scotland. Chrift and truth are strong enough. They judge us now, we shall one day judge them, and fit on twelve thrones and judge the ewelve tribes. Believe, believe, for they darnot pray, they dar not look Chrift in the face; they have been falle to Chrift, and he will not fit with the wrong; ye know, it is not our cause, for if we would quite our Lord, we might fleep for she prefent in a found skin, and keep our place, means and honour & and beideaceo them alfo. But let us once put all we have over in Christs hand; fear not for my papers; I shalldis parch them; but ye will be examined for them; the foirit of Jointgive you inward peace, delire your Huiband from me to prove honest to Christ, he shall not be a loser at Christ's

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Anword. July. 8. 1635. Yours ever in bis force

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Lord Jefus, S.R.

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For MARION MC KNAUGHT.

Welbeloved Sifter.

AY love in Christ remembered, I heare of good newes a nent our kirk , but I fear that our King will not be refifted, and therefore let us not be feeure and careleffe. I doe worth der if this kirk come not through our Lords fan, fince there is fo much chaffe in it ; howbeit I perswade my felfe, the Son of Gods wheate will not be blown away. Let us be putting on Gods armour, and be strong in the Lord. If the devil and Zions enemies ftricke a hole in that armour, let our Lord fee to that ; let us put it on , and ftand. We have Jefus on our fide, and they are not worthy fuch a Captain, who would not take a blow at his back. We are in fight of his coloures. His banner over us is love. Look up to that white banner and fland. I perswade you in the Lord of victory. My Brother writerh to me of your beaviness, and of temptations that preffe you fore. I am content it be fo : you beare about with you the . markes of the Lord Jefus : fo was it with our Lorde Apostle ; when he was to come with the gospel to Macedonia 2 Cor. 7:5. His flesh had no reft, he was troubled on every fide, and knew not what tide to turne him unto, without were fightings, and within were feares. In the great work of our redemption, your levely, beautiful, and glorious friend, and welbeloved Jelus, was brought to teares and ftrong cries; fo as his face was wer with teares, and blood, artifring from a holy feare and the weight of the curfe. Take a drink of the Son of God's cup, and love it the better, that he dranke of it before you. There is no poylon in it. I wonder many times , that ever a child of God should have a fad heart, confidering That their Lord is preparing for them. Is your mind troubled anent that butiness, that we have now in hand in Edinburgh , I truft in my Lord, the Lord shall in end give to you your hearts defire, even howbeit the busines frame not; the Lord shall feed your soul & all the hungry toules in that Town , therefore I request you in

Epift. 34 MIRUTHERFOORDS the Lord, pray for a submissive will, and pray as your Lord Jesus bids you, thy will be done in earth, as it is in beaven; And let it be , that your faith be brangled with temptations, Beleeve ye, that there is a tree in our Lords garden, that is not often shaken with wind from all the four airths; furely there is none. Rebuke your foul, as the Lords Prophet docth Pfalm 42. Why art thou cast down O my soul, why art thou disquieted within me: That was the word of a man , who was at the very overgoing of the brae, and mountaine; but God held a grip Swime through your temptations and troubles, to be at that lovely amiable person letus, to whom your soul is deare. In your temptations run to the promises, they be our Lords branches hanging over the water, that our Lord's filly halfe - drowned children may take a gripe of them : If youkt; that gripe go, you will to the ground: Are you troubled with the case of Gods Kirk, our Lord will evermore have her betwirt the finking and the fwiming: He will have her going through a thousand deaths, and through hell as a crople woman, hale ting, and wanting the power of her one fide, Micab 4: 6, 7. that God may be her staffe; That broken ship will come to land, because lesus is the Pilot : faint not , you shall see the salvation of God; elfe fay, that God never spake his word by my mouth; and I had rather never have been borne, ereit were fo with met but my Lord hath fealed me. I dare not deny, I have also been in heaviness, since I came from you, fearing for my unthankfulnefs, that I be deferted; but the Lord will be kind to me, whither I will or not. I repose that much in his rich grace, that he will be loath to change upon me. As you love me, pray for me in this particular. After advising with Carletoun , I have written to Mr David Dickson anent Mr Hugh Mc Kail; and defired him to write his mind to Carletoun, and Carletoun to Edinburgh, that they may particularly remember Mr. Hugh to the Lord, and I happened upon a convenient trufty bearer by Gods wonderful providence. No further, I recommend you to the Lords grace, and your husband and children. The Lord lefus be with your spirit.

Edinburgh. Yours in the Lord, S. R.

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A Postscript.

Miftrefs.

T had not time to give my advice to your Daughter Grizel, You shall carry my words therefore to her: Show her now: that in respect of her tender age, she is in a manner as clean paper, ready to receive either good or ill; and that it were a fweet and glorious thing for her, to give her selfe up to Christ, that he may write upon her his fathers name, and his own new And defire her to acquaint her selfe with the book of God: the promises, that our Lord writes upon his own, and performeth in them and for them, are contained there. I perswade you, when I thinke that she is in the company of such parents, and hath occasion to learne Chrift, I think Christis wooing her foul: And I pray God, she may not refuse such a husband; and therefore I charge her, and befeech her by the mercies of God, by the wounds and blood of Him who died for her, by the worth of truth, which she heareth & can read, by the coming of the Son of God to judge the World, that she would fulfil your joy, and learn Christ and walk in Christ : She shall think this the truth of God, many years after this; and I will promise to my selfe, in respect of the beginings that I have feen , that she shall give herfelf to him , that gave him . felf for her: Let her begin at prayer, for if she remember her Creator in the dayes of her youth, he will claime kindnes to her in her old age: It shall be a part of my prayers, that this may be effectuar in her, by him who is able to do exceeding aboundantly : to whose grace again I recommend you , and her, and all yours .

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FOT MARION MC KNAUGHT.

Welbeloved Sifter.

know you have heard of the successe of our business in Edin-burgh. I doe every presbytery day see the saces of my brethren fmileing upon me, but their tongues convey reproaches and lies of me a bundred miles off, and have made me odious to the Bishop of Saint-Andrews, who said to Mr W. D. that Mitis ters in Galloway were his informers, whereupon no letter of favour could be procured from him, for effectuating of our bufinefie; only I am brought in the mouths of men, who etherwise knew me not , and have power (if God shall permit) to harme me , yet I entreate you , in the bowells of Chrift lefus, be not cast down, I feare your forrow exceed becaused this; and I am not fo careful for my felfe in the matter, as for you. Take courage, your dearest Lord shall light your candle, which the wicked would fain blow out : and as fure as, our Lone lireth, your foul shall find joy and comfort in this bufiecis, Howbeit you see all the hounds in hell let loose to marreit, Their Iron chaines to our dear and mighty Lord are but straws, which he can eafiely breake. Let not this temptation flicken your throat, (wallow it, and let it goe down; our Lord give you a drink of the confolations of his spirit, that it may digest; you never knew one in Gods book who put to their hand to the Lora work for his kirk, but the world and Sasan did barke again them, and bire also where they had power. You will not let one frome on Zians wall, but they will labour to east it down again: and for my felfe, the Lord lettesh me fee now preatti evidences of a calling to K. then ever he did before, and them fore pray, and possesse your soul in patience. These that were doers in the bufinefs have good hopes that it well yet goe for ward and profeer. As for the death of the King of Sweden (which it shought to be too true) we can doe nothing elfe, but reverence Lord, who don't not ordinarily hold Zion on her rock by she fword, and arme of flesh and blood; but by his own mighty. and off

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Epift.35 Letters The Hall and outstreatched arme. Her King, that reignesh in Kinin vet liveth, and they are pluckeing him round about, to pull him off his throne, but his Father hath crowned him , and wheedart fay, it is ill done; the Lords bride will be up and down above the water fwiming, and under the water finking, until her lovely and mighey Redeemer and Husband fet his head thorow these skies, and some with his fair court, to rid all sheir plea's, and give them the hoped - for inheritance, and then we shall lay down our fwords and triumph, and fight no more: but doe not think for all this, that our Lord and chiefe sheep. herd will want one weaksheepe, or the fillieft dying lamb, that he hath redeemed. He will tell his flocke, and gather them all together, and make a faithful account of them to the Father, who gave them to him. Let us now learn to turne our eyes off men, that our whorish hearts dot not on them, & wooe our old Husband, & make him our darling, for Jer. 25: 27. This faith the Lord to the enemies of Zion, drinkeye & be drunk & Spue & fall, and rife no more, because of the sword that I fend among ft you, Ver. 28. and it shall be if they refuse to take the cup in thy hand to drink, then shall thou fay to them, thus faith the Lord of bosts ye shall certainely drink. You see our Lord brewing a cup of poylon for his enemies, which they must drink, and because of this have fore bowels and fick stomaches, yea burft: But Ier. 50. ver. 4. when Zione captivity is at an end , The children of I frael shall come , they and the children of Judah together, goeing and weepeing, they shall goe, and feek the Lord their God, Ver. 5. they shall aske the may to

Zion, with their faces this berward, faying come, and let us

jayn our selves to the Lord, in an everlasting Covenant, that shall not be forgosten. This is spoken to us, and for us, who

with wochearts aske, what is the may to Zion. It is our past,

who know how to goe to our Lords door , and to knock by pra-

yer, and how to lift Christs flot, and shut the bar of his chal-

mer door, to complain and tell him, how the world bandlerh

us, and how our Kings bufinefle goeth, that he may get up, &c lend them a blow, who are tigging, and playing with Christand

his spoule, you have also, Dear Mistreffe, house troubles.

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M'RUTHERFOORD'S. Epiff. 36, in fickneffe of your Husband and bairns; and in spoileing of your hause by theever; take these rods in patience from your Lord, he must still move you from vessel to vessel, and grind you as our Lords wheat, to be bread in his house; but when all these strokes are over your head, what will you say. to see your welbeloved Christs white and suddy sace, even his sace, who is worthy to beare the coloures amongst ten thousand. Cant. 5. Hope and believe to the end. Grace for eventomore be multiplied upon you, your Husband, and childeren.

Edinbrugh.

Your own in bis dearest Lord Jesus, S. R.

TO MARION MCKNAUGHT.

My dear and welbeloved in Christ.

am yet under trial, and have appeared before Christ's forbidden Lords , for a reftimony against them. The Chancellor and the rest tempted me with questions, nothing belonging to my fummons, which I wholly declined, not withstanding of his threats. My newly printed book against Arminians was one challenge; not lording the prelats another: the most part of the Bishops, when I came in, looked more astonished than I, and heard me with filence. Some fooke for me, but my Lord ruled it fo, as I am filled with joy in my fufferings, and I find Chrift's crofs fweer . What they intend againft the next day , I know not. Be not fecure, but pray. 'Our Bifhop of Galleway faid, if the Commiffion should not give him his will of me, with an oath (he faid) he would write to the King. Chancellor summoned me in judgement, to appear that day eight days. My Lord has brought me a friend from the high lands of Argyl, my Lord of Lern, who hath done as much as was within the compass of his power. God gave me favour in his eyes'. Mr Robert Glendoning is filenced, till he accept a colleague. We hope to deal yet for him. Christ is worthy to be intrufted. Epift. 37.

Detters.

incrusted: your Husband will get an easy and good way of his business. Ye and I both shall fee the falvation of God upon Joseph, separat from his brethren. Grace be with you.

Edinburgh.

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be ed. Yours in Christ, S. R.

For MARION MC KNAUGHT.

Honoured and dearest in the Lord.

Race, Mercy and Peacebe to you, I am well, and my foul prospereth: I find Christ with me. I burden no man, I want nothing, no face looketh on me, but it laugheth on me. I weet is the Lords cross. I overcome my heaviness. My bridegrooms love-blinks fatten my weary soul. I go on to my Kings palaceat Aberdeen: tongue and pen and wit cannot express my joy. Remember my love to Itan Gordon, to my Sifter, Ican Brown, to Grizel, to your Husband: thus in hast, grace be with you.

Edinburgh, April. 5. 1636. Yours in bis only only Lord lefus, S. R.

A Postfcript.

MY charge is to you to believe, rejoyce, fing and triumph.

Christ has faid to me, mercy, mercy, grace and peace for

Marion Macknaught.

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For

FOT MARION MC KNAUGHT.

Worthy and dearest in our Lord.

rejoyce , you are a partaker of the fufferings of Chrift : faint not. Keep breath, believe, howbeit men and Husband and freinds prove weak, yet your ftrength faileth not. It is not pride for a drowning man to gripe to the rock. It is your glory to lay hold on your rock. O woman greatly beloved ! I teltifie, and I avouch it in my Lord, the prayers, you fent to heaven these many yeares by gone, are come up before the Lord, and shall not be forgotten. What it is that will come I cannot tell; but I know, as the Lord liveth, thefe cryes shall bring down mercy. I charge you, and these people with you to goe on without fainting or fore, and still beleeve, and take no If you leave off, the field is loft; if you continue, may-fay. our enemies shall be like a tottering wall and a bowing fence, I write it, (and keep this letter) utter, utter desolation shall be to your adversaries, and to the haters of the virgin daughter of Scotland. The bride shall yet fing, as in the dayes of her youth. Salvation shall be her walls and bulwarkes. The dry olive tree shall bud again, and the dry dead hones shall live, for the Lord shall prophecy to the dry bones, and the spirit shall come upon them, and we shall live. I rejoyce to heare of John Carfen. I shall not forget him. Remember me to Grizel and Iean Brown. Your Husband hath made me heavy. But be couragious in the Lord. I fend bleffings to Samuel and William, Shew them , that I will them to feek God in their youth. Grace is yours.

Aberdeen. July. 8. 1637.

Yours in his sweet Lord lesus, S. R. nt

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For MARION MC KNAUGHT.

Much honoured and dearest in our freet Lord lefus.

Race mercy and peace from God our Father and from our TLord Jefus, I know the Lord will doe for your Town, I heare the Bilhop is affraid to come amongst you; for foit is spoken in this Town, and many here rejoyce now to pen a supplication to the Councel, for bringing me home to my place, and for repaireing other wrongs done in the countrey, and fee if you can procure that three or four hundred in the countrey. noblemen, gentlemen, countreymen and Citizens subscribe it, the moethe better. It may be it affright the Bishop , and by law no advantage can be taken against you for it. I have not time to write to Carletoun and Knokbrex, but I would you did fpeak them in it, and let them advile with Carlesoun. Mr A. thinketh well of it, and I think others shall approve it. I am ftill in good cafe with Chrift, my court is no lette then it was . the door of the Bridegroom's house of wine is open, when such a poor ftranger as I come a thors. I change, but Christ abideth fill the fame. They have put out my one poor eye, my only joy, to preach Chrift, and to goe errands betwizt him and his bride. What my Lord will doe with me I know not . It is like I shall not winter in Aberdeen; but where it shall be elfe I know not. There are some blossomings of Christs kingdome in this Town, and the smook is riseing, and the Ministers are rageing; but I love a rumbling and a roaring devil beft. I befeech you in the Lord, my dear Sifter, wait for the falvation of God. Slake not your hands in meetting to pray. Feare not flesh and blood. We have been all over feared, and that gave lownes the confidence, to shut me out of Galloway. Remema ber my love to lobn Carfen & Mr lobn Brown. I never could get my love off that man , I think Christ hath formething to doe with him. Defire your Husband from me, not to think ill of Chrift for his croffe. Many mirken Chrift, beeaufe he hath the croffe ou his back; bue he will cause us all laugh yet. I beseech you

M'RUTHERFOORD'S Epift. 04.
you, as ye would doe any thing for me, remember my lady
Marshel to God, and her son the Earle of Marshal, especially
her Christian dangerer, my lady Pissigo. I shall goe to death
with it, that Christ will returne again to Scotland, with salvation in his wings, and to Galloway. Grace be with

Aberdeen. Sept. 7. 1637.

Yours in his fweet Lord Jefus , S. R. cai

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To MARION MC KNAUGHT.

Zach. 12: 3. And in that day, I will make Ierufalem a bur; denfome front for all people, all that burthen themselves with it shall be cut in pieces; though all the people of the earth be gathered together against is.

Welbeloved Sifter.

have been spareing to write unto you, because I was heavy at the proceeding of our late Parliament, where law should have been. They would not give our Lord Iclus fair law and justice, nor the benefite of the bouft, to heare either the just grievances or the humble supplications of the fervants of God: nothing rests but that we lay our gresvances before our crowned King Jelus, who reigns in Zion. And howbeit it be true; that the acts of perih affembly for conformity are established . and the Kings power, to impole furplice and other malle apparel upon Ministers, be confirmed; yet what men conclude is not feripture. Kingt have short armes to overtura Christs chrone, and our Lord hath been wakeing and standing upon his feet , at this-Parliament, when fifteen Barles and Lords, and fourty four comissioners for burrowes, with some Barrons have voted for our kirk, in face of a King, who with much awe and terrout, with his own hand wrote up the worters for , or against himfalfe. Long before this kirk, in the & Pfalme, the ends of the earth a

e'd Ho Letters. 7 u 5 1/ Epilt. 40. earth , Septland and England, were gifred of the Father to his fon Chailt, and that is an old act of Partiement, decreed by our Lord , and seined four thouland yeares, agoe, Their acts are but yet printing. The first act shall fland a let the Porentates of the world who lave Christs coome better then himselfe. rage as they please. Though the mountaines be carried into the midft of the feat; yet there is a river that cometh out of the fanctuary, and the free incesof trefresh the city of God. That well is not yet cried down in Scotland, nor can it dry up; there. fore full beleevel and truft in Gods falvation. Thyou knew the whoir proceedings, it is the Lords mercy, that matters have gone at our Parliament , as they have gone, The Lord Jefus, in our Kings cares to his great provocation and griefe, hath gotten many wirnelles ; and we faw in all , the fon of God overturning their policy, and making the world know, bow well he loveth his poor fun-burnt bridein Scotland. The Lord liveth, and bleifed be the God of our falvation. For the mateer betwize your Husband and C. I truft in God it shall be removed: it hath grieved me exceedingly. I have dealt with Carletown and shall deal put it off your telfe upon the Lord, that it burthen you n. .. I have heard of your daughter's marriage, I pray the Lord Jefus to subscribe the contract, and be at the banquet, as he was arthe marriage in Coman Galily. Show her from me, that though it be true, that Gods children have prayed for her, wetche promise of God to made to her prayers and faith especially and therefore I would entrear her; to feeke the Lord to beat the wedding. . Let ber give Christ the love of her vigginity and ciposfalls , and choose him firft y as her Husband, and that match shall bleffethe other, ... It is a new world she enterethinto, and therefore bath need of new acquaintance with the Son of God, and of a renewing of her love to him, whose love is better then wine. 1 Cor. 7: 29. The time is short, les the married be as though they were not married, Ver. 30. they that weep as though they meeped not, they that rejoyce, as though they rejoyced not, they that buy as though they poffeffed not, Ver. 31. They that weethis world as though they weed it not , for the jashim of she world paffeth away. Grace, grace be her portion from

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from the Lord. I know you have a care on you of it, that all be right; but let Christieure all, you need not pitty him. (If I may fay to) put him to it, he is strong enough. The spirit of the Lord John be with you.

Aberdeen.

Your friend in his dearest friend Christ Lesus, S. R.

FOR MARION MC KNAUGHT.

My dear and welbeloved Sifter.

Race mercy and peace be to you. I am well, honour Ito God. I have been before a court let up within me of terrors and challenges; but my fweet Lord lefus hath taken the maske off his face, and faid kiffe thy fill : and I will not Smother nor conceal my King Ielus his kindnesse: he hath broken in upon the poor prisoners foul, like the swelling of Jordan. I am bank and beim-ful , a great high fpring tide of the confolations of Christ, bath overflowed me. I would not give my weeping, for the fourteen Prelats laughter, they have fent me bere to feast with my King. His spiknard; casteth a [weet fmell. The bridegroom's love bath run away with my heart. O love love love! O feet are my royal Kings chains. I care not for fire not toribie. How fweet were it to me, to fwim the falt fea for my aty lover, my fecond Hos. band, my first Lord. I charge you in the name of God, not to feare the wild beafts, that entered into the vineyard of the Lord of hofts, the falle prophet is the tail. God shall cut the tail from Scotland. Take your comfort and droup not , despond not ; pray for my poor flock. I would take a penance on my foul for their salvation. I fear, the entering of a hireling upon my labours there cut off my life with forrow . There ! wrefiled with the angel and prevailed : wood, trees, medows, and hills are my witnesses, I drew on a fair meeting betwirt Christ and Annoth. My love to your Husband, to dear dear d

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Aberdeen , Nov. 22. Your Friend and Christ's Prifouer , S.R.

MARION MC KNAUGHT.

My dearly beloved Sifter.

Race Mercy and Peace to you; I complain that Galloway Gis nor kinde to mein paper : I have received no letters thefe fixteen weeks but two: I am well , my prifon is a palace to me, and Christs banqueting - house. My Lord Isfus is as kinde as they call him : Oh that all Scotland knew my case, and had part of my feaft! I charge you in the name of God . I charge you to believe; Fear not the fons of men, the worms shall cat them. To pray and believe now, when Christ seems to give you a nay - fay, is more then it was before; Die beleeving . die and Christs promise in your hand. Tdefire, I request, I charge your Husband and that town, to fland for the truth of the gospel. Contend with Christ's enemies, and I pray you, show all professors, you know, my cale. Help me to praile. The Ministers here mvie me, they will have my prifon changed. My mother hath born me a man of contention . and one that ftriveth with the whole earth, Remember my love to your Husband. Grace be with you.

Aberdeen lan. 3. 1637.

Yours in the Lord , S. R.

July : Bank he

For MARION MC KNAUGHT.

Loving and dear Sifter.

Race, mercy and peace be to you: Your Letter hath re-I freshed my foul: You shall not have my advice to make haft to go out of that town; for if you remove out of Kirkeud. bright, they will cafily undoe all : You are at Gods work, and in his way there: be ftrong in the Lord : the Devil is beiker then you are, because stronger is he that is in you, then he that is in the World : Your care of and love shewed towards me . now a priloner of Chrift , is laid up for you in Housen and you shall know, that it is come up in remembrance before God. Pray, pray for my defolat flock, and give them your counsel, when you meet with any of them. It shall be my griefe to hear, that a wolfe enter in upon my labours a but if the Lord permit it, I must be filent. My skie will cleare ; for Christ layeth my head in his bosome, and admitteth me to lean there. knew before, what his love was in fuch a meafure ; Af be learn me, he leaves me in pain, and fick of love; and yet my fickmeffe is my life and health; I have a fire within me : 1 defic all the Devils in hell , and all the Prelate in Scotland, to cat water on it : I rejoice at your courage and faith . Pray ftill, at if I were on my journey to come, and be your Paffort What iron gates or barrs are able to fland it out against Chrift? For when he bloweth , they open to him. I remember your Hulband. Grace , grace be with you. 5 30 34: 1 L

Aberdeen. March. 11. 1637. Yours in bis freet Lord lefus , S. R.

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GRISSAL FULLER TOWN.

Miftreft.

D Emembering well what relation I had to your (now bleffed and perfected with glory) deare Mother, and being confident yourfelf lookes that way, which fexcept I be eternally loft) is the way of peace and of life, I should be ungrate to forget thole, whom by the Covenant of the Lord I cannot but remember to God. I will speake nothing to you of the present sad differences , but if I have, or ever had any neareneffe to God, that other way, which I trust I shall never follow, is the way of man; and for the present powers, I suffer. from them, and look for more : God hath a controverfy with them; and my foul enter not into their secreets. Only I should befreeh, request, and obtest you in the Lord, and by your appearance before Christ, follow the way of the Lord, and the steps trade by the gracious in that place, which the Lord followed with life and power. My heart is filled with forrow . confidering what communion with God some of that Countrey had, and how much they were in aedifying and helping one another in his way, and how little of that there is now in that Countrey . Your Mother keeped in life in that place . and quickened many about her, to the feeking of God. My defire to you is , that you would (ucceed her in that way , and be letting a word fall to your brethren and others, that may encourage them to look toward the way of God; you will have need of it cre it be long: See how you may have a gracious Minifter, and no Neutral there, to succeed & follow the Servant of God, now afleepe in the Lord. There is a great and wide difference between a name of godliness, and the power of Godlinels: that is hotest, when there are fewest witnesses, deadness upon many, and the defection of the Land is great. Bleffed are they who feek the Lord and his face, I shall entreat yon

66. Mr Ruther Foo'RD's Ep. 45, 46.
you to remember me to your Husband, and all Friends: I detire to forget none, who are in Christ.

Edinburgh , March 14.

Your Brother in the Lord, S. R. th

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To a Gentle Woman.

Mistrefs.

I Befeech you have me excused, if the dayly imployments of my calling shall hinder me to see you, according as I would wish, for I dare not goe abroad, since many of my people are sick, and the time of our communion drawes near: but frequent the company of your worthy and honest bearted Pastor Mr Robert, to whom the Lord hath given the tongue of the learned, to minister a Word in due season to the weary. Remember me to him, and to your Husband. The Lord Jesus be with your spirit.

Your affectionas Friend, S.R.

FOR WILLIAM FULLERTOWN.

Provest of Kirkcudbright.

Much bonoured and very dear friend.

Race Mercy and Peace be to you, I am in good cafe, bleffed be the Lord, remaining here in this uncourt town a prisoner for Christ and his truth; and I am not ashamed of his cross, my soule is comforted with the consolations of his sweet presence, for whom I suffer. I earnestly entreat you, to give your honour and authority to Christ, and for Christ, and be not dismayed for siesh and blood, while you are for the Lord, and for his truth and cause. And howbest we see truth put to

the worse for the time; yet Christ will be a friend to truth, and will do for those, who dar hazard all that they have so him and sor his glory. Sir, our fair day is comeing, and the court will change, and wicked men will weep afternoon, and sore than the Sons of God, who weep in the morning. Let us believe and hope; for Gods salvation. Sir, I hope I need not write to you, for your kindness and love to my Brother, who is now to be distressed for the truth of God alswel as I am. It think my self-obliged to pray for you, and your worthy and kind bed-sellow and children; for your love to him and me also, those your pains for us in Christ shall not be losed. Thus recommending you to the tender mercy and loving kindness of God I rest.

Aberdeen, Sept. 11.1636. Your very loving and affectionas Brosber. S.R.

For the right bonourable.

My Lady Vicountesse of Kenmure.

MADAM.

Race, Mercy and Peace be to your La. Ilong to held from you, and that dear child; and for that cause I trouble you with letters. I am for the present thinking; the sparows and the swallowes, that build sheir nests in Anwork, bleffed birds. The Lord hath made all my congregation desolat; Alas I am oft at this, Shew me wherefore thou contendest with me. O earth, earth cover not the violence done to me. I know it is my faithless jealously, in this my dark night; to take a friend for a foe; yet hath not my Lord made any plea with me. I chide with him; but he giveth me sair words; seing my sins and the sins of my youth deserved stroaks: how am I obliged to my Lord, who amongst many crosses hath given me a wailed and a shosen cross; to suffer for the name of my Lord Jasus? Since I must have chains, he would put golden chains.

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chains on me, watered over with many confolations. Seing I must have forrow (for I have sinned O preserver of mankind) he bath wailed out for me joyful forrow, honest, spiritual and glorious forrow. My croffes come through mercy and loves fingers, from the kinde heart of a brother, Christ my Lord; and therefore they must be sweet and suggard. O what am 1; fuch a lumpe, fuch arotten mass of sin, to be counted a bairn worthy to be nurtured and stricken with the best, and most honourable rod in my Fathers house. The golden rod wherewith my eldeft brother, the Lord, beire of the inheritance, and his faithful witnesses were stricken withall . It would be thought, I should be thankful and rejoyce; but my beholders and lovers in Christ have eyes of flesh , and have made my one, to be ten. And I am some body in their books : my witness is above, there are armies of thoughts within me, faying the contrare, and laughing at their wide mistake. If my inner fide were feen, my dung would flink, I would lofe and forfeit love and respect, at the hands of any that love God; pity would come in the place of these. O if they would yet fit me lower, and my welbeloved Christ higher. I would I had grace and strength of my Lord, to be joyful and contentedly glad and chearful, that Gods glory might ride, and openly triumph before view of men, angels, devils, earth, theaven, hell, fun, moon and all Gods creatures, upon my pain and fufferings, providing alwayes . I felt not the Lords harred and displeasure. But I fear his fair glory be but foiled, in comeing through fuch a foul creature as I am. If I could be the finless matter of glorifying Christ, howbeit to my lofe, paine, fufferings, and extremity of wretchednels, how would my foul rejoyce; but I am far, far from this: he knoweth his love hath made me a prisoner, and bound me hand and foot; but it is my pain, that I cannot win loofe, nor get loofe hands, and a loofed heart, to doe fervice to my Lord Jesus, and to speak his love. I confess I have neither tongue nor pen to doe it. Christs love is morethen my praises, and above the thoughts of the angel Gabriel, and all the mighty hoafts that fland before the thron of God. I think shame, I am fad and cast down to think, that my foul ton-

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Epift. 47. Letters.

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gue, and my polluted heart, should come in to help others to ing aloud the praises of the love of Christ: all I dow doe, is to wish the quier to grow throng, and to grow in the extolling of Christ. Woe, woe is me, for my guiltines feen to few : my hidden wounds still bleeding within me, are before the eyes of no men; but if my sweetest Lord Jesus were not still bathing, washing, balmeing, healing and binding them up, they should rot, and break out to my shame. I know not what will be the end of my fuffering : I have but feen the one fide of my crofs , what will be the other side he knoweth, who hath his fire in Zion. Let him lead me, if it were thorow hell. I thank my Lord , my onwaiting and holding my peace, as I dow, to fee what more Christ will doe to me, is my joy. Oh if my ease, joy, pleasure for ever more, were laid in woodset, and in pledge to buy praises to Christ! But I am far from this. It is easie for a poor soul in the deep debt of Christs love, to spit farther then he dow leap or jump, and to feed upon broad wishes that Christ may be honoured, but in performance I am stark nought. I have nothing, nothing to give Christ, but 'poverty, except he would comprise and arreist my foul, and my love [oh , oh if he would doe that !] I have nothing for him. He may indeed feiseupon a divours person, soul and body , but he hath no goods for Christ to medle with. But how gladshould my foul be, if he would for feit my love, and never give me it again ! Madam, I would be glad to hear, that Christs claime to you were still the more, & that you were still goeing for ward, and that you were nearer him. I dow not honour Christ my felf but I wish all others to make sale to Christs house, I would I could invite you to goe into your welbeloveds houle of wine, and that upon my word; you would then fee a new miftery of love in Christ, you never saw before, I am somewhat encouraged that your La. is not dry and cold to Christs prisoner, as some are-I hope it is put up in my Masters count book. I am not much grieved, that my jea ous Husband break in pieces my Idols, that either they dare not, or will not doe for me. My mafter needeth not their help, but they need to be that serviceable as to help him, Madam, I have been that bold as to put you,

and that sweet child, in the prayers of Mr Andrew Cass, Mr Iames Martein, the lady Leyes, and some others in this countrey that truely love Christ; be pleased to let me hear how the child is. The blessings that came upon the head of Ioseph, and the top of the head of him, who was separated from his brethren; and the good will of him who dwelt in the bush, be seen upon him and you. Madam, I can say by some little experience, more now then before, of Christ to you. I am still upon this, that if you seek there a pose, a hidden treasure and a gold mine in Christ, you never yet say, then come and see. Thus recommending you to Gods dearest mercy, I rest.

Your own in his sweet Lord Jesus at all obedience, S. R.

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My Lady Marshall is very kinde to me, and her Son also.

Aberdeen , 17. Juny , 1637.

For the right honourable, My Lady Vicountesse of Kenmure.

My very Noble and dear Lady,

Race, mercy and peace be to you: The Lord hath brought me safely to Aberdeen: I have gotten Lodging in the hearts of all I meet with: no face that hath not smiled upon me; only the Indwellers of this town are drye, cold, and general, they consist of Papists, and men of Gallio's mettal, firme in no religion; and it's counted no wisdom here to counternance a confined and filenced Minister: But the shame of Christs cross shall not be my shame. Queensberries attempt seemeth to sleep, because the B. of Galloway was pleased to say to the Treasurer, I had committed treason, which word blunted the Treasurers borrowed zeal. So I thank God who

Epift. 48. Letters. will not have me to anchor my foul upon falle ground, or upon flesh and bloud ; it is better , it be fastned within the vail . I find my old challenges reviving again , and my love often jealous of Christs love, when I look upon my own guiltines: and I verily think, the World hath too foft an opinion of the gate to Heaven, and that many shall get a blind and fad beguile for Heaven; for there is more adoe then a cold and frozen, Lord, Lord: it must be a way narrower and straiter then we conceive; for the righteous shall scarcely be saved. It were good to take a more judicious view of Christianity; for I have been doubting, if ever I knew any more of Christianity, then the letters of the name. I'le not lye on my Lord, I finde often much joy, and unspeakes le comfort, in his sweet presence, who fent me hither : and I trust this house of my pilgrimage, shall be my palace, my garden of delights: And that Christ will be kinde to poore fold Joseph , who is separated from his brethren. I would be sometimes too hote, and too joyfull; if the heart - breaks at the remembrance of fin , & fair , fair Feafts dayes with King Iesus, did not cool me, and sowre my sweet joyes. Oh! how sweet is the love of Christ ? and how wife is that love? But let faith frift and truft a while, it's no reason sons offend, that the Father giveth them not twice a year hire, as he doth to hired servants : better Gods heirs live upon Madam, your La. knoweth what hope then upon hire. Christ hath done, to have all your love. And that he alloweth not his love upon your dear Child : keep good quarters with Christ in your love. I verily think Christ hath said, I must needs force have Jean Campbel for my felf; and he hath laid many Oares in the water, to fish and bunt home - over your heart to heaven. Let him have his prey : he will think you well win, when he hath gotten you; it is good to have recourse often, and to have the door open to our ftrong hold, for the fword of the Lord , the fword of the Lord , is for Scotland; and yet two or three berries shall be left in the top of the Olivetree. If a word can do my Brother good in his diftres , I know

your La. will be willing and ready to speak it, and more also.

Now the only wise God, and your only, only one, he who

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M'RUTHER FOOR D'S Epift. 49.
dwelt in the bush be with you. I write many killes and many
bleffings in Christ to your dear Child, the bleffings of his
Fathers God, the bleffings due to the fatherless and the widow
be yours and his.

Aberdeen.

Your La. in his onely, onely Lord Jesus, S. R.

Postscript.

MADAM.

BE pleased at a fit time, to trie my Lord of Lorne his minde, if his Lo. Would be pleased, that I dedicat an other work against the Arminians to his honourable name. For howbeit I would compare no Patron to his Lo. and though I have sufficient experience of his love; yet it's possible, his Lo. think it not expedient at this time, but I expect your La's answer; And I hope your La, will be plain.

For the right bonourable My Lady B O Y D.

MADAM.

I doubt not but the debt of many, more thenordinary, faw yours to his Land, layeth guiltiness upon this Nation: The Lord hath put us in his bookes, as a favoured People, in the fight of the Nations, but we pay not to him the rent of the Vineyard, and we might have had a Gospel at an easer rate, then this Gospel; but it should have had but as much life as ink and paper hath: we stand obliged to him, who hath in a manner forced his love on us, and would but love us against our will.

Anent read Prayers , Madam, I could never see precept,

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Letters. Epist. 49: promifeor practife for them in Gods word : our Church never allowed them, but men took them up at their owne choice; the word of God maketh reading 1. Timo. 4: ver. 13. And praying I. Thef. 5: ver. 17. two different worships; in reading God speaketh to us, 2 King. 22: ver. 10, 11. 1n praying we speak to God, Pf. 22: ver. 2. Pf. 28: ver. 1. I had never faith to think well of them. In my weak judgement, it were good they were out of the service of God: I cannot think them a fruit or effect of the spirit of adoption, Seing the user cannot say of such prayers. Let the words of my mouth and the meditations of my heart be acceptable in thy fight, O Lord my frength and my Redeemer, which the servants of God ought to fay, of their prayers, Pf. 19: ver. 14. For fuch prayers are meditations fet doune in paper and ink, and cannot be his heart meditations who useth them; the laints never used them, and God never commanded them, and a promife to hear any prayers, except the pouring out of the foul to God, we can never As for separation from a worship for some errours of a Church, the independency of fingle congregations, a Church of visible saints, and other tenets of Brounists, they are contrair to Gods word. I have a treatife at the press at London against these conceits, as things which want Gods word to warrant them; the Lord lay it not to their charge, who depart from the Covenant of God with this land, to follow fuch lying vanities. I did see lately your daughter the lady Ardross, the Lord hath given her a child and deliverance. Now recommending your Ladiship to the rich grace of Christ I rest.

St Andrews.

Yours at all respective observance in Christ, S. R.

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In Rusco.

Loving Friend.

Earnestly defire your salvation : Know the Lord, and seck Earnelly denre your lavation.

Chrift, you have a foul that cannot dye, fee for a lodging for your poor foul: For that house of clay will fall: Heaven or nothing, either Christ or nothing: use prayer in your houses and fet your thoughts often upon death and judgment; dangerous to be loofe, in the matter of your falvation : few are faved; men goe to Heaven in ones or twoes, and the whole World lieth in fin: Love your enemies, and stand by the I have taught you in all things: Fear not men , but let God be your fear : your time will not be long ; make the sceking of Christ your dayly task: ye may, when ye are in the fields, speak to God: feek a broken heart for fin , for without that there is no meeting with Christ. I speak this to your Wife , alfwel as to your felf. I defire your Sifter, in her fears and doubtings to fasten her grips on Christ's love, I forbid her to doubt, for Christ loves her, and hath her nime written in his book, her salvation is fast coming, Christ her Lord is not flow in coming , not flick in his promise. be with you.

Aberdeen.

Your loving Paftor, S. R.

To IAMES MURRAY'S Wife

My very dear and worthy Sifter.

Y Ou are truely bleffed in the Lotd, however a fowre World gloum and frown on you; if ye continue in the faith, fetled

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feeled and grounded, and be not moved away from the hope of the Gospel. It is good there is a Heaven, and it is not a night. dream and a fancy. It's a wonder that men deny not , there is a Heaven, as they deny there is any way to it, but ofmers making. You have learned of Christ, that there is a Heaven: contend for it, and for Christ: bear well and submiffively the hard thrust of this Step - mother world, which God will not have to be yours. I confess it is hard, and would God I were able to lighten you of your burthen; but believe me, this World, which the Lord will not have to be yours, is butthe drofs, refuse, and scume of Gods creation, the portion of the Lords poor hired servants, the moveables, not the heri-A hard bone cast to the dogs, holden out of the new Ferujalem, whereupon they rather break their teeth, than fatis. fy their appetite. It's your Fathers bleffing, and Christs birthright, that our Lord is keeping for you: and perswad yourself allo, (if it be good for them and you) your feed also shall inherit the earth; for that is promised to them, and Gods bond isfas good, as if he would give every one of them a bond for thoutand thousands. Ere ye were borne, crosses in number, measure and weight were written for you; and your Lord will lead you thorow them. Make Christ sure, and the World and the bleffings of the earth shall be at Christs back and beck. I see many Profesiours for the fashion, Profesiours of glass, I would make a little knock of persecution ding them in 20 pieces, and the World should laugh at the sheards. Therefore make fast work: fee that Christ be the groundstone of your profession : the fore wind and rain will not wash away his building, his work hath no less date, nor to stand for evermore, I should twenty times have perished in my affliction, if I had not laid my weak back, and my preffing burden both, upon the stone, the corner-stone laid in Zion. I am not twice fain [asthe proverbis,] but once and for ever; of this stone. Now the God of peace establish you to the day of the appearance of Jefus Christ.

S. Andrews.

Yours, S. R.

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For the right honourable.

My Lady Vicountesse of Kenmure,

MADAM.

Race, Mercy and Peace to you, I am glad to hear that Tyour La: is in any tollerable health; and shall pray, that the Lord may be your arength and rock. Sure I am, he took you out of the womb; and you have been casten on him from the brefts, I am confident, he shall not leave you till he crown the begun work in you, there is nothing here but divitions in the Church and affembly. For befide Brounifts, and Independents: [who of all that differ from us, come nearest to walkers with God] there are many other fects here of Anabapeifts, Libertins; who are for all opinions in religion; Fleshly and abominable Anthomians, and Seekers, who are for no Church ordinances, but exfect Apostles to come, and reforme Churches, and a world of others, all against the Government by presbyteries. Luther observed when he studied to reforme, that two and thirty fundry fects arose, of all which [I have named but a part] except thefe called Seekers, who were not then arisen: he said, God should crush them, and that they should rife again, both which we fee accomplished. In the affembly we have now well near ended the Governmenr, and are upon the power of Synods, and I hope near at an end with them, and fo I trust to be delivered from this prison shortly. The King hath disfolved the Treaty of peace at Oxbridge, and adheres to his sweet Prelats, and would abait nothing, but alittle of the rigour of their courts, and a suspending of laws against Ceremonies, nor a taking away of them. The not prospering of your armies there in Scotland, is ascribed here, to the sins of the land, and pareicularly to the divitions, and backflidings of many from the cause, and the not executing of justice against bloody maligmante. My wife, here under the philitians , remembers her **fervice**

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Epift. 53: Letters. 77
fervice to your La: so recommending you to the rich grace of
Christ I reft.

London, March. 4. 1644. Your La: at all obedience in Christ, S. R.

For the right honourable.

My Lady B O Y D.

MADAM.

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Race Mercy and Peace to you. I received your letter on May. 19. We archere debating, with much contention of disputes, for the just measures of the Lords Temple. It pleafeth God, that fometimes enemies hinder the building of the Lords house; but now friends, even gracious men (lo I conceive of them) doe not alittle hinder the worke. mas Goodwin, Ieremiah Burroughs and some others, foure or five, who are for the Independent way, fland in our way, and are mighty opposites to presbyterial Government. We have caried through some propositions for the scripture right of presbytery , especially in the Church of Ierusalem : Acts: 2. & 4. & 5, & 6, & 15. And the Church of Eshefus, and are goeing on upon other grounds of truth, and by the way have proven, that Ordination of Pastours belongeth not to a single congreation, but to a colledge of presbyters, whose it is, to lay hands upon Timothy and others. I Timo. 4: ver. 14. 1 Tim. 5: ver. 17. Ads:13: ver. 1, 2, 3. Ads. 8: ver. 5, 6. We are to prove that one fingle congregation hath not power to excommunicat, which is opposed not only by Independent men , but by many others : the truth is , we have many and grieved spirits with the work : and for my part , Lotten difpair of the reformation of this land, which faw never any thing, but the high places of their Fathers, and the remanants of Babylons pollutions, and except that not by might, nor by power, but by the spirit of the Lord, should

Mr RUTHERFOORD'S Epift. 533 should think God hath not yet thought it time for Englands deliverance; for the truth is, the best of them almost have faid, a halfe reformation is very fair at the first, which is no other thing, then, it is not yet time to build the house of the Lord; and for that cause many houses great and fair in the land are laid desolat. Multitudes of Anabaptifts, Antinomians, Familifts , Separatifts are here : the best of the people are the Independent way: as for my felf, I know no more if there be a found Christian (feeting afide fome, yea not a few learned, fome zealous and faithful Ministers, whom I have met with) at London (though I doubt not but there are many) then if I were in Spain, which maketh me blefs God, that the communion of Saints how defirable foever, yet is not the thing, even that great thing, Christ, and remission of fins. If Jefus were uncouth, as his members are here, I should be in a fad and heavy condition; The house of Peers are sotten men, and hate our commissioners and our cause both : The life that is , is in the house of Commons, and many of them also have their religion to choice. The forrowes of a traveling woman are come on the land : our army is lying about York, and have blocked up them of Newcastle, and fix thousand Papifts and Malignants, with Mr Thomas Sydferf, and some Scottish Pre-This : and if God deliver them into their hands , Confidering how firong the Parliaments armies are, how many victories God hath given them, fince they entered in Covenant with him, and how weak the King is] It may be thought the land is near a deliverance ; but I rather defire it , then believe it. We offered this day to the Affembly a part of a directory for worship, to shoulder out the service book : it is taken into consideration by the Assembly. Your Son Lindsey is well , I receive letters from him , almost every week.

London. 25. May.

Yours at all obedience in God, S. R.

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For the right honourable Lady, my Lady K E N M U R E.

MADAM.

Am alittle moved at your infirmity of body and health; I hope it is to you a real warning. And if in this life only we had hope, we should be of all men the most miserable. Sure the hudge generations of the feekers of the face of Jacobs God, must be in a life, above the things, that are now much taking with us; fuch as, to fee the fun, to enjoy this life in health, and fome good worldly accommodations too. And if we be making that fure, it is our wildom. The times would make any that love the Lord fick and faint, to confider how iniquity abounds, and how dull we are in observing fins in ourselves, and how quick fighted to find them out in others, and what bondage we are in ; and yet very oft, when we complain of times, we are fecretly flandering the Lords work and wife Government of the world, and railing a hard report of him. He is good and does good, and all his wayes are equal, Madam, I have been to some other, [oh if I could to my felfe] holding out some more of this, to read and study God well, and make the ferious thoughts of a God-bead and a God-bead in Christ the work, and the only work, all the day. Oh we are little with God! and doe all without God, we sleepe and wake without him; we cat, we focak, we journey, we go about worldly bufines and our calling without God! And confidering what deadnels is upon the hearts of many, it were good that some did not pray without God, and preach and praise, and read and conferre of God' without God. It is univerfally complained of, that there is a strange deadness upon the land, and on the hearts of his people. Oh if we could help it ! But He that watters every moment his gairden of red wine must help it. I beleeve he will burne the briers and the thornes, that come a80 Mr R UTHERFOORD'S Epift. 55.
gainst him. I desire to remember your La: to God, but
little can I doe that way. His everlasting goodwill be with
you.

St Andrews. 14. July.

Yours in the Lord lesus, S. R. E

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For the right honourable and Christian Lady, the Lady

KENMURE

MADAM.

Race, Mercy and Peace be to you: the Lord is gracious, who keeps your La: in the furnace, when many put our their hand to iniquity, one way or other. We are now shouldering and caffing down one another in the dark, and the God. ly hidden from the Godly. We make our own chaines heavier, by joyning with the Lords enemies. Hence new fufferings to all, that dar not fay a confederacy to those, to whom this people fay a confederacy, nor fear their fear. As that is my exercife now, who am not very far from being my alone [though I know in whom I have beleeved, at left I should know lia this place; fo I am affrayed that the Godly there comply with these declared enemies of God. It will be our strength to walk bet ween enemies and malignants on either fide. This is the day of Iacobs trouble, yet these dry bones can and must live; I know not if I shall feeit, but I hope to take this quietnes & filence of faith, in the most of the noises of the alarm for war, to the grave with me, that the Lord shall build upon the Church of Brittain and Ireland a palace of filver, inclosed with boards of Cedar, Dear Madam, faint not, the night is almost gone, for the vision is yet for an appointed time, but at the end it shall speak , and not lye , though it tarry wait for it , because it will furely come, and not tary. Madam, weary not ; none can out-bide your lodging in beaven, there is more given for it by him , who hath be-spoken it for Ican Campbel , and taken it

for her , then any can offer : the ranfome of blood ftandeth. My wife remembereth her respects to your Le the child is well Mrs Gillefpy is well we hear, but not here. Grace grace be with you.

St Andrew : 28. Jan. 1653. Yours in his own Lord lefus Chrift , S. R.

For the honourable and truely worthy Cellonel Gilbert Ker.

Much bonowred in the Lord.

TOw it is with you , may appear by your letters to form But it is the complaint of not a few of fuch ; who were in Christ before me , that most of us inhabit and dwel in a parched land. The people of the Lord are like a land not rained upon, though foreedare not deny, but this is the garden of the beloved, and the vineyard, that the Lord doeth keep and water every moment. Yet Owhere are the fomerimes quickening breathings, and influences from heaven, that have refreshed his hidden ones? The causes of his wirbdrawings are unknown to us: one thing cannot be denyed, but that wayes of high foveraignity and dominion of grace are far out the fight of Angels and men ; yes and so above the fixed way of free promises, fuch as (this doe , and be shall breash and blow upon his garden.) As he hath put forth a declaration to his hidden ones in-Scotland, that finarting, wrefflings, praying, complaining, gracious missing, cannot carne the vities from on high, nor fetch down shoures upon the defert. It may be, when we are faying in our graves , our bones are dry Wour hope gone, that remporal & fpiritual deliverance may come both togither's and that he shall cause us feel both the one way and the other the good of his reigne, who shortly comes to the throne Pf. 72:6. He shall come down like raine upon the mowen graft : as floures , that watter the earth , Ver. 7. Inbis

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Yet this can hardly fay any thing to us, who doe to much pleateour felves in our deadness, and are almost gone from Godly thrist

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phofy ; and quyetly to hope, and fit fill, (for that is yet out Brength) then quarrel with him, that the wheels of his charios thi

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Letters. Epift. s6. thirst and missing too, being half fatisfied with our witheredness: no doubt we have marred his influences, and have not feconded nor smiled upon his actings upon us, nor have we been much of his straine, who Pfalm. 119, doeth eight times breath out that fuite, quicken me, quicken me. So much. are we defireous to be a cted upon by the Lord as blocks and ftones; and fo prodigall are we of his motions, as if they were no better to be husbanded; but it is good, that it is not in our power , to blaft and undoe his breathings. But his winde bloweth where he lifteth; could we but lean, & cast a quiet spirit under the dewings and showtings of him, that every moment watereth his vineyard, how happy and bleffed were we. We neither open, nor doe we discerne his knocking, nor feel his hand put in through the key-hole, nor can we give any spiritual account of the walkings and motions of Christ, when He stands behinde the wall, when He comes skipping over the mountains, when He comes to his garden and feasts, when He feeds among the lillies, when Hisifpiknard casts a smell, when He knocks and withdrawes and is nowhere to be found. O. how little a portion of God doe we fee? How little study we God? How rarely read we God, or are versed in the lively apprehenfions of that great unknowne all in all, the glorious Godhead . and the God head revealed in Christ? We dwell far from the well, and complain but dryly of our dryness and dulness, we are ra-

Sir, there may be artificial pride in this humility; but for me, I neither know what He is, nor his foo's name, nor where he dwells. I hear a report of Christ great chough, and that is all. O what is nearnefato him? What is that, to be in God. to dwell in God? What a house must that be, I John. 4: 10.13. How far are some from their house and home? How ill acquaint with the roomes, mansions, sairty, and sweetness of holy security to be found in God? O what estrangment! What wandering? What frequent conversing with self and with the creature! Is not here the bed shorter, then that aman can stretch himself on it? And the covering narrower, then that he can wrape himself in it? 1/4.28: 1917, 20. When shall we attain to a living in

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ther dry then thirfly.

Mr Ratherfoords only only God? And be eftranged from all the poor created methings, the painted shaddow beings of yefterday, which on houre and less before creation were dark waste negatives, and empty nothings , and should so have been for eternity , had the Lord fuffered them to lie there for ever. It is Heesthe great Hee, who fitteth upon the circle of the earth (of the world) and the inhabitants theref are as grafs hoppers : that ftretcheth out the beavens as a curtain , and foreadeth them out as a tent to dwell. in , that bringeth the princes to nothing , and maketh the judges of the earth as vanity Ifa. 40: ver. 22,23. And He, the only Hee, and there is no Heebelide him. Ifa. 43: ver. 10, 11. Ifa. 45: wr. 5, Men or Angells, they are not any of them an Hee to bim. But a fiving breathing, dieing nothing is man at his beft, a fick clay vanity; and the angel to him but a more excellent, living and understanding nothing; yet we live at a distance from him, and we die and wither, when we are out of God : oh if we knew how mething we are without him!

Sir, we defire to minde your bonds, and are cheered and refreshed, that we hear of any of his manifestations, and his outgoings, which are prepared as the morning to you. We hope, nor need we defire you not to faffit , and are confident that the anoinring , that abideth in you, teacheth you fo much; waite upon the speaking vision, behold he cometh, behold his reward is with him , and his work before him. The only wife God ftrengthen you with all might, according to his glorious power, unto all parience and long fuffering with joy.

St Andrews. July. 1653. Yours at all observance in the Lord Jefus , S. R.

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For My I O H N S C O T,

at Oxname.

Reverend and dear Brother.

I faw from C. K. a testimony of your presbytery against tolleration, in which you have been instrumental; the Lord give strength to doe more. I think it both rare and necessare, and would account it a great mercy, if there were an addition of a Postferips from diverseministers and cletes, our of all the shires of Scotland. It is really the mind of all the Godly and tender in this land. It is believed by some, that the protesting party hath quit given over the cause? I hope it is not so; but the Lord shall be yet victorious in his most despised ones. Our darknesse is great, and thick, and there is much deadnesse; the Lord shall be our light. Thus recommending you to his grace, whose you are, I am

81 Andrews. April. 2. 165\$;

Your own brother in the Lard, S. R.

For Mr I O H N S C O T,

Dear Brother,

Raint not; but be firong in the Lord and in the power of his might. I look on it as a rich mercy, that the Lord is with you firengthening you, to quicken fainters, to warme and warn any, that are cold ot deaded, or who deaden others. Believeir, it will be your peace in the end; the times are fad; yet I perswale my fulf, the vision will not tarry; but will speake. The Lord will loof a our captive-boads. O bleffed he, though alone, was is found fast and constant, for the deader.

Epift. 59 Mr RUTHERFOORD'S firable interest of Christ. My humble advice would be, the is you fee to the placeing of the Deacon and Ruleing elder ; or to any thing, that may weaken the discipline: our fecond book of disciplin would be herded, Seffions purged. Oh! Catechiling and personal visiting and speaking to them figillatim, concerning their interest in Christ, and a state of conversion, is little in practice. The practice of family fasts is scarce known to be an ordinance of God. It were good you would confer with Godly brethren in privat, concerning the promoving of Godlineffe, concerning Christian conference and praying together, worshiping of God in families and folitary fafts . To his grace, who can direct , quicken and strengthen you , I commend you, and am

St Andrews.

Your loving Brother, S. R.

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OH For Mr I at Oxname.

Reverend and dear Brother.

7 Our letter, that came unto me of August. s. to beat E. I dinburgh upon August. 2. was unknown to me by the Subscription; but finee it was written for to honourableand warrantable a truth of Chrift, as a Testimony against Tolere tion, if my health would have permitted, and my dayly menace ing gravel, I should have come to Edinburgh. What either countel, countenance, or clearing you could have had from the like of me, I cannot fay, nor dar I fpeak much ; but with a referre of the help of his grace, I defire to defire, and purpole by ftrength from above , to own that cause, and to joyn with you, and some in this Church, besides your presbytery, who will own that cause? Be firong in the Lord and in the power of his might. This cloud will over : could we live by faith and wait an a feaking and a feeming - delaying vision, the Lord will DOG

St Andrews. August. 8, 1658. Your own bro-

For Mr I O H N S C O T, at Oxname.

Reverend and dear Brother.

To man oweth more to the Church of God with you a than poor and wretched I: But when weakness of body, and the Lord by it , did forbid me to undertake a leffer journey to Edinburgh , I am forbidden far more to journey thither ; and believe it, nothing befides this doth hinder. I am unable to overtake what the Lord hath laid upon me here; and therefore I defire to submit to soveraignity, and must be filent; if my prayers, and best defires to the Lord, could contribute any thing for promoving of his work, my foul's defire is, that the wilderness, and that place, (to which I owe my first breathing) in which I fear Christ was scarce named, as touching any reality or power of Godlinels, may bloffom as a rofe. So defiring and praying that his name may be great among you, and entreating that you may believe, that the names of the Lords advertaries shall be written in the earth , and that, who fo will not come up of all the families of the earth unto Ferufalem , toworthip the King , the Lord of bofts, even upon them Shall be no rain : and that she Lord will creat glory upon every affembly in mount Zion. 1 reft.

St Andrews. June. 15. 1655. Your own Brother in

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For Mr I AM E S. D II R H A M.

Minister of the Gospel at Glasgow, some few dayes before his death.

Sir.

would ere now have written to you, had I not known, you health, weaker and weeker, could fearce permit you to bear or read. I need not fpeak much, the way you know, and have preached to others the skill of the guid , and the glory of the home beyond death. And when he layer, come and fee, it will be your gain to obey , and goe out and meet the bridegroom. What accession is made to the higher house of his kingdome should not be our loffe, though it be a real loffe to the Church of God; but we count one way, and the Lord counts another way. Hee it infallible and the only wife God, and needs none of us. Had he needed Mofes and the Prophets their flaying in the body; he could have taken an other way. Who'dar bid you cast your thoughts back on wife or children, when he hath faid , leave them to me , and come up bitber? Or who can perswad you to die or live, as if that were arbitraty to us, and not his alone, who hath determined the number of your moneths: if fo it feeme good to him, follow your foretuner and guid: it is an unknown land to you, who was never there before ; but the land is good, and the company before the throne defirable, and He who fits on the throne is his plone a lufficient heaven, Grace grace be with you,

G: Andrews. 15. Jun. 1658.

Yours in the Lord , S. R.

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M RUTHERFOORD'S

Judgement, fent to fome Brethren, about petitioning his Maj. after his returne; And for owneing such, who were censured while about that so necessary far duety.

Reverend and dear Brethren.

It is a matter of difficulty to me to write at this diffance, not having heard your debates. It feemes the Lord call's us to give information to the Kings Majefty of affaires. The Lords admirable providence in bringing him to his throne, and laying afide others, who were enemies to the cause and sworms Covenant of God (fothat now the Government is in a right line) is to be adored; and I judge (without prescribeing) that some should be sent to his Majesty, to congratulate that providence; and the reason of our being so slow in sending would be rendered. 1. We would write, not in the name of the kirk of Scotland; but in the name of a moft confiderable number of Godly ministers, elders, and professors, who both pray for the King, are obedient to her laws, and are under the oath of God for the sworne Reformation. better now, then after fentences and trouble, to have recourfe cohim, who is by place parens patrie. 4. We would supplicate in all humility for protection, countenance, far more, for lawful liberty to feare the bond of the oath of the dreadful and most high Lord, avouching to his Majesty, that the Lord, his holy name being interposed, will ownerhat Cowenant, and bleffe his Majeffie with a happy and successful reigne, in the owneing thereof, and kiffing of the Son of God. And when the Lord shall be pleased to grant that to us, which concearns religion, the beauty of his house, the propagating the Gospel, the Government of the Lords kingdome with-

M' RUTHERFOORD'S Epift, 62 out popery , prelacy , unwritten traditions , and ceremonies; let his Majeffy try our loyalty with what commands he shall be pleased to lay on us, and see if we be found rebellione, 5. We would disclaime such, as have finfully complyed with the late usurpers, produce our written tellimonies against them; our not accepting of offices and places of truft from them; our testimonies against their usurpation , Covenant breaking , tolleration of all religions, corrupt fecturian way, for which the Lord hath brocken them. 6. We are represented to his Majefy, as fuch who would not confent, that the Remonstran. ce of the Westerne-forces should be condemned by the Commission of the General affembly: Whereas. I. We did Sumbly defire, that the judicature would not condemne nor censure that Remonstrance, till the gentlemen were heard, and their reasons discussed. 2. What ever demurre was as to the banding or combineing part of it, we were and are obligged to be-Icive, they had no fectarian designe therein, nor levelling intention. 3. They are gentlemen most loyal, and never were enemies to his Majesties royal power , but only defired that fecurity might be had for religion, and the people of God, persons disaffected to Religion and the sworne Covenant abandoned; otherwise they were and still are willing to hazard lives and estates, for the just greatness and faifty of his Majeffy, an the maintenance of the true Religion, Covenant and cause of The only difficulty will be where to have fit men to But as it will be both fin and shame for us, to defert out undeservedly now censured Brethren; so it well be our fin and reproach, finfully to comply with fuch things and courses, as we testified against , and confessed to God. I can say no more a present, but that I am

St Andrews . 1660.

Your loving Bro-

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M. RUTHERFOORD

His judgement of a draught or minut of a petition, to have been presented to the Committy of Estats, by those ministers, who were then prifoners in the castle of Edinburgh, for that other

well known petition to his Maj. About which they were, when leifed upon and made prisoners.

But that no man may miftake or judge amiffe of persons so fixed in the cause and saithful in their generation ; know , that shis draughs was not fent to Mr Rutherfoord, as a paper concluded and condescended upon among ft shefe Breshren , whose love to truth made them in all things so tender, that they were ever found to abstain from all appearance of evil; but it was more like the suggestion of some other men (wherein was laid before them what kinde of addreffe would most probably please, waveing the just measures of what war fimply ducty in their circumstances) then any thing flowing from themselves, as the product of a mature deliberation. And Secondly know (which confirmeth what is faid) that what ever it was, or who ever gave the rife to it, get is mas never made ufe of , nor prefented to the Committy of Eflats, by any of thefe faithful men, whose praise for their fidelity, fixednesse, real and untainted integrity, it in the Churches of Chrift.

Dear Brother.

I am (as yeeknow) straitned as another suffering man, but dar not petition this Committy. a. Because it drawes us to capitulat with such, as have the advantage of the mount, the Lord so disposeing for the present: and to bring the matters of Chiest to yea and no (you being prisoners and they the po-

M' RUTHERFOORD'S 93 Epik. 64. wers) is a hazard. 2. A speaking to them in write and palfeing in Glencethe fworne Covenant, and the caple of God, which is the very present controversy, is contraite to the prac. sife of Christ, and the Apostler, who being accused, or not accused, avouched Christ to be the Son of God, and the Mesfas, and that the dead must rife againe, even when the adver-Sary misstated the question. Yea, filence of the cause of God, which adversaries persecute, seemes a tacite deserting of the causes when the flate of the question is known to beholders; and [know the brethren intend not to leave the caufe. 3. I know no offence you have given (I will not fay what offence may be taken) either atto the matter , or manner of your petition ; for if what you have done be a necessary duty , laid afide by others , a duty can never give an offence to Chrift , and fo none so men. But Christians will looke upon a pious, harmless, and innocent petition, to the Prince, in the matters of the Lords benour, and good of his Church, though proffered by one or two, when they are filent whose it is to speake and act, as a sea-Sonable duty. 4. The draught of that petition, which you sent me, speakes not one word of the Covenant of God : for the adhering to which, you now fuffer, and which is the object of mens hatred; and the destruction whereof, is the great work of the times; and your filence, in this nick of time, appeares to be a not-confession of Christ before men; and you want nothing to beget an uncleanly deliverance, but the profession of filence. 7. There is a promise and real purpose (as the petition sayeth) to live peaceably under the Kings authority. But. 1. You'doe not so answer candidly and ingenuously the mind of the Rulers, who to your knowledge mean a far other thing, by Authority, then you do : for you mean his just authority , his authority in the Lord, and his just greatness, in the maintenance of true Religion, as in the Covenant, consession of faith, and catechismes, is expressed, from the word of God. They mean his fupream authority and absolute preregative above lawes, as their acts cleare, and as their practife is ; for they refused to fuch , as were unwilling to subscribe their bond, to add authority in the Lord; or just and lawful authority, or authority as is expresE

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Epift. 62. Letters. fed in the Covenant. But this draught of a petition, under your own hand, yeilder the fenfe and meaning to them, which they crave. 2. That authority, for which they contend, is exclusive of the lworne Covenant; fo that except ye had faid, you shall be subject to the Kings authority in the Lord, or according to the (worms Covenant, you say nothing to the point in hand; and that fare is not your meaning. 3. Who ever promifeth fo much of peaceable living under his majesties authority , leaving out the exposition of the 5. Command, as your petition doeth, may upon the very fame ground, subscribe the bond, refused by the godly; and to you paffe from the Covenant, and make all thefe by past actings of this Kirk and State, those yeares by past, to be horrid rebellion: & how deep that guiltinels drawes confider. 6. A condemning of the Remonstrance, timply (and without any limitation & diffinction, is a condemning of many precious once . in the land, and a paffing from the causes of Gods wrath , which is the chief matter of the Remonstrance. 7. That nothing is before your eyes but the exoneration of your confeience, is indeed believed by the godly, who know you; but a passing in filence of the honest materialls, in your former petition to his Majefty, feemes to be a deferting thereof; fince in all your petition, you doe not once lay, you cannot but adhere to that pious petition, as your necessare duty: and that you intend in the petition the happinelle of his majeffy, is also beleeved. Dear Brocher, show to our brethren, the Lord Christ in your persons hath ftared'a queltion betwixt him and the powers on earth, the only wife God: lead you now, when he harb brought you forth in publick, fo to act, as if yee did fee Jefus Christ by you, and beholding you. It is easy for fach as are on the shore , to throw a counsel to those that are tolled in the fea. But only living by faith, and by fet-

defire with me to remember you, doe recommend you, I am.

St Andrews. 1660. Yours in the Lord, S. R.

ching ftreogra and comfort from Christ, can you be victorious,

and have tight to the precious promiles of the tree oflife, of the

hidden Marna, of the gifted morning flarr, and the like, made to shole who overcome; to whole firength and grace brethren, who

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For the right honourable, My Lady Vicountesse of Kenmure.

MADAM.

It is not my part to be unmindfull of you: be not afficted for Lyour Brother the Marquife of Argyl, as to the maine: in my weak apprehention, the feed of God being in him, and love to the people of God and his cause, it will be well: the making pareicular reckoning with the Lord, and peace with God, & owning his cause, when too many disown it, will make his peace with the King the forer. The Lord is begining to reckon with fuch, as did forfake his cause and Covenant; and until we returne to him, our peaceshall not be like a river, and as the waves of the fea. However the opening of the bosome, to take in all the Malignanis, can produce no better fruits. The Lord calleth us to flie in to our chambers, and shoot the doores , till the indignation be over 1/4. 26; ver. 20. The lilly among the thorns is so served : he hideth himselfe and our mountain is removed , & we are troubled , but the Lord reignes, let the earth tremble, and let the earth rejorce. The Lord without blood broke the yoke of usurping oppressours, and laid them aside, the same Lord can settle thrope and kingdome on the pillars of beaven: but Othe controverfy the Lord hath with Edom and those who corenanted with us, and then sold us; and with those of whom the holy ghost speakes Lament . 2: ver. 14. Thy Prophets have feen vaine and foolish shings for thee, they have not discovered shine iniquity to turne away thy captivity , but have feene for thee falfe burdens and caufes of banifiment. The gime of Facebs fuffering is but short , and the vision will speske, could we be from under deadness, and watch unto wieftling and prayer with the Lord, and live more by faith, we should be more then conquerours. Wait upon the Lord and faint not , the Lord Iefus be with your spirit.

St Andrews. 24. luly. 1660. Yours at all respective of

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For Mistreffe C R A I G.

Upon the death of her hopeful fon, who was drowned, washing himfelf in a river in france.

Mistreffe.

7 Ou have fo learned Chrift, as now in the furnace, what droft, and what shining of faith may appear, must come I heard of the removall of your Son Mr Thomas ; Though I be dull enough in discerning, yet I was witnes to force spiritual favouriness of the new birth and hope of the refurrection, which I faw in the hopfu! youth, when he was, as was feared, a dieing in this city. And fince it was written and advisedly appointed, in the spotless and holy decree of the Lords there, and before what witnelles, and in what manner, who ther by a fever, the mother being at the bed-fide, or fome other way in a far country , (dear Patriarche died in Egypt , precious to the Lord have wanted burialle Pf. 69: per. 3.) yout Gf. est will be, to be filent, and command the heart to utter's repining and freeting thoughts of the holy dispensation of God-1. The man is beyond the hazard of dispute, the precious youth is perfected and glorified. 2. Had the youth lien year and day pained, belide a witnessing mother, it had been pain and griefe lengthened out to you in many portions, and every parcel would bave been a little death; now his holy majefty bath, in one lump and male, brought to your ears the news, and hath not divided the griefe in many partions. 3. It was not yesterdayes thought, or the other years staruce; but a counsel of the Lord of old, and Who can teach the Almight | knowledge. 4. There is no way of quiering the mind, and of filencing the heart of a mother, but godly submission; the readicst way for peace and confolation to clay vellells, is, that it is a ftroak of the potter and former of all things ; and fince the holy Lord hath loofed the grip, when it was faltned fure on your part, I know. your light, and I hope your heart also will yeeld, it is not fafe

Epift, 65. M' RUTHERFOORD'S be at pulling and drawing with the omnipotent Lord; let the pull goe with him , for beis brong; and fay , thy will be done in earth, as it is in heaven. g. His holy method and order is to be adored , sometime the Husband before the wife, and some. time the fon before the mother, so bath the only wife God ordered; and when he is fent before and not loft, in all things give thanks. Meditate not too much on the fad circumftances, the mother was not witnels to the laft figh , poffibly cannot get leave to wind the fon, nor to weep over his grave, and he was in a ftrange land: there is a like nearnels to heaven out of all the countreys of the earth. 7. This did not fpring out of the duft; feed and grow fat by this medecine, and fair of the only wife Lord; it is art and the skill of faith to read what the Lord writer tipon the crofs, and to fpell and conftruct right his fenfe; often we milcall words and fentences of the crofs , and either put non fenfe on his rods , or burdens his majefty with flaoders, and mistakes, when he minds for us thoughts of peace and love, even to dous good in the latter end, 8. It is but a privat ftroke on a family, and little to the publick arrows shot against greiv. & Jofeph , and the afflicted , but ah ! dead , sentlefe and guil. ex people of God; this is the day of Jacobs trouble. 9. There is bad way of wilfull (wallowing of a temptation and not digeffing it, or laying it out of memory without any victoriournes of faith; the Lord, who forbids fainting, forbids also defpifing ; but it is eafler to counfel than to fuffer; the only wife Lord furnish patience. It were not amifs to call home the other youth. I am not a little afflicted for my lady Kinmaret condition : Idefire, when you fee her, remember my humble refpects to her : my mife heartily remembers her to' you , and is wounded much in minde with your present condition, and fuffers with you : grace be with you,

Sy Andrews. 4. Aug. 1660, Yours in the Lord

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A letter from

M' SAMUEL RUTHERFOORD

When the army was at Stirling, after the defaite at Dumber, & the godly in the west werefalled by branded, with intended complyance with the usurpers: about the time when these debates, and that difference concearning the publick resolutions, arose.

Reverend Brother.

Did not dream of fuch short neffe of breath, and fainting in theway toward our countrey. I thought, I had no more to doe, but die in my neft , and bow down my finful head , and let him put on the crown , and fo end. I have fuffered much ; but this is the thickeft 'darkneffe , and the ftraiteft ftep of the way I have yet trod. I fee more fuffering yet behinde , and I feare from the keepers of the vine. Let me obtain of you, that you would prede upon the Lords people, that they would ftand far off from these merchants of souls , com't in amongst you, If the way revealed in the word, be that way we then know, thefe fouls-koopers and trafficquers shew not the way of Salvation. - Alas! Alas! poor I am utterly loft, my share of heaven is gone, and my hope is perished, and I am cut off from the Lord, if hitherto out of the way : but I dar not judge kinde Chrift, for, ifit may be but permitted, (with reverence to his greatnelle and highnelle be it fpoken) I will before witneffet produce his own hand, that he faid, shis is the way, walk thou in it, and he cannot except against his own feal. I professe, I am almost broken and alistle sleepy, and would faineput off this body; but this is my infirmity, who 98 Mr RUTHERFOORD'S Epift. 67. would be under the shadow and covert of that good land, once to be without the reach and blaft of the terrible one. am a fool, there is nogethat can over-bid, or take my lodgeing over my head, fince Christ hath taken it for me. Brother halp me, and get me the help of their prayers, who are with you, in whom is my delight. You are much suspecsed of insended compliance: I mean not of you only; but of all the people of God with you. It is but a poor thing, the fulfiling prmy joy; but let me obteft all the ferious feekers of his face , his fecret fealed ones , by the tronget confolation of the Spirit, by the gentlenelle of Jelus Christ, that plant of tree nown, by your last accounts . ! and appearing before God, when the white throne shall be fet up , be not decided with their fair words. Though my spirit be astonished, a the cun. ning diffinctions, which are found out in the matters of the Covenan , that help may be had against these men ; yet my heart trembleth, to entertain the leaft thought of joyning with these deceivers. Grace, grace be with you, Amen.

St Andrews.

Your own Brother in our common Lord and Saviour, S. R.

For my reverend Brother, Christ's souldier in bonds, Mr JAMES GUTHRY-Minister of the Gospel at Scirling.

Dear Brother.

We are very oft comforted with the word of promife; though we dumble not alittle at the work of holy providence. Some earthly men floorishing as a green herb, and the people of God counted as sheep for the flaughter, and killed all the day long; and yet both word of promife, and works of providence are from him, whose wayes are equal, straight, holy and species. As for me, when I think of Gods dispensations a

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Epift167: 2 1 A OO Letters. 11 1 1/1 he might juftly have brought to the market-croffe, and rothe light , my unleen and fecret abominations , which would have been no small reproach to the holy name, and precious truthe of Chrift; but in mercy he hath covered thefe, and shapen and carved out more honourable causes of suffering, of which we are unworthy. And now, Dear Brother, much depende upon the way and manner of fuffering, especially, than his precious truths be owned, with all heavenly boldneffele and a reason of our hope given, in meeknesse and fear; and theroyal crown, and absolute supremacy of our Lord Jesus Christ, the prince of the Kings of the earth, avouched, as becometh. For certainit is, Chrift will reigne the Fathers King in mount Zion. And his fworn Covenant will not be buried. It is not denied, but our practical breach of Covenant first, and then our legall breach thereof, by enacting the same mischiefe, and frameing it into a law, may heavily provoke our sweetest Lord; yet there are a few names in the land, that have not defiled their garments; and a holy feed, on whom the Lord will have mercy, like the four or five olive berries upon the top of the shaken blive-tree, and their eye shall be toward the Lord their maker. Thinkit not ftrange, that men devife against you, whether it be to exile, the earth is the Lords; or perpetual imprisonment, the Lord is your light and liberty \$ or a violent and publick death, for the kindom of heaven confilts, in a fair company of glorified Martyrs, and witnesses , of whom lefus Chrift is the chief witnesse, who for that cause was borne, and came into the world. Happy are yee, if you give Testimony to the world of your preferring lesus Christe all Powers; and the Lord will make the innocency and Chriftian loyalty of his defamed and despited witnesses in this land, to shine to after-generations, and will take the man-child up to God and to his throne, and prepare a hideing place in the wildernesse for the mother , and cause the earth to help the woman. Be not terrified : fret not : forgive your enemies : pleffe and curfe not: for though both you and I should be filent, lad& heavy is the judgement and indignation from the Lord, hat is abideing the unfaithful watchmen of the Church of Scotland. 39

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Mr Rutherfoord's Epift. 68. land. The fouls under the alter are crying for justice, and there is an answer returned already. The Lords salvation will not tarry, cast the burden of wife and children on the Lord Christ, he cares for you, and them: your blood is precious in his sight. The everlasting consolutions of the Lord bear you up, and give you hope: for your salvation (if not deliverance) is concluded.

St Andrews. Feb. 15. 1661.

Your own Brother,

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To Aberdeen.

Reverend and dearly beloved in the Lord.

Race be to you and peace, from God our Father, and from Tthe Lord Jesus Christ. There were some who rendred thanks, with knees bowed to him, of whom is named the whole family in heaven and earth, when they heard of your work of faith and labour of love, and patience of hope in our Lord lefue : and rejoyced not alittle, that where Christ was scarce named in favouriness and power of the Gospel, even in Aberdeen, that there Christ hath a few names precious to him, who shall walk with him in white. Wee looked on it (Hee knoweth, whom wedelire to serve in our spirit, in the Gospel of his son) as a part of the fulfilling of that, the wildernes and folitary place shall be glade for them; and the defert shall rejoyce and bloffeme as a rofe. But now it is more grievous to us, than a thousand deaths, when we hear, that you are shaken, and so foon removed from that, which you once acknowledged to be the way of God. Dearly beloved, the sheep follow Christ, who calleth them; by name, a stranger they will not follow; but they flee from him , for they know not the voice of a ftranger. You know the way, by which you were fealed to the day of redemption; and ye received the spirit by the hearing of faith, part not with that way , except ye fee there be no reft for your fouler therein ; neither liften to them , that fay , many were COD-.

converted under Episcopal, alfwel as under presbyterial governa ment; And yet the godly gave testimony against Bishops: for the instruments of conversion loathed Episcopacy, with the ceremonies thereof, and never fealed it with their fufferings But we shall defire instances of any engaged by oaths, and by the sufferings of the faithful messengers of God, and the maniteftation of the Lords prefence , in the way you now forfake ; who yet turned from it, and went one ftep toward finful feparation, and did it in that way you now aim at, and did yet flourish and grow in grace. But we can bring proofs of many who left it , and went further on to abominable wayes of error. And you have it not in your power, where you shall lodge at, night , having once left the way of God , & many, we know, loft peace and communion with God, and fell in a condition of withering, and not being able to find their lovers were forced to return to their first Husband. We shall entreat your confider what a stumbling it is to malignant opposers of the way and cause of God, who with their ears heard you, and with their eyes law you, id ftremoully take part with the godly in their fufferings, and profess your selves for religion, truth, doctrine, government of the house of God, his Covenant and cause; if now you build again what you once destroyed, and deftroy what you builded; and shall you not make your selvs, by so doing, transgressors! How shall it wound the hearts of the Godly , ftain the profession , darken the glory of the Golpel, shake the faith of many, weaken the han all, if you, and you first of all in this kindome, shall streateh out the hands to raze the walls of our Jerufalem , by realon of which the Lord made her terrible, as an army with banners; for when Kings came, and faw the palaces and bulwarks thereof they marvelled and were troubled, and hafted away, fear took hold upon them there, and pain as of a woman in travel. And we shall be grieved, if you should be heires to the guiltines of breaking down the fame hedge of the vineyeard, for the which the lad indignation of God pursueth this day the royal family? many pobles, houses great and fair, and all the prelatical party in their three kingdomes. And when your dear brethy

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Epift. 68. MIRUTHERFOORD'S weak and fainting, shall we believe that you will leave us, and be divided from this fo bleffed a conjunction? The Lord Jefus Chrift, we truft, shall walk in the midft of the golden candle Ricks, and be with us , if you will be gone from us. Beloved a the Lord, we cannot but be perfwaded of better things of you; sand we shall not conceale from you, that we are ignorant what to answer, when we are reproved, on your behalf, in regard that your change to another Gospel-way (which the Lord avert) is to much the more scandalous, that the sudden alteration, una known to us before , now overraketh you , when menfcomeamongft you , against whom the furrows of the fields of Scotland do complain. Forget not, dear Brethren , that Christ hath now the fan in his hand, and this is also the day of the Lord. chat shell burn ar an oven , and that Chrift now firteth as arefiner of filver , purifying the fons of Levi , and purging them as gold and filver, that they may offer unto the Lord an offering of righteoulnes; and thefe that keep the word of his , (not their own) parience, shall be delivered from the hour of temptation , that shall come on all the earth to try them. If you exclude all non-converts from the visible city of God, in which dayly multicodes in Scotland, in all the four quarters of the land, above hat ever our Fathers faw, throng-in to Chrift, shall they not be left to the lions and wild beafts of the foreft, even to Jefuits, feminary priefts, and other feducers: for the magistrat hath no over to compell them to hear the Golpel y not have you any hurch power over them, as you teach; and they bring not love to the Gofpel and to Chritt out of the womb with them, and to they must be left to embrace what Religion is most fursble to corrupt hattere. Nor can it be a way approven by the Lord in fcripqure, to excommunicat from the vitible Church (which is the office house of the free grace of Chrift, and his draw. met) all the multitudes of non-converts, Baptized, and viffbly within the Covenant of grace, which are a great Britain, and all thereformed Charches; and to to shift the gates of the eds gracious calling upon all thefe, because they are not, in polit ludgement, cholen to falvation, when once you are withyour felyes. For how can the Lord call Egypt his prople,

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Letters. 101 and Affrig the work of his bands , and all the gentiles (The for number are so the flocks of Krdar; and the abundince of the fea) the kingdoms of our Lord and of his Christy Hoon number infants , as many doe's and all fuch as your charry cannot judge converts, as others doe, among heathers' and ban gans, who have not a visible claime and intereft in Chrift The candleftick is not yours, nor the house; ber Christ fixer and removeth the one, and buildeth or casteth down the other, according to his foveraignity. We in humility judge our selves, though the chief of anners, the sons of Zion, and of the feed of Christ : if you remove from us, and cary from hence the candleftick, let our Father be judge, and shew us, why the Lord hath bidden you come out from among us. We look upon this visible Church, though black and spotted, as the hospital and guest-house of sick , halt, maimed and withered, over which Christ is Lord Physician and master a and we would wait upon these that are not yet in Christ, as our Lord waitedupoa us and you both. We therefore your Brethren , children of one Father, cannot but, with tears and exceeding forrow of heart, earneftly entreat, beferch and obteft you by the love of our Lord Jesus Christ, by his sufferings, and precious ransome he payed for us both, by the consolations of his spirit . by your appearance before the dreadful tribunal of our Lord Iclus, yea and charge you before God and the fame Lord Iefus : who shall judge the quick and the dead, at his appearing and in his kingdome; Break not the spirits and hearts of those, to whom you are dear as their own foul, forfake not the affemblies of the people of God, let us not divide. Not a few of the people of God, in this shyre of Fife, in whose name I now write, dare lay, if you depart, you shall leave Christ behind you with us . and the golden candlefticks, and shall caft your felves (we much fear) out of the hearts and prayers of thousands, dear to Jesus Chriftin Scotland. Therefore, before you fix judgment and practice on any untroden path, let a day of humiliation be agreed upon by us all , and our Father's minde and will enquired, through our one common Saviour, and let us see one anothers

faces at best conveniency , and plead the interest of Christ , and

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becomforted, and not flumbled at your wayes. So expecting your answer, we shall pray that the God of peace, that brought again from the dead our Lord Jesus, that great shephetd of the sheep, through the blood of the everlatting Covenant, may make you perfect in every good work to do his will, working in you that which is welpleasing in his fight, through Jefus Chrift, and shall remain.

St Andrews:

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Your affectionat Brother in the Lord, S. R.

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POSTSCRIPT

By another Author.

Hriftian Reader, who foever thou art, into whose hands thefe letters may come, in order to thine own establishment in the truth, and continuing in the faith of Gods elect, grounded and ferled, and that thou mayeft not be moved away from the hope of the Gospel, whereof thou hast heard, by the sight of men, & cunning craftinelle, wherewith they ly in wait to deceive, thou art defired, to take notice, to what dreadful and frong delutions, fuch who were ring-leaders in this feparation, together with not a few of their followers (fame I except, because God bath excepted them; and I pray, that he may still both except them, and let them fee also the fin of what accession they had, to this, which is so punished in others, while they are past by and preserved) have been left, and given up of .. God. Remember with fear and trembling, how the great God, who confirmeth the word of his fervants, and performeth the counsel of his mellengers, bath fulfilled upon many of those, who fell off from, and for fook the communion of his Church in Scotland, that which this great Seer (much upon his masters secrets, because he had frequent accesse to lean his head upon his breft, who came out of the Fathers bosome) forefaw would follow upon this turneing afide, and fall upon the head of fuch forefakers of a Church, fo often honoured by receiving agnal restimonies of the great Bridegroom's love towards her, as his foonfe, in rejoyceing over her with finging, and so frequently helped, to give him testimonies of her endeared affection to him , as her Head , Husband , Supreme Lord, and Governour. In this we may through grace humbly boaft , (nay despise or invie who will , we cannot doe lesse, without being guilty of the basest ingratitude) that we have not been ! inferiour (O bleffed behis grace to whom we owest! and it is for the commendation of his glorious goodnesse we mention it.) what ever we were beyond them, to any Church we know upon the

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the earth. It is true this fecession fremed at the first but a small remove (O that therethey had ftoped their carreer, and flood . without goring forward, when it was downward.) and in a merter, wherein the great foundations of the Gospel were not so immediatly concearned, nor fruck at; yet, after they had gone forth from us (as a witnesse of his displeasure against that rent, and fehifine made in his body , and that the truth of what his faithful fervant had foretold them, would be the iffice of that course, might be verified viz that if they departed, they should leave Christ behinde them, keeping house with their mother, ashls wife, in whose face they had spire, and in runing thus away, had made fool's hafte from home) there was no standing nor fixeing, till the most fervid and furious drivers in that rent ; rolled themselves headlongs into this abyste of all abominations, desperat Quakerisme; and so that place became thereafter the feat , feminary , and feed plot , wherein this rose of butternelle, whereby the Church of Christ is troubled, and many defiled, hath fprung up. And I would also ftir up thy pure minde by way of remembrance, that thou mayeft be established in the present truth, in beseeching thee to consider with awful regard , how, one parish particularly in the west of Scotland with some persons in the adjacent places, forsakeing us, and falling off from us, upon the fame pretenfe, were like wife in the fame manner (after other lignifications of his difpleafare against their way, evident beyond denial, and contriburive zo the establishment offich; who take sorice thereof) left of the Lord, after their many other wanderings, to plung and precipitat themselves into this ditch, and deep pir, in which posture they still lye , without pitying themselves , beimploteing the help of others. And though thefe and the like might have been warning fufficient , to all the professours of the truth, to have continued in his goodnesse, while they beheld the just Severity of God upon them which fell; yet I cannot conceale it, that, arit is a grief, beyond all that the ferious fervants of the Lord have grouned under , or doe finde , because of their other infferings, to fee, how many have followed thefe persicious wayer ; by reason of whom , the way of truth it evil BOOM CONSTRUCT

fooken of , fo , it fills them with amazement , anxiety, yea: finking and insupportable forrow, to fee para few professors of the truth, fo little rouched at the heart for, and troubled be the power and prevalency of their foul-murthering delutions 2 but walking with as little care, circumspection and feare of comeing neer this foreading contagion, as if they did not thereby provoke the Lord to leave them to that, which ought to be equally loathforme and hateful to their fouls, with hell. Is it not ftrange? that foine will ftand alsof from P relate, and professe a hatred at , and abhorrence of Popery, Arminianismes Erastianisme, Socinianisme, Arrianisme, Pelagianisme, Fal milifme, Antinomianifme, Atheifme, and Heathenifme, & ere And yet , there will be a fearcleffe, yea familiar converfeing with abominable Quakers, without all due dread of being deferted of God , and left to a defileing of themfelves with Satane fitne, wherewith they are besmared; and that botch'of hell, which is runing upon them, where with many because of their too neer approach, have been and are infected; yea and a focating of them as a kinde of innocents [which if they be , Satan himfelf, in his warring against Michael and his angels is not no. cent ?] and with lelle loathing and abhorrence, then of any of the former; whereas, Quakerifme may be truely called . f ifthe terme be fufficiently expressive of the thing | pure Devilifine. I mean not onely because of what special power and influence Satan bath been observed by gracious and grave mea, to have had over , and upon the bodier and fpirit , of nor a few of that monftrous brood, but allo because, thele have licked up, and swallowed down the dung of all these deserte foul-destroying herefies , hatched in hell by the Father of fathe. boods and lies; and what foever is in any of thele mon deadlie and damnable, that is to them their darling; And whatfoever is the most mortal poilon in the cup of their abominations, and hath the most close and cleare connection with the deftruction of the immortal foul , this they foullow down and vomit it up, and spue it out again, in overy place; and with a peice of the black art, peculiar to that tribe, dish up this dang of hell, and let it as manua before fuch, as they would

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make disciples, to be supped up and swallowed down; that they may thereby poison, beyond the power of an antidox ... shole fouls, whom they feduce; and while they draw them afserthem, drown them in the fame perdition with theinfelves. These are the poor innocents you talke of. What a wonder and aftonishment is it , that the very flink of hell , which cometh forth at their impure and polluted mouthes, in blafphemies against God, his Christ, his Spirit, his Word, his precious and pure Ordinances, the purchase of the blood of Christ, and the means of fellowship, with the Father and with his fon lefus Chrift, should not make all, who are, or would be repute lovers of our Lord lefus Chrift in fincerity , abborre them, as the moft edious vermine, and blake locusts, that ever crawled out of she infernal lake, or croaked upon the face of the earth, and fee the found of their blasphemous belchings, as the very fibilaziop of the oldserpent. If the spirit of God, call a forebidding to marry, and commanding to abitain from meats, the docprint of deville, what name, or notion, can be fallen upon, or found fit , to unfold the nature of that doctrine , comprehenfive of all these doctrins of deville, whereby the Gospel hath been from the beginning opposed, through Satans blake art and utmost malice ? as if in this one shape , and fize of enemies to she Gospel, were gathered together and comented all the several parties, that ever Abaddon and Apollyon commanded, in his feveral expeditions against the Prince Michael. For this at once, and for ever , not in parcells, and by confequence, makes void she whole Gofpel of the grace of God, and the all of that bleffed contriveance of falvation, by the fon of God', as a flain Sarjour. This is such an explicit, unmasked, & grotle perverfon of the Golpel, that if the Apoffle, who had the fpirit of God, who had the minde of Chrift, who had received the fairit of love , and of a found minde , who being filled with the hely ghoft, spoke to a seduceing Elimas, seeking to turne away the Deputy, defiring to hear the word of God, from the faith (the persons are of the same practife & this is the post, here elecaptain fets them to ftand centry) in thefe termes , O full of all subsiley, and all mescheif, show child of the devil, thou ene,

THE POSTS CRIPT.

my of all right courneffe, wil t thou not ceafe to pervers the riole mayes of the Lord! Would he have spoke to them in another file or ftraine, being persons of the same practise? and this is the pres they hunt for by perverting the right wayes of the Lord, to turne men from the faith,once delivered to the faints, & toturne away the care of any , whom they observe defireous to hear the word of God, from the truth . that they may turne them unto their blafphemous fables,& bewitch even thefe into a disobedience to the Goipel, before whose eyes Jesus Christ hath been evidently fet forth, crucified among ft them. Yea if he would, & actually did curfe, even an angel frem heaven, upon a supposition of a leffe & lower degree ofpervertion of the Gofpel of Chrift :how would be have fent this race of men a packing, without morea doe, the way he fent Hymineus & Alexander, whom he delivered unto Satan, that they might learne not to blafpheme? As after his example, many of them were dealt with , by our faithful men when in case; who, by drawing out Church censures, delivered the body from being gangren'd by fuch members: but while we are now keept, from makeing ule of this most proper remedie, the holy ghoft hath supplied it, in a most tremenduous manner, and with fuch a witnesse, as he must be blinde, who seeth them not . carry about with them, the blakeft-like badge, & most unquestion nable-like character and cognifance of being cut off from that Church, that he washeth with his own blood, which they are left to blafpheme, and trample underfoot, that ever any race of Apostats were stigmatized with. And that other disciple likewife, who breaths forth fo much of love, is most peremptory in preffing those, whom he perswades to the love of Christiak of the brethren, to a professed detestation of such enemies to Chrift; in fo much, that he will not have any, who would witneffe their love to him, who witneffed his love to his people, in fending his onely begotten fon into the worldsto be a pros tion for their fins, and that they who were dead in fins and srefpasses, might live through him, to receive them into their houses, or give fuch factors for Satan, the least of countenance or encouragment. And here, by the way, let me fer before thee the practife of that great man of God, Mr John living.

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for (of whom, without vanity, or being judged to hold mens perfons in admiration for advantage, I feare not to fay, that incheday he was taken up from us, I knew not fo great an ambaffadour for Christles behinde upon the earth. O to fee Some, on whom this Elijah's mantle is fallen ?) as a fit patern in the case for thy imitation; who, when one of these master. seducers, and grand trafficgers, to defile the world, and bewisch it into the fame damnable delufion, whereto he, as a just pun ishment for his levity in Religion, and what he himself may know befide, was left, pretending old acquaintance, came to make him a vifit, would not receive him into his boufe, as judgeing, he could not otherwise have witneffed. his haveing received Iclus Christ to dwell in his heart and house, then by fuch a practile; and herein he made himself an example for us, to follow fuch a follower of God, as a deare child. O let all, who hope to be faved by Iefus Chrift, and to whom God hath made him wildom, righteouluelle, fanctification and redemption : All, who know no other way of being justified before that ribunal of God , but by the imputed righteousneffe of him , whose name is the Lord our righteousnesse; or faved and fanctified, but by his working in them to will and to doe, who hath redeemed them from their vaine converfation by his own blood : All, who being justified by faith, have ever had . or hope to have peace with God through our Lord Jefus Chrift: All, who now tit together in heavenly places in Chrift, and who are preferved by the power of God through fairh unto falvation: All, who know no other fountaine to bath their leprous foul in , nor ftreame to bleatch their spotted and black foul by , that they may appeare before God without fpot, but the blood of Iclus Christ, which cleanfeth from all iniquity, even his blood, who for this purpole did, through the eternall fpirit, offer up himfelf without foot unto God: All, who have found the sveetrelle of the scriptures, and have felt, how their heart burnt within them , while he talked with theme and opened thefe unto them, and their eare, and heart to reorive what was faid: All, who have been by these made wife unto falvation : All, that ever have had acceffe to God through

through Chrift, and know no other way of being accepted; but in the beloved: All who fee themfelves (and the devil harh put out his eyes, who fees it not) under a neceffity, though in a clean state, of makeing dayly use of the blood of Christ, in order to a keeping up of fellowship betwirt them and the Bather and his fon lefus Christ, while here, and of being admitted to have a part with him hereafter (for that mans feet shall never fland within that glorious city, whereinto nothing that defileth or worketh abomination can enter, which Christ doth not wash; if I wash thee not thou shall have no part with me's is his own word, to a person in a clean state) All, to whose fouls, after they had received the fentence of death in themfelves, God hath spoken peace upon the account of his Christ, who is our peace: All who, knowing they can doe nothing without him, live under a feen necessity of dayly drawing strength from Christ, who works in them both to will and to doe, and must perfect that which concerneth them, and look onely for the acceptation of their service, in and through Christ: All, whose great All it is, to be found in him, in the day of their appearance, not having their own righteousoesse, but that which is through the faith of Christ, even the righteoninesse which is of God by faith: All, who because they have finned and comeshort of the glory of God, know no other way, but to throng-in amongst these ungodly, who are justified freely by his grace, through the redemption that is in Christ lefus, whom God hath fet forth to be a propitiation through faith in his blood; All, whose eyes God hath opened, and turned from darkeneffe to light, and from the power of Satan unto God, that they may receive foregiveneffe offing, and an inberitance amongst them that are fanctified , through faith that is in him : All, who have, or hope to have redemption through his blood, even the foregivenelle of fins: All, to whom he hath given an understanding to know him that is true ,! and in whose heart he hath written his law, and put his feare, that they shall not depart from him: All, into whole foul he hath shined, to give them the light of the knowledge of the glory of God, in the face of lefus Chrift, while this Gospel is hid from

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from others: All, who have received that fpirit, which is of God , and not that foirit, which is of the world , whereby the shild of God is diftinguished from a natural man, who receiweek not the things of the spirit of God, (for the highest pitch and perfection of natural mens light judgeth thefe things foolishnelle, The world shrough wifdom knew not God) neither can be know them, becanfeshey are spiritually discerned: All, who ever have been made glade in his house of prayer, and have been admitted to walk with the King in the galleries, where he is held; All, to whole foul he hath endeared and commended ordinances, and who have found the Gospel, to be the power of God unto falvation : All, who are begun partakers of the glory to be revealed, and who hope to lie downe in the grave, under the comfortable hope of a glorious refurrection, and shut their eyes finging, in the expectation that their vile body shall be changed, that it may be fashioned like his glorious body, according to the working whereby he is able even to Subdue all things to himfelf; and that they shall be caught up in the clouds, to meet the Lord in the aire, and so shall be ever with the Lord: All, who would obtain the falvation, which is in Chrift Iefus with eternal glory; in a word, all, who are Christians, on whom that worthy name is called, as the badge of their profession: Who professe faith in him, whom God hath fent and fealed to be the faviour of the world; that one Mediator, which is between God and man, the man Christ Jefus, who gave himfelfa ransome for all; to be ceftified in due time , he who is the feeond person of the bleffed Trinity , the eternal Son of God, equal to, and consubstantial with the Father, but personally diffinct from him; incarnar, by aflumeing the nature of man , in the womb of the ringin Mary, by which he became Immanuel, God and man in two diftinct natures, unite in one fingular person : who is the substance of the Gofpel, and the myftery of Godlineffe. This which comprehends the All of our falvation, and confolation: yea the All of Christian Religion , is fo wrape up herein , that , what forver firiks at this, firiks at name and thing of Christian an Religion , robs us afthe whole Gospel , and turnes us over unte into pure Heathenisme, shues us out eternally from'all accesse os God, and makes our falvation for ever simplie impossible, for if we beleeve not, that He is that He, we shall die in our fine, and yet every Article of this, that they may for ever deftroy the foundations of Calvation, is by them oppugned and Subverted. They, putting a falle Christ in stead of the true Jelus, the fon of David, our onely Saviour; Denying Christ to be the second perfon of the trinity; Denying Christ to be a fingular person, Deny. ing Jefus the fon of Mary, to be the alone true Chrift; but affirmeing Christ to be a common fort of thing, to be found in every man, as it was in the fon of Mary, even the common light, to be found in the minde of every man in the world; Affirming Iesus the true Christ, the son of Mary, to be onely an ordinary veffel, which containeth this light, as the spirit of every other holy man doth; & fo, not onely pulling down our exalted Prince from his throne of glory ; but putting their falle prophets in his place, cloathing them with the glory of his proper titles, as being Christ aswell as He; because containing the same light with his. Thus doe they blaspheme that worthy name, by the which we are called. Thus doe they rob our Saviour, the onely Lord Iclus Chrift who is the brightnesse of the Fathers glory, & the expresse image of his person, of his glorious prerogative and majesty; and in contempt of this exalted Prince, and Saviour, cloath themsclves with the spoiles of his honour. And thus doe they rob the Church of him, whom God hath given , to be her Head, and Saviour; that fo, haveing turned the world with themselves into a lynagogue of Satan, they may enrich hell. This is the great mystery of their iniquity , and a monster it is , in shew and substance, and in all dimensions of devilry, prodigious, beyond any shape, Satan ever yet affumed, or wherein he shewed himself in the world. The Lord rebuke thee O Satan! even the Lord, who hath fent his onely begotten son insothe world, to be the alone propitiation for fins, and prepared him a body for that purpole; rebuke thee, ought to be the constant language of the heart of every one, to whom Christ is become a faviour, till he cast forth this blasphemous spirit out of those demoniacks. For what elfe is this, which proceedeth out of the mouths of fuch persons , but pare Hellifme ? no man fure ,

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who hath ever heard the Gospel of the grace of God, or is acquainted with the very first principles of the oracles of God, but, he must conclude, men of that spice, malice and dialect, men who talke at this rate of railing against our Immanuel, against his holy child lefus, that child borne unto us, and that fon given unto us, who is yet the mighty God, the everlasting Father, the Prinee of peace, must be the very candidats of hell, and have commenced in the infernal regions, where, more blake, more a. bominable, more horrid and bold blasphemies, cannot be belch. ed forth. I say therefore, O let all, who have the name of Christ called upon them ; All, to whom that bleffed name is as an ointment poured forth, and to whom he is precious, even he whom the Father hath laid in Zion, for a foundation, and corner stone; diffillowed indeed of these builders, but chosen of God and precious: All, who feek a fure resting place for their soul; for Tho foever beleeveth on him shall not be ashamed. And all, who know no other folid foundation, for other foundation can no man lay, then that is laid, which is Iefus Chrift, he is the fure and fole foundation, let them carry towards this race of runagado's from the very real profession of Christianity , as Satant special 4 generand emissaries, who with a malice, infused by their master, and refembling him , and a peculiar keennesse, sury and rage, as fet on fire by hell, blafpheme the true Saviour, our bleffed Lord lefus, who, being come of the Fathers according to the flesh, is God over all bleffed for ever; and fight against that one, that alone way of falvation , which is now made manifest , by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gof-Abd in profecution of this war, and purluence of this open boltility against heaven, and that it may appeare whose angels they are , under whose banner they bight , who fends them , ferves himfelf by them, fets them on work, and drives them, in their reflecte compaffeing of fea and land, to profelyte poor fouls, and draw them into the fame confprracy with themselves, against our onely Lord Telus Chrift, and the alone way of falvation by him, they oppose, as incensed with malice and rage, the mediators ministers and mellengers, fent forth to preach this everlafting Golpel, and to point forth the lamb of God, who tak-

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eth away the fins of the world. And while they are preaching the kingdome of God, and teaching those things which concerne the Lord Ielus Chrift , letting forth Chrift evidently crucified before their eyes, that they may look unto him and be faved: And preaching Calvation in the name of this lefus of Nazaresb, and testificing, that as God hath exalted him to be a Prince and a Saviour, to give repentance and forgivenelle of fins ; lo, there is no other name given under heaven, by which men must be faved. These are the glade tideings of great joy for all the people, which make the feet of him who publisheth them beautiful, and this is the maine of the Gospel of the grace of God (yea that without which there is no Gospel and no salvation) that all may know affuredly, that through this man, who is both Lord and Chrift, is preached unto them the foregivenelle of fins, and that by him, all that beleeve are justified, from all things, from which they could not be justified by the law of Moses: while I say, his ministers are about this , striveing according to his working , which worketh in them mightily, these sale prophets, and seducers, after the same method and malice of Bar - Jesus, withfland them, and feeke to turne away their hearers from the faith . yea they feek to diffwade the people from hearing the Lords melfengers speaking in the Lords mellage, in the very stile and ftraine and fpirit of Rabshakeb. Let not thefe men (lay they of ministers of Christ) deceive you; Neither let them make you trust in the Lord Jesus Christ , saying this Lord Jesus will furs. ly fave you to the utmoft. Hearken not unto them, turne you to the light within you. This common thing, that is to be found in every man, That's the Chrift which must fave you, and not this Christ, the onely son of God (as they talke, and would perswade you) incarnat by affumeing the nature of man in the womb of the virgin Mary. And if amongst all these Ambaffadours, to whom the ministry of reconciliation is committed, there be one, more eminently qualified then another, to whom his mafter hath given a special spiritual dexterity , in beserching, praying, and perswadeing men, to be reconciled unto God, who hath made his onely begotten fon, the Lord lefus Christ, fin for them, that they may be made the righteoplocale of God in him: One, whose shineing light, and burning seal proyes him to be

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a ftar held in his mafters right hand; One, whom Iefus Christ doth most remarkeably countenance, to his administrations, in makeing manifest the sayour of his knowledge by him amongst the people: One, highly effeemed for his works fake, and endeared to the lovers of our Lord Ielus Christ, for his careing naturally for the flock, & travelling in birth till Christ be form. ed in his hearers: One, by whose ministry Satan's dominion over fouls is destroyed, and they vindicat into the glorious liberty of the fons of God , then, as if they were the fole Truffets that Satan had upon the earth, and his onely Janezaries, fixed for that work; or, as if they were fent expresse from hell, they fet themselves in opposition to this man, and all who walk with him, in the fame fpirit, and in the fame fteps, and doe all they can , by their bawling , to blaft the ministry of such a worker together with God. As the ministers of Jesus Chrift are the men in the world, against whom they have the most pute and perfect hatred; fo, it is against those ministers, more particuarly', who are most render and edificing, and by whose labour among ft the people, their Lord and malter, who fent them, fees of the travel of his foul and is farisfied, that they, as the mimillers of Satan, fet themselves. Very fit mellengers of Satan are they, if any were caught up to the third heaven, to buffer him. I appeale in this mater to the experience and observation of all, who take notice of their way, and how little they trouble others, their mafter fearing little, or finding little dammage to hir dominion and kingdome, by these lazy ly byes and idle Loiserers.

Let this short hint of that unhallowed generation put us, not onely to weep, to fee, what a dominion Satan hath obtained over such poor unfetled fouls, who every day wax worse & worse, deceiving & being deceived; but also, to study more caution & circumspection in our way, for the future, & that in order, both to our own preservation, that that wicked on touch us not, nor have accessed to tumble us headlong in this gulfe, & also in order to the recovery (if it be possible) of some, at least, of those, out of this space of the devil, who are taken captive by him at his pleasure. Let all who would be saved themselves, or would not become a space to others, by embedding them by their example, to converse to their perdiction with such deceivers, savethemsel-

ver, and fland aloofe from this generation, that they may be Gred.

It may and ought to be remembred, and regret by all of us, that when Satan first fet up by these proxies, and appeared in this difguise to act upon the stage, he gained not alittle at his first allault, by our contempt and fecurity. For every one thought, the devil was turned duns, and had plaid the wrong card, and failed in his politicks, in falling upon the least probably takeing way, that ever he had yet attempted, how either to promove his owne kingdome of darkeneffe, or oppose the comeing of the kingdome of the fon of God, in so cleare a day of the Gospels shineing brightnelle. And therefore, how ever men were amared at the appearance of such a monster, (and the more they were amazed at its fize and shape, the more they thought themsolves exempted from all care, to trouble themselves in telling the world, that it was such, and whence it came, and whither it went; it was taken by the most discerning for granted, that the devil intended this piece of ridiculous pageantry, onely for an interlude, that fo, while we were gazeing and mocking, he might fill the stage with Rome's abominations. And the more judicious cannot but discerne , how the devil in this dreffe, hath had the affistance of his old Cabal, the Conclute, and by the brimston, which illue out of their mouths , wherewith so many are killed , they may well be judged to make up one of Abaddons legions) yet it was put out of doubt with moft , that the Chriftian world, especially these Churches, which had enjoyed so fair a day, and had been in a manner the valley of vition, could not be cheated into a likeing of this hell-blake compound of all the most damnable herefies; and judged, that there was but little reafon to feare, that Satan should prevaile much, or make any notable inroads upon the Church, while he appeared to like himself; Yea it was thought impossible, that any, who had but the use of his reason, much lesse any, who professed religion, could be bewitched and profelyted into a way, which feemed to carry its owneantidot with it , because its poison was so palpable, and Satan had been at fo little pains to buske this hooke, or hid his malice, in defigneing to murther as many, as should wallow this lope, Nay, lome were puffed up, and tushed at the feare of otpers

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118 others , in flead of being deeply affected , to fee , what spiritual Judgements and plagues, we were thereby threatened with, and liketo be poured forth, upon a people, who had walked, fo patereably to that degree of glorious Gospel light, which had shined amongstus; but Alas! it is our folly, to think, that Saran plays the fool alwayer, when he puts on hood and bells! for, he perceiveing the temper and untendernesse of many high pretenders, who had not received the truth in love, and pereciveing how in place of pure religion and undefiled before God, agiddy gaudinelle was entertained, as the badge of a progresfive knowledge, and looked upon, as an high attainment: Satan, I fay, observeing the propension of many, to turne away their eares from the folid substantial and saveing truths of the Gospel, and how ready they were to be turned unto fables, appeares in this dreffe, and when men in their gaudy giddinelle came to Faze, when they ought to have looked on with the rease in their eye, all on a sudden, he opens this fluce of hell upon them, and spues this flood out of his mouth after the woman, who had brought forth the man child of reformation (by which he was coraged, because thereby cast unto the earth) that he might cause her to be carried away of the flood. Oh if this day we could remember our faults, and weep over our folly, who carried in that day, as ignorant of Satans devices! for, though we outfelverhad been someway secured against his successe, in this garbe and shape, after the light had shined in fuch a meridian bright. neffe amongft us ; yet it became us, to have been deeply affected at this difmal appearance, left the rumor of the rife of fuch ageneration, after fo much endeavour to reforme the Church, should have given Satan the advantage of creating fuch a prejudice, against all attempts for reformation, in other Churches; as that they , upon hearing what giddinesse and prodigious de-Infont some were delivered over unto, in a Church of thefe endeavours, might abandon all effayes that way, and bleffe them-River in a supine neglect, of what is yet unquestionably their due-Bur that which gave Saran the greateft advantage of all, was this , that most men at furt did . (and not a few continue to doe foro this day) out of a kinde of foolish pity , look upon them, was a well meaning kinde of harmeleffe, though batte hallocked. PCI -

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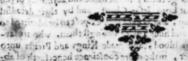
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persons. And therefore conversed with them, without all feare or apprehended necessity of feareing a being infected with there leproly , which was got up into their head , and for which i should have been put out of the camp of the Ifrael of Bod ; utterly unclean. And bence it came to palle, that he who la distaine and contempt of that foare, laid to day, am I dee to doe this great evil, began to barke with them to marfow, at the fun of righteousnelle, and all the healing that is under his wings, and to belch forth blafphemies against the way and word of God. Let no man therefore wonder at Satans fuccesse, mader this shape, or at the spreading of this contagious leptoly , Nay, let him conclude without a peradventure, that it will certainly fpread further , if the course, so proper to preserve our felves and cure them, prescribed by our bleffed Lord, the great physician of his Church , be not followed. Let them therefore be shuned that they may be ashamed , when they finde themselves stipk in the nostrils of all, who favour the things of God, and shut out from all, who are called by his precious name, as perfore bear. ing and branded with another name and marke. Let no man who would not expose himselfto the fnare of the devil, and harden them to destruction, liften unto them, receive them into his house, or carry any otherwise towards them, then towards Satans agents and angels, who are to known by their talks and toakens, that scarce can it be faid, they transforme themsel ves into angels of light, that they may with the greater facility promove the kingdome of darkenesse. Let me therefore befeech, and obtest all the fearers of God, to whose hands these lines shall come, by their love to him, by their longing after the comeing of Christs kingdome, and their defires of the earth's being filled with the knowledge of his glory, at the waters cover the lea; by the love they have to their owne immortal fouls, & the falvation of the present generation; and posterity. Yea, lee me make bold to charge them , in the name and authority of the great God, and our Lord Jefus Christ, and by their dreadful appearance before him, and as ever they expect to be admitted to Christ's company, and finde a place amongst them, who are faved and washed in his blood, and made Kings and Preifts unto God , and his Father , make more conscience henceforth of ab-

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ning from all converse, beyond the unpleasant commint of ecessity, with this race of the most degenerat brood, and difperat anemies to the true foundation-principles offalvation , that evenhell ched, or Saun fet on work, to counter-work and obstruct the pro-Ge of the Gospel, The adequat remedy, it is true, is not in the hand fevery, nor any privat Christian; But God hart pur this plaister into e-! very mans hand, and hath made it eafy for him to apply it, while other semedies are not within his reach, whereby he may, through grace, pre-fewerhimself unpollured, and pure from the plague of the spreading conon, yes and possibly recover some of them. Let bim but in compline with the will of God, discountenance these traders and trafficuers for Saran, and let him shun all converse with them. Enter not into the path of these wicked persons, and goe not in the way of these evil men, avoid it , patte not by it , turne from it and paffe away. For their house enclineth unto death, and their paths unto the dead. None (at least few) that goe maco them, returne againe, neither take they hold of the paths of life. If any despise our Lords prescription, and doe otherwise, let neither himself per others wonder, if as a just punishment of this prefumptuous contempt, be be left and caught into the mare. O feare this infamation, which bath over taken fo many, to that height , that they wrangle and wreft, withoura blash, the word of life, and the scrippures, holding forth the plaine path way of falvation; to their own perdition; yea, and as persons fick of an Hydroglady, feare onely, and flee from the proper remedy. O beware, left while you fee fuch a dolefull, and so amazeing a spectacle and document of divine displeasure before your eyes, you also being led away with the error of the wicked fall from your own thedfaftneffe! But labour to prow in grace, and in the knowledge of our Lord and faviour yefur Christ, d then it is impossible, not to grow in an abhorrence at name and ing of this abomination, which his foul bateth, as the most pure, and feet opposition to that salvation, which is in Christ Jesus, and the off explicit and plaine attempt against the pleasure of the Lords prospergre in the mediator's hand, and his feeing of the travel of his loul and being Strisled, that ever Satan made or managed by any mertal. But, I have possibly exceeded the just limits of a Possicript, and therefore commit-sing thee to the guardings, and guideings, of his grace, who is of po-wer to establish thee, and here thee from falling, and present thee fault-less, before the presence of his glory, with exceeding joy, I here

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Abred, 15. June.

Your brother in his forces Lord Jeffer . S. R.

TOHN GORDON

At Rifco in Galloway.

My worthy & dear Brother.

A lipend not your fort fand - glafe which runners very fast; feck your Lord antime; let me obtain of you a latter unite your hand for a promite to Godaby his grace to take a new counts of willing with God; Heaven is not at the near most? I finds it hard to be a Christian; there is no little tuffing a throughing to thing in at housean gates, it is a called taken by force; many that fir for to metr in or shall not be let. I believe to enter in or shall not be

themer enter fate the Kill etally tour; but I buren, a Ohiff, at of the Ringdom of huren, a Ohiff appricage fruit of God's union joyer hash fire of God of part, so being ye might have; that y love for Christ, or rather fatiat with hi world, would seem to you then not yo Con of its you out of police windowes of the clay houle, to what would ye shen give for a la deffet you, to correct & carb b deinking, fabbarh-breaking to ble fixeding of the in abscore from the Kirk, as far as your Authority that Parish. I hear a man is to be thrulk in so that; which I have God's right: I know yeshould have God's word in that : AR. 1: 15; 16- toch 3, 5. Ye would be louth that any Penlar thous of your possession earthly, and this is your algebras your wife. Grace be with you.

> Aberd. March, 14-1637.

Your leving Pale

to Russian Cours Epil 17

Zar & Christian Lady, Grace, werry & gene Llouged muchas writers your Lat But an fering a fit occasion a 4 would not omit to do it : 1 c maint your La : with the kind dealing of Christie in out to this boufe of my pilgrimage, that your La: a into this trial (being eaften down & troubled with chall de fealemfies of his love, whose name & reftimony I may bear in any bonds,) I feared pothing more, then that I was callen over the dike of the vineyard, as a dry tree; but bleffed be his great same, the dry tree was in the fire & was not burnt, his dew tante down & quickned the root of a withered plant, & now he is come again with joy, & hash been planfed to feaft his exiled & afflicted prisoner with the joy of his confelations; now weep , but ain not fid, I am chaftned, but I die not ; I have at I want nothing ! this water cannot drown me, this e cannot born me, because of the good will of him shan dwels in the bush. The worft things of Christ, his reproacher, his exolle, is betrer then Berpe's treasures. He hath opened his door, & taken in to be house of wine, a poor finner, & hath left me fo fick of love for my Lord Jefus, that if heaven were at my disposing . I would give it for Christ , & would not be content to go to heaven, except I were perfuaded Christ were there: I would not give not exchange my bonds for the Prelats velvets; laughter: this clay idol, the world, hath no great court in foul : Christ hath come , & run away to heaven with my heart & my love; fo that neither beart our love is mine; I pray God. Christ may keep both without reversion. In mywitimation, as I am now disposed, if my part of this world's clay were rooped & fold, I would think is dear of a drink of waver. I fee Chrift's love is To Kingly , that it will not abide a marcow ; it must have a throne , all alone in the foul , & I fee apples Deguile beirns , howbeirthey be worm-eaten; the moth eaten

pictures of the perfect world make baired before were is a land-deal; a yet all that are here are but thaddown: if they would draw by the curvain that trianged betwite them & Christy chego about thick themfolver food; who have to long misked the San of God. I feek no more, next to beaven, but that he may be gloriand in a priform of Christ; at sharin my behalf many would pease his high & glorious name; who heareth the lighting of the priform. Remember my fervise to the Laird young to the priform. Remember my fervise to the Laird young lare, a that is the marring he would flatt to the gare; to feek that which this world knoweth not at herefored positions fook it. The grace of our Lord Jefus Christ he with you.

Aberd. March. 14. 1637.

Yours in his faces Lord lefer, S. R.

To the right bonomable my Lord

LINDSAY.

Right benourable & my very good Lord.

Race, mercy & peace be to your Lo? Pardon my boldroefs to express my self to your Lo? at this so needful a
time, when your weated & friendless mot ber-kirk is looking
round about her, to see if any of her some worth really bemoan
ber desolation: Therefore, my dear or worth. Lord, I beseed
you in the bowels of Christ, pity that widow-like sister & spease
of Christ. I know, her hunband is not dead; but he seemen
to be in an other country, & sceth well, & beholdeth who are
his true & trades hearted siscosts, who dire venture under the
water to bring out to dry land sinking truth, & who ofthe
Nobles will call up their arm, to wate a blow off the crown
head of our Royal Law-giver, who reigned in Line, who we
plead & contend for laws, in the day of the crown
into my worth; or make Lord, for me, who we
little my see shore (under our Soverne Prince) to peace

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M. Raynar Poords to furthe Lord John , Otto take epolition or has a feeding to fithe daft; at to embrace in your arms Christ's further; he is no more in Scorland there is the delight of his eyer, has ne little after, whose breath were ence well faibles. he goes revished her welbeloved with her eyes, and in with her beauty 4. She looked forth as the , fair as the moon , clear as the fun , perrible as an ab banners . Her Rattere was like the palmeree . her breaks like clusters of grapes , & she beld abe King his palleries . Cant 4: 9. &6: 10. &7 23. 7. But we the crown is fallen from her bead, and her gold waxed & ode white Navarites are become black as the coal . fledare they who will come out and help Christ against the phry: The shields of the earth & the Nobles are debters Christ for their honour, & should being their glory and sour to the new Jerufalem; Rev. 21:24. Ales that reat men should be so far from subjecting themselves to the et voke of Chrift, that they burft his bonds afunder, and lak, they dow not go on foot when Christ is on horseck, and that every nod of Christ commanding as a King , a lead like a monatain of iron; and therefore they fay, then Christ in his own house, Therefore kneel to Christ and the Son and let him have your Lo: vote; as your aone Law-giver, I am fure, when you leave this old wafte a, & depart hence and take shipping, & make over for muity, which is the wonder fide of time, & a fad-glafe score short years is running out; To look over mr shoulder then , to that which ye have done, fpoken, & fered for Chrift, his dear bride (that he ranformed with at blood, which is more precious then gold,) & for trush, the freedom of Christ's Kingdom; your accounts shall more erly faule & laugh upon you, then if you had two world's real to leave to your policity. Only dear Lord confider that det, eterapy, judgement, & the last recl a de in the tryinching of an oye; The b

Letters

now hard at hand, will cry downall Achi Parliament, all the determinations of presented Affa sgainst Christ our Law-gives: There will be shortly a pr clamation by one flanding in the clouds, that time shall be more, and that court with Kings of clay shall be no more & prilons, confinements, forfriture of Nobles, wrath Kings, hazard of lands, honfes, & name for Christ, sh be so more. This world's span-length of time is dear now to lefe then half an inch, and to the point of the even of the day , of this old and gray-batted world ; And thereb be fixed & fait for Chrift & his ernth for a nimer de fean 00 him, whose life goeth our at his nostrile, who shall die as man. I am perswaded Christ is responsall, and law-hidings to make recompense for any thing that is hexarded or given our for him: loffer for Christ are but our goods given our in bank in Christs hand. Kings earthly are well-favoured little clay gods and tim's dols; but a fight of our invitable King shall deery and darken all the glory of this world. the day of Chrift, truth shall be truth, and not created Alas ! ir is pisiful , that filence, when the thatch of our Lund's house hath take fire, is now the flower and the bloom of court and flate - wildom , And to call a covering aver good profession . (as if it blu-hed at light, his thought a canny and fure way through this life: But the fafell way I am perswaded, ir, to tine & win with Christ, Seto harrie fairly for him; for heaven is but a company of Nable venturers for Chrift. I dare hazard my foul, Chrift shall grow green and blostom as the rofe of Sharon yet in Scatland; howbeit now his leaf feemeth to wither, and his roo so dry up. Your noble Ancestors have been inrolled of mongst the worthies of this nation, as the fure friends the bridegroom, and valuant for Christ: I hope, we will follow on, to come to the fireets for the time Lotd; The world is ftill at yea & nay with Christ; it shall be your glory, the fire foundation of your house I now when he tumbling down . & birds building their nefts, & thorns & bais me growing up, where Nobles did spread a mile I fryou eng

A RUTHER PORTS or effects to nobility for this noble King Jeine, with whom a created Powers of the world are failt in tops; all the world Il fall before him, & (as God liveth) every arm lifted up to he the crown off his royal head, or that refuseth to hold it upon head , shall be broken from the shoulder-blad: the eyes that hold Christ weep in tackcloth, & wallow in his blood, & will not help, even thefe eyes shall rot away in their eye-holes. O if ye, & the Nobles of this land, faw the beauty of that worlds wonder, lefus our King, & the glory of him, who is Angels wonder, & heavens wonder for excellency ! Oh what ould men count of clay-effates, of time-eaten life, of wormaten & moth-caten worldly glory , in comparison of that frireft, faireft of Gods creation, the fon of the Father's delights. 1 have but finall experience of fuffering for him, but let my ludge & witness in heaven lay my foul in the ballance of justice, it ! inde not a young heaven, & a little Paradife of glorious comfores, & foul-delighting love-killes of Christ, here begenth the moon , in fuffering for him & his truth : & that glory , joy , & peace, & fire of love, I thought had been kept while supereine, when we shall get leilure to feaff our fill upon Chrift; I have felt it in glorious beginnings, in my bonds for this prince-Lord lefts. Oh! it is my forrow, my daily pain, that will not come & fee : I would now be ashamed to beleeve that it should be possible for any foul to think, that he could be a loser for Christ, suppose he should lend Christ the Lord ship of Lindfay, or some such great wordly estate. Therefore my corrby & Dear Lord, fet your face against the opposits of lefus, & let your foul take courage to come under his banner, to apare as his fouldier for him, & the bleffings of a falling Kirk, the rayers of the prisoners of bope, who wast for Zions joy. & the d will of him that dwelt in the bush, & it burned not, shall be with you. To his faving Grace I recommend your Lo: & mour Houfe, & am ftill Christs prifoner, &

Aberd. Sept. 7.

Your Lot obliged feroant in his fores Lord Isfu. S. B.

To

To my Lord B O T D.

My very homourable & good Lord.

Race, mercy & peace be to you: I am glad to hear than I ye, in the morning of your short day , minde Chrift, & that ye love the honour of his crown & Kingdom. I beforeh your Lo: begin now to frame your love, & to cast it in no mould but one, that it may be for Christ onely; For when your loveis now in the framing, & making, it will take be with Chrift; if any other then lefus get a grip of it, when I is green & young, Christ will be an uncouth & strange world to you. Promife the lodging of your foul first away to Christ, & frand by your first covenage, & keep to leins, that he may finde you honelt. It is easie to mafter an arrow, & to fet it right, ere the ftring be drawn; but when once ir is chor & in the air, & the flight begun, then ye have no power at all to command it : It were a bleffed thing , if your love could now level! onely at Christ, that his fair face were the black of the marke ye shot at , For when your love is loofed, and out of your grips, & in its motion to fetch home an Idol, & hather a worish gading journey, to feek an unknown & ftrange lover, ye shall not then have power to call home the arrow, or to he mafter of your love; & yeshall hardly give Christ, what scarcely have your felf. I speak not this, as if youth is fell could ferch heaven & Christ. Beleeve it, my Lord, It & hardly credible, what a neft of dangerous tentations youth is hos inconfiderat, foolish, proud, vain, heady, rash, profine, & careless of God, this piece of your life is; fother the devil finders in that age a garnished & (wept house for himfelf, & level wils worle then himfelf , for then affections are on hort backs lofty & ftirring; then the old man hath blood, luft, a will, & little wit, and hands, feet, wanton eyes, pre fane ears, as his fervants, &as a Kings officers at con some & go at his will; then a green conscience is as f twig of a young tree, it is for every way, every religion

Me Rurus Rroon D's Apill 396 adequifeprevaileth with it , And therefore, Chat al weet couple, what a glorious yoke are youth and Grace Christ & a young man! This is a meeting not to be found of every town. None, who have been at Christ, can bring beek to your Let a report answerable to his worth; for Christ cannot be spoken of, or commended according to his worth at Come & fee is the most faithfull messenger to speak of him, little perswafion would prevail where this were? It is impossible in the fetting out of Christ's love, to lie, depuffe over truth's line; The discourses of Angels, or Love-books written by the congregation of Scraphims [all their wite Being conjoyned & melted in one] would for ever be in the nether fide of truth, & plentifully declaring the thing as it is. The infinitoels, the boundlefnels of that incomparable excellency that is in Jefus, is a great word. God fend me, if it were but the relicques & leavings, or an ounce weight or ewo, of his matchlefs love; and suppose I never got another heaven, [providing this bleffed fire were evermore hurning.] I could not but be happy forever. Come hisher then, and give out your money wifely for bread : Come here and bellow your love. I have cause to speak this, beeause except ye enjoy & possess Christ, ye will be a cold friend go his spoule; For it is love to the husband that causeth kindmels to the wife. I date swear, it were a bleffing to your House, the honour of your Honour, the flower of your Credit, now in your place, and as far as ye are able, to lend your hand, to your weeping Mother, even your oppreffed and spoiled Mother - kirk. If ye love her, and bestie your felf for her, & hazard the Lordship of Boyd for the recovery of her vail, [which the smiting-watchmen have taken from her, I then furely her husband will fcorn to fleep in your common or reverence: Bits of Lordships are little to him , who hath many crownes on his head x & the Kingdoms of the world in the hollow of his hand. Court, Honour. Glory, Riches, Stability of houses, Favour of Princes are all ma his finger ends. O what glory were it to lend your

Letters.

or to Parift, and to his Jerufalem. Ye are one Zione born fone: your Honourable and Christian Pares rould venture you upon Chrift's errands: Therefore I beech you by the mercies of God, by the death a wounds of Jelus, by the hope of your glorious inheritaand by the comfort & hope of the joyfull prefence, ye w have at the water-fide, when ye are putting your foor in the dark grave, take counter-for Christ's truth, & the Hono of his free Kingdom a for howbeir ye be a young flower and green before the fun , we know not how foon death will cause you cast your bloom, and wither root and branch & leaves's And therefore write up what ye have to doe for Christ, and make a creasure of good works, and begin in time : by appearance we have the advantage of the brae : fee | what ye can doe for Christ against these, who are waiting while Christ's Tabernacle fall, that they may run away with the boards thereof, and build their nefts on Zion's ruines : They are blinde who fee not lowns now pulling up the flaker, & breaking the cords , & renting the curtains of Christ's (for times) beautifull Tent in this land, Antiebriff is liftis that tent up upon his shoulders and going away with it, when Christ & the Gospel are out of Scotland, dream not that your houses shall thrive. & that it shall go well with the Nobles of the land, As the Lord liveth, the ftreams of your waters shall become pitch, and the dust of your land brimftome, and your land shall become burning pitch, & the Owl and the Raven shall dwell in your houses , and where your table stood, there shall grow briers, & nettless 1/4. 14: 9, 11. The Lord gave Christ and his Gospel as a pawne to Scotland, the watchmen have fallen foul, & loft their part of the pawne; & who feeth not, that God hath dryed up their right eye, & their right arme, & hath broken the shepherds flaves & men are creading in their hearts upon fuch unfavoury falls that is good for nothing elfe. If ye the Nobles pur away the professed enemies of Jelus, ye have done with it. Ob wha

M'RUTHER CORD'S the contage & seal now of the ancient Nobles of with their (words, & hazard of life, honour ach ft to our hands? And now the Nobles canno Prhonidering our Christ, & murthering of the flerity, if they shall hide themselver, & lurl the hill, till the wind blow down the temple of God. I weth now under the name of wifdom, for men to calt their clock over Chrift & their profession, as if Chrift were flolen goods, & durft not be avouched : though this be reputed a piece of policy; yer God estemeeth fuch men it be but Seare-fools & Court gooks, what ever they, or other Heads of wit like to them, hink of themselves, fince their dampable Glence, is the ruine of Christs Kingdom. Obut it be true honour, & glory, to be the fall friends of the bridegroom, & to owne Christ's bleeding head . Se his forfaken caufe; & to contend legally , &cin the wildom of God, for our fweet Lord Jefus, & his Kingly crown. Birt will belowe your Lo: willtake Christs bonour to heart, be a man in the Breets (as the Prophet Speaketh) for the Lord & his truth. To his rich grace & fweet, prefence, & the everlafting conformion of the promised comforter I recommend your Lo: & am

> Aberd. Sept. 7. 1637.

Your Lo: in his sweet Lord. Iesus. S. R.

To my Lady Boyd.

My Very Honourable & Christian Lady.

Race, mercy & peace be to you: I received your letter, & am well pleased, that your thoughts of Christ stay with you, & that your purpose still is, by all means, to take the Kingdom of heaven by Violence, which is no small conquest, and it is a degree of watchfulacis & thankfulness also, to observe seepments a

ciff. 48. Letters

enthankfulnels; we have all good cause to complain of falls light, that playeth the shief, & ftealeth away the lantern, who t cometh to the practice of conftant walking with God: on oursey a tartimes a day broken in ten pieces: Christ general us onely broken & halfed and tired work of us, & alas to often against the hair. I have been somewhat neerer the bridegroom; but when I draw nigh, & fee my vileneft, for sham I would be out of his presence again, but yet defire of his sonlrefreshing love, putreth blushing me under an arreft. Owh am I, fo losthfom a burden of fin, softand befide fuch a besattfull & holy Lord, fuch an high & lofty one, who inhabiteth ever? nity t but linee itfpleafeth Chirft to condescend to such an one as me, let shamefaltness be laid abde, & loseje felf in his condescending love. I would heartily be content to keep a corper of the Kings hall: Oh if I were at the yonder end of my weak defires I then should I be where Christ my Lord, & lover, lives & reigns; there I should be everlaftingly folaced with the light of his face, & fatisfied with the surpairing fweetness of his matchless love: But truly now I tland inche nether fide of my defires, & with a drowping he Hook up to fair Jefus, franding a far off from us, whilecome cion & death shall four & refine the body of clay, & rot out the bones of the old man of fin : In the mean time, we are bleffed in fending word to the beloved, that we love to love him, and till then there is joy in wooing, fuiting, lying about his house, looking in at the windows, & fending a poor fouls groans & wishes thorow a hole of the door to Jelus, till God fend a glad meeting: And bleffed be God ; that after a low-ebbe, & fo for a word, Lord Jefus it is long fine't I fam thee, that even then, our wings are growing. & the absence of sweet lesus breedeth a new fleece of detires & longings for him : I know no man both a valvet crois; but the crofs is made of that which God will have it. But verily, howbeit it be no warrantable market, ro buy a croft; yet I dare not fay . O that I had liberty to fell Christo cross . left therewith also I should fell joy , comfort, fenfe of love, patience & the kind vifice of a bridegroom : And therefore bles-Itd be God, we get croffes unbought & good chesp.

Me Rufwh woond's. Epift. Seit outfor be allowed to us: And list Christ's forfull come to going, which your La: speaketh of , I bear with it, a ave can permit: it should be enough to me, if I were faints, and that each of them should have a share of dayer , as the night and the day are kindly partners & halfern of Time, & take it up betwint them: But if forms be the bandieft halfer of our dayes here, I know Joy's day shall daws to do more then recompenie all our fad hours. Let my Lard Jefer (fince he will do fo) weave my bi a length of time, with white & black, well as wee, with the bridgroom's coming and his fad departure, as & woof in one web ; & let the role be neighboures m hope (ahat maketh not ashamed) etter and lin out be long fo: when we are over the L down death, & down fin, & down ry, up life, up joy for evermore : la quietly in Christ's bosome, while he comes t & would flees fo, were it not , that the of the devil, & Sin's feet, & the cryes of an unbeleevbeart awaken me; but for the prefent, I have nothing of can accuse Christ's cross. Oh if I could please my fin Christ enely ! I hope Madam, your Sons will improve weet for telus; for there is no danger, neither is question or justing betwire Christ & Authority, on coming fally state the question; as if Christ there, could not abide under one roof; the question betwire Christ and men in Authority; Authority the could not be the control of the could not be for & from Chrift, & fib to him; how then can he a plea with it ? Nay the truth it, wormes & Gods of are cifen op against Christ. If the fruit of your L4: onb be beliers of Chrift, ye have good ground to rejoyce in God. All your Lat can expect for your goodwill of

Epiff, 47.

Latera

prayers of a priloner of Julies, to whom I decommond you

Late & houle & children's & in whom I can. MADAM.

Aberd. Sept. 8. 1637. Tour Lat the Chip

To the Lady Culroft.

MADAM.

Race, mercy & peace be to you ! I dare not lay I wo Tibat yehave never written to me in my bonde, b I'm not ignorant of the cause; yet I could not but write to you; I know not, whether joy or heavinels in my foul carri ethir away: forrow without any mixture of fweetne not often love thoughts of Christ, but I fee the devil can int muat himfelf, & ride his errands upon the chi prefled prisoner. I am woe, that I am m friend by feeking pleas against him , becau Kingdom put to utter filenee, & because Lord's righteousnels in the great congre withstanding the less solicitous how it wrath in my cup. But I know, I but claw phylician bath forbidden me ? I would belie lack's head, & take my hazard of Chrift's goodwill . &c this, that in my fever my Phylician is at my bedhe fympathizeth with me when I figh. & another man's bed & fire-fide , & other loffer have In my forrow : a greater heat to eat out alels fi remedic for fome burning. I beleeve when O blood, he hath skill to cut the right weine, & the the whole ordering and disposing of my him cutour me, & tutour my croft there is no danger nor hazard, in fol oft, & fill the field with a quies on-Marion of God, I know, Ch

and a passe of free post cream, in Clariff in the state of the state o The fire and: I feet a work of control of the state of th our let one he's firmer, it works the chief ty devil, I am fura my welbeloved is God? a when I fay Christ is God, & my Christia God, #1 things, I can lay so more. I would I could build as much thin, my Obriff is God, asir would bear. I might hay all the add anone it a lam fore Chriff untried, and antakonup in the power of his lave, kindness, mercies, goodness, a sidness, some influence a grantess, in the rock that nime fighted travelless data that for Agains, it for summissional travelless data that for spaine me mostly when I six against his love, 3 humany, & if he would fet me & my confeience by th ther, to refelive not to rid the plea, but let us deal it be uting upon the fait face of Chriff's love & mef-planties, unbelief, and doubting, would be the second of th the before the for this: Let me be mine own fidge in this, and I take a dreadfull doom upon me for it; for I fell middleceve, though I have few that my Lord light made my cross, as if it were all Crystal, so as it Christa fair face and heaven, and the Cod harb becomed a lump of finful flesh and blood a the like of me , to be Christ's honographe Lord personer. I ought to effect the walls of the theory, bule (if) were thing inte) as any flinking dung on , all hang with tapefitie & mor cantill, for my Lord, ledus; & yet I am not so that up, but hat the first three my prison, & the fair wide heaven in he covering the last way Lord in his sweet visits bath done more; for he make me hade, that he will be a comined prisoner. when I weep, he lafferesh with me; when I light

M. R. w T is no non a n'e. Epificia i non distring him. Mad. or let me berezen persone e agri lege she proyer & blefing of him thatis distributed from his brethern. Grate, Grate be wish you.

Aberd, fune 15. Your own table form. 1637. Lord lefte , S. B.

To the Earle of Cafrills.

My very Nable er bonourable Lard.

make bold (out of the honourable & Christian report [heat byour Lo: having no other thing to lay, but that which cerpeth the boson able cause, which the Lord heth enabled glory, & you housely to fer your shoulder under the Lords ink is wildom, to let him fend for himfelf: the shield werth ever did , & doe ftill beleeve, that Chrift is a came from originates, & that it is a pain to hold up his yea's, & y's: They fear he take their chariots, & their crowner, & is honour from them; but my Lord flandeth in need of of them'all: But it is your glory to own Christ & his butruth; for let men fay what they please, the plea with Sion's uses, in this day of laceb's rout co in . If Christ should be ng, come mouth speak lawer but but it concerneth the sleef Christ's eye, a his royall priviledges, what now is desed ? & Chift's Kingly bonour is come to yea , & nay : But mercies of God, by the comforts of the Spirit, by the de of your dear Saviour, by your compearance before Indee of quick & dead, to fland for Christ, and to back to bit the Nobies had done their part, & been sealous the Lord, is had not been as it is now; but men this wildom to fland belide Christ, will his head believilen; damb. There is a time coming when Christ will have a treater, & he will be the glory of Swaland, & he chall to a dadam, a gathad, a features his heart, & seeing who have

Howbeit, erethere dis ordained for this land. My Lord ; the this to your Lo': for I dare not conceal his h of an afficted; eailed priloner! Who hath me souff in the Lord, then fu with the confolations of Christ, & have no pain in my or the pain of foul-fickuefe of love for Chrift, & fo cannot get help to found aloud the high praise of him such heard the fighing of the priforer; & in content out head of his oppressed fervant in his bofome, under & let him feel the fmell of his garments This I t write , that your Lo: might know , Christ is at is called a & totefificto your Lo: the cante yo professeth before this faithless world, is Christ'st & ye shall have no shame of it. Grace be with you

Aberd. March, 14. Your Lo. 16171

To the much bonoured

IOHN OSBURNA

Provest of Ayr.

Much banaured Sir .

Reace mercy , & peace be to your Upon our f I quaintapee, de the good report I hear of you . I'e bor write to you : I have nothing to fay, but Christ, in mable place he hath put you in, both introfted you with a odge, which is his own glory: & hath armed you p the pledge, or make a good account of it to God.
of ment Your mailer can move down his enemies. ment Your matter can more will her bold i key of face flowers : your time will her bold armoon will come your evening, & after even will lock him, let his cause be your cantengive away; for it is not ye

ck

M. RETHER SOOR D'S.

ber flattring him. Mal. on for me here year players, a rebers also prayers & bleding of him that's designed from his Brethern. Grate, Grate be with you.

Aberd, tune 15.

Your own in his fines Lord lefus , S. R.

To the Earle of Cofills.

My very Nable Cr bonourable Lard.

make bold four of the honourable & Christian report I hea our Lo: having no other thing to fay, but that which Lor to penfelle) to write this, that it is your Lot crown; gernerh the honourable cause, which the Lord heth enabled hoestrito fer your shoulder under the Lords to the ground, & to back Christ now, when ak is wildom, to let him fend for himfelf: the sh ever did, & doe ftill beleeve, that Christies et ne arighbour, & that it is a pain to hold up his yea's, & 's: They fear he take their shariots, & their crowner, & is honour from them; but my Lord flandeth in need of the of them all: But it is your glory to own Christ & his but trush; for he men say what they please, the plea with Hoh's mier, in this day of laceb's mountes in, If Christ should be not error manuals freak lance has his a concernent the ble of Christ seve, & his royall priviledges, what now is deed ? & Christ's Kingly honout is come to yea , & nay : But and be pardoned, my dear or Noble Lard, to befeech you by e mercies of God, by the compensate of your dear Saviour, by your compensate or compensate of your dear Saviour, by Christ, and e of quick & dead, to fland for Christ, an Oh if the Nobles had done their part , & he the Lord, it had not been as it is es wildem toftand befide Chrift . vill bis ere is a time con court & he will be a

or he imper, of their, who have wearhed him before faithfulle generation; Howbeit, are there one, work has the Lord to ordained for this land. My Lord. I have take write this to your Lo: for I dare no cooccal his biblious with foul of an afficted; cailed prilone? Who hist more made bout in the Lord. Then tach a flower as 1? Who am faith the confolations of Christ. It have no pain in my fulf retained for the pain of foul-fickness of love for Christ. It forms a learn of get help to found about the high praise of him; which that of his oppressed of the priloner; it is content on hy the held of his oppressed fervant in his bottome, under his chine is let him feel the simil of his garments. This I believed write; that your Lo: might know. Christ is a good singled, it to tellistic world, is Christ it a good single hall have no shame of it. Grace be with you.

Aberd. March. 13. Your Lot Med Serba

To the much honoared

JOHN OSBURN

Proveil of Ayr.

Much bonnered Sir ,

Reace mercy. At peace be to you? Upon our final of quaintapee, & the good report I hear of you. I could not bett write to you? I have nothing to fay, but Christ, in that he pourable place he hash put you in, both instructed you with a despledge, which is list own glocy; thath armed you with his form to keep the pledge, or make a good account of it to God. Be aliast of men: Your mafter can move down his enemies, & make without hay of fair howers; your time will not belong that a farmed hay of fair howers; your time will not belong the many for it is not your, but can get great a heart of much away, for it is not your, but God g them.